HISTORIA LITTERARIA:

OR, AN

EXACT AND EARLY ACCOUNT

OF THE MOST

VALUABLE BOOKS

Publiſh'd in the ſeveral Parts of EUROPE.

VOLUME THE THIRD.

WITH A

COMPLEAT ALPHABETICAL INDEX.

LONDON:

Printed for N. PREVOST, over-againſt *Southampton-ſtreet* in the *Strand*.

M.DCC.XXXII.

HISTORIA LITTERARIA:

OR, AN

EXACT AND EARLY ACCOUNT

OF THE MOST

VALUABLE BOOKS

Publiſhed in the ſeveral Parts of EUROPE.

Floriferis ut apes in ſaltibus omnia libant,
Omnia nos itidem.——————Lucret.

NUMBER XIII.

Being the Firſt of VOL. III.

LONDON:
Printed for N. PREVOST, over-againſt *Southampton-ſtreet*, in the *Strand*; and E. SYMON, in *Cornhill*.
M.DCC.XXXI.
(Price One Shilling.)

A TABLE of the ARTICLES, for N°. XIII. Vol. III. 1731.

Art. I. *THE Life and Actions of* Soltân Al-Malec Al-Nâſer Salah'addîn Modhaffer Yûſof *the Son of* Ayûb *the Son of* Shâd; *by* Bahâoddîn *the Son of* Shedâd. *With Excerpts from the Univerſal Hiſtory of* Abu'l Feda, *compendiouſly diſplaying the reſt of the Hiſtory of that Time. As alſo a Specimen of the larger Hiſtory of* Salâh'addin, *in a loftier Stile, by* Omâdo'ddîn *of* Iſpahan, *from the* Arabian *Manuſcripts in the Univerſity of* Leyden; *now publiſhed with a* Latin *Verſion, by* Albert Schultens. *Pag.* 1

Art. II. *The Books of the Old Teſtament, commonly called* Hagiographa, viz. *the Book of* Job, *the* Pſalms *of* David, *the* Proverbs *of* Solomon, *his* Eccleſiaſtes, *and his* Song of Songs, *tranſlated by* John le Clerc; *as alſo, All the Prophets of the Old Teſtament, from* Iſaiah *to* Malachi. 26

Art. III. *A* Defence *of the Chriſtian Religion from the ſeveral* Objections *of* Modern Antiſcripturiſts. *By Mr.* Stackhouſe. 55

Art. IV. *The preſent State of Learning.* 92
From Madrid. 92. Lisbon. Rome. 93. Venice. 94. Naples. 95. Padua. 97. Petersburgh. Coppenhagen. 98. Vienna. 99. Ulm. Breſlau. Tubingen. 100 Francfort. Hanover. 101. Oettingen. Gotha. Halle. 102

HISTORIA LITTERARIA.

ARTICLE I.

سيرة السلطان
الملك الناصر صلاح الدين
ابي مظفر يوسف بن ايوب بن شاذي ☞

Vita & Res geſtæ *Sultani Almalichi Alnaſeri Saladini Abi Modaffiri Joſephi F. Jobi, F. Sjadſi,* autore *Bohadino F. Sjeddadi.* Nec non Excerpta ex Hiſtoria Univerſali *Abulfedæ*, eaſdem *Res Geſtas*, reliquamque Hiſtoriam Temporis, compendioſe exhibentia. Itemque Specimen ex Hiſtoria Majore *Saladini* grandiore cothurno conſcripta, ab *Amadoddino Iſpahanenſi*, ex MSS *Arabicis* Academiæ *Lugduno-Batavæ* edidit ac *Latine* vertit *Albertus Schultens.* Accedit Index Commentariuſque Geographicus ex MSS ejuſdem Bibliothecæ contextus.

That is,

The Life and Actions of Soltân Al-Malec Al-Nâſer Salâh'addîn Modhaffer Yûſof *the Son of* Ayûb *the Son of* Shâd; *by* Bahâo'ddîn *the Son of* Shedâd. *With*

Excerpts from the Universal History of Abu'l Feda, *compendiously displaying the same Actions, and the rest of the History of that Time. As also a Specimen of the larger History of* Salâh'addîn, *in a loftier Stile, by* Omâdo'ddîn *of* Ispahan, *from the* Arabian *Manuscripts in the University of* Leyden; *now published with a* Latin *Version, by* Albert Schultens. *Together with a Geographical Index and Commentary, compiled from the Manuscripts of the same Library, in Folio.**

PART I. THIS very curious and valuable History has never been translated into any *European* Language before. Our learned Editor observes, that it has appeared under some variation of Title and Author's Name in the printed Catalogue of the *Leyden* Library. In the Edition of 1674, the Title runs thus, *The History of* Ebn Abbâs *the* Gazite, *concerning the Life and Actions of* Salâh'addîn, *who recovered the Land of* Palestine *from the hands of the* European *Christians*; which appears to be a first-rate Blunder. In the last Edition of the same Catalogue in the year 1716, there is this Title; *The History of* Ebn Abbâs Abu Modhaffer Yûsof Ebn Shâd *of the Acts of the Emperor* Salâh'addîn, *and how he regained the Land of* Palestine *from the* Christians. This Title is not

* *That the Reader may not wonder that we differ pretty widely from the* Latin *Translator in spelling the Names; it may be proper to acquaint him, that therein we act according to the Genius of the* Arabic *Orthography, and the Power of our own Alphabet.*

more

more juſt and accurate than the firſt, and proceeds from an inattention to, or ignorance of, what is found in the Frontiſpiece of the Original; which has Words to this effect: *The Life and Actions of* Soltân Al-Malec Al-Naſer *the Reformer of the World and of Religion*; *the* Iſlamite Soltân *of the* Moſlems; *the Reſcuer of the Houſe of* God, *at* Jeruſalem, *from the Hands of the* Idolaters; *Servant of the two Holy Cities*, Mecca *and* Medina; Abu Modhaffer Yûſof *the Son of* Shâd, *whoſe Sepulchre* God *ſprinkle with the Shower of his Favour, and grant unto him to taſte, in the Seat of his Compaſſion, the ſweet Fruits of* Faith, *as unto our Brethren, who are gone before us in the* ſame. *The Bleſſing of* God *reſt alſo upon our Lord* Mohammed *the Prince of the Sons of* Adnân, *and all Health.* All the foregoing Names belong to the *Soltân* himſelf, and none of them to the Hiſtorian, as is miſtaken in the Title of this Work as it is found in the laſt Edition of the *Leyden* Catalogue, and as we have juſt now tranſcribed it.

THE Hiſtorian's Name is ſome how or other omitted in the Original; a defect which our Editor ſupplies by this means: *Omâdo'ddîn* of *Iſpahan* relates, that *Bahâo'ddîn* the *Kadi* and himſelf were ſent on an Embaſſy to the *Soltân* from his Brother, to know his thoughts upon an Offer the King of *England* had made towards a Peace, by agreeing to give him his Siſter in Marriage; which very Fact is found in our Hiſtorian, (*p.* 209. *c.* 127.) where he profeſſes to have had this buſineſs in charge; and from hence and other corroborating Evidence our Editor ventures to call him *Bahâo'ddîn* the Son of *Shedâd*; and he ſeems to be very right. He was in high eſteem with the *Soltân*, as appears

in almoſt every Page of his Hiſtory, ſcarce ever ſtirring from his ſide. But tho' he doubtleſs had very full inſtruction in all points relating to his Maſter, he has chiefly inſiſted on the HOLY WAR againſt the *Franks* or Chriſtians at *Jeruſalem*, where they had for a conſiderable time erected themſelves into a Kingdom. This may be attributed to an over-fond Zeal, which blinded him ſo much, as to make him fancy that the glory of that War abſorbed all that his Hero had acquired in all the reſt of his Life; or elſe to an unwillingneſs to mention any thing which might reflect diſhonour on him. In the HOLY WAR his Maſter fills up, as it were, the whole Scene, equally admired on both ſides; in that great Affair, he deems all to be glorious, great, and irreprehenſible; whereas if he had acted the faithful Recorder of his Deeds in general, he, among other Particulars, muſt have mentioned his Ingratitude to the Family of *Nûro'ddin* in *Syria*, and his Severity towards the Race of the *Fatemite Khâlifs* in *Egypt*; neither of which could have been excuſed by the moſt ſpecious Gloſſes he could have reſorted to for that purpoſe.

Bahâo'ddin is an *Arabic* Compound, ſignifying the *Beauty of Religion*, whence our Editor concludes him to have been the *Mufty*. This he gathers alſo from his conſtant Form of Bleſſing and Curſing: as for example, when he mentions *Salâh'addîn*, it is always with a *God be merciful unto him*——*The Mercy of* God *reſt upon him:* but when the *Franks* are to be named, they are conſtantly attended with a *Curſe of* God *be on them*; herein, acting the Diſpenſer of Benediction and Malediction, and *the Mouth of the ſupreme* Being *here on Earth*, as the *Turks* at this day ſpeak of their

their *Mufty*. Beſides, his Stile and Manner of treating ſome Points, and inſiſting upon others, betray him to have been a Churchman. However, to reſume his Stile again, it is like that of the great *Abu'l Feda*, ſimple, copious, and unaffected.

FROM ſo maſterly and ſo well-inſtructed a Pen, what can we expect leſs than a very good Hiſtory? Wherefore as there are few who would not be glad to know how the *Mohammedans* ſpeak of the downfal of the *Chriſtian* Kingdom of *Jeruſalem*, and to be acquainted with the Character, Genius, and Exploits of the Prince who was able to effect ſo terrible a diſaſter upon the *Chriſtian* Name in *Aſia* and *Afric*; we will, in the moſt compendious and conſpicuous manner we are able, gratify the Curioſity of our Readers, by giving them a ſuccinct Abridgement of the whole Hiſtory, and particularly for the ſatisfaction of ſuch as are as ignorant in *Latin* as in *Arabic*.

Salâh'addîn was born in the five hundred and thirty-ſecond Year of the *Mohammedan Hejra*, and even in his Childhood gave early and well-grounded Hopes that he was deſtined to Empire and high Command. His *Piety* was pure, ſublime and perfect, according to the five traditionary Precepts of *Mohammed*. 1. His *Faith in one God*, was not a blind Aſſent to he knew not what; he dived deep into the Arguments whereon it was built, and having made himſelf a perfect Maſter of the Controverſy, would decide with wonderful perſpicuity upon any Branch of it; and being convinced he was right, reſolved to inculcate his Opinion into every body elſe. 2. In *Prayer* he was conſtant and fervent, and almoſt without an equal; therein would he

Year of the Mohammedan Hejra *or* Hegira 532.

pour out his Soul with the moſt melting Devotion, and tho' in private, with all the troubleſome and ſolemn Ceremonies obſerved in the public Worſhip, from which he would not wholly excuſe himſelf when even upon his Death-bed. 3. *Alms-giving* and Generoſity together had ſo thoroughly drained him of his Wealth and Subſtance, that he had nothing to bequeath to his Heir when he died. 4. The *Faſt of Ramadan* he kept with a ſtrictneſs and rigour quite extraordinary, altho' he was of a Conſtitution which could but very indifferently admit of Abſtinence. 5. The *Pilgrimage to Mecca* he had ſolemnly vowed, but when he happened to have leiſure to undertake that important Act of Religion, it fell out that his Treaſure was at a very low ebb; wherefore, as he could not at that time go like himſelf, he deferred it till the next Year; but e'er that came about, he died.

THE *Koran* was his principal delight, in that it may be ſaid of him, that he *exerciſed himſelf Day and Night*, rewarding the ſame laudable Practice in others, with a munificence and favour altogether princely. He never heard or read certain Paſſages of that Holy Volume, but, being of a ſoft and tender Heart, he diſſolved into Tears. Nor was he leſs mindful of Tradition, eagerly ſeeking after all ſuch as poſſeſſed it; among whom, if at any time there were any, who, wrapped in Contemplation, ſhunned the Threſholds of the Great; ſuch he would frequently viſit, with great Humility, and liſten to them with a moſt religious Attention. Moreover, he was a rigid Aſſertor of his Creed, and therefore hated Philoſophy and all inquiſitive Learning. To doubt or diſpute upon any Article of his Belief, was Death, if it came to his ears;

ears; the vain and daring Scholar was immediately convinced by a fatal demonſtration. His Zeal being of ſo furious a Temper, we muſt not doubt that he was moſt admirably adapted for the proſecution of a religious War.

BUT if his Piety was heated by a little too much Bigotry and Enthuſiaſm, his *Juſtice* was without Allay, punctual, regular, and impartial; of which, take the following general Idea. He devoted the *Monday* and *Thurſday* of every Week to the adminiſtration of Juſtice, ſitting in perſon among the Judges and Doctors. All the Avenues of this auguſt Tribunal were wide open to every degree and age of each Sex; and this good order was equally and uninterruptedly obſerved in the Camp and in the City. The reſt of the Week he received Petitions, and was never known to deny acceſs to any perſon that had any real buſineſs with him. Tho' he himſelf was above all Law, he would ſubmit to the Deciſions of Juſtice in any reaſonable Complaint exhibited againſt himſelf, of which our Hiſtorian gives us a very prolix, but very rare example.

HIS *Munificence* knew no bounds; therein, he diſplayed a vaſtneſs of Soul, ſcarce to be equalled. He who had been Maſter of ſo large, ſo fertile, and ſo noble a part of the Earth and all the Wealth of it, left nothing behind him in his Treaſury but forty-ſeven *Nazaritic* Drachms, and one Gold-piece of *Tyrian* Coin. He would give away whole Climates, whole Regions at a time, ſays our Author. Wherefore, his Treaſurers knowing the immenſeneſs of his Generoſity, were wont to lay up private Hoards againſt ſudden Emergencies; convinced by long experience, that he would give as long as he

knew he had wherewithal; which anſwers very well to the following Verſes which we find cited in *Sandys*'s Travels concerning him:

Great Saladine, *the conqueror of the Eaſt,*
Of all the State and Glory he poſſeſs'd,
(O frail and tranſitory Good!) no more
Hath born away, but that poor Shirt he wore.

THIS is ſaid to have been a Proclamation made, by his own order, at his Funeral, with a Shirt upon the Point of a Spear.

HIS *Fortitude, Patience, entire Confidence in* God, and *vigorous Application to the buſineſs of the* HOLY WAR, tho' very extraordinary and well becoming a Prince of his Character and Genius, we forbear.

Our Hiſtorian gives us ſeveral Inſtances of the *Evenneſs* and *Affability* of his *Temper*. He never appeared to be diſturbed, tho' the Croud of Petitioners, preſſing forwards, would ſometimes even trample upon the Carpet on which he ſat. One day, ſays *Bahâo'ddîn*, my Mule took a fright from the Camels, and kicked the *Soltân* with a good deal of violence on the thigh, and he only ſmiled at it. Another time, going into *Jeruſalem*, a moſt dirty City, ſays he, upon a wet and windy Day, my Mule ſplaſhed him all over with Dirt; whereupon offering to retire at ſome diſtance for fear of repeating the ſame troubleſome Accident, he ſmiled only, and would not let me ſtir a ſtep from him.

VIRTUE, Merit, and ſuch Learning as he approved of, he never fail'd to cheriſh, diſtinguiſh, and reward, in whomſoever found; commanding thoſe who had the honour of attending him, to bring all Perſons of ſuch Endowments

into

into his preſence, that he might ſee, and converſe with, and be kind to them, tho' Strangers, and only paſſing thro' his Camp in their way, to any place. Conſidering all things, he was ſometimes a very generous and indulgent Enemy; the following inſtance of which, is ranged under the head of his Civility. A captive *Frank* was brought to him one day, and perceiving the poor Man to be in a terrible conſternation, he ordered an Interpreter to aſk him what made him ſo uneaſy and fearful; to which he had preſence of Mind to anſwer, That *before he had ſeen the* Soltân's *Face, he dreaded the worſt that could befall himſelf; but having now ſeen it, he hoped the beſt.* This anſwer wrought its effects, and the *Soltân* not only ſpared his Life, but gave him his liberty alſo. So far is the ſubſtance of the firſt Part of this Hiſtory, and is ſufficient to evince, that this Hero's Soul was almoſt in all reſpects equal to his Dominion, and his Worth to his Fame.

PART II. UPON the decline of the *Fatemite Khâlifs* of *Egypt*, that noble Kingdom ſighed under a very turbulent and deſtructive kind of Tyranny. The *Khâlif* himſelf was dwindled away to an empty Name, while the *Soltân* or *Vizier* adminiſtred the Government by his own Rule and Fancy, and even awed his Maſter into an inactivity and ſupine neglect of his Subjects and Dominion. This raiſed the envy and ambition of ſome, and, doubtleſs, the indignation of others among the Grandees, who either with an ambitious regard to themſelves, or with a beneficial View to their Country, frequently declared War againſt the reigning *Vizier*, and drew him into the Field of Battel, where if he fell, or was conquered, his Office devolved to the ſtrongeſt, upon no other

Year of the Hej. 558.

other account but for his being ſo. By this pernicious Maxim the Country was hardly ever at reſt, the great ones being always ready to contend where the Prize was ſo glorious, and the Impunity almoſt certain. It was a War of this kind between the reigning *Vizier* and a Rival of his, that firſt gave occaſion for *Salâh'addîn* to viſit *Egypt*. The firſt of them was called *Shawar*, and the other *Dargam*, who drove *Shawar* from his Office and the Kingdom, and ſucceeded in his place according to Cuſtom. The Fugitive went into *Syria* to ſolicit Succours from *Nûro'ddin* the *Zenchiad*, who then reigned at *Damaſcus*; and ſucceeded partly by the force of his Entreaties, but more, becauſe *Nûro'ddin* had a mind to examine more cloſely into the ſickly State of *Egypt*. *Aſado'ddin* was the General ſent to reinſtate *Shawar* in his Office, and *Salâh'addîn*, now twenty-ſix years of age, marched thither with the Army, very unwillingly, tho' in prime Office and Repute. Succeſs attended this Expedition, and *Shawar* was reſtored to his high Poſt. *Salâh'addîn*, upon this occaſion, gave the nobleſt Proofs of Conduct and Courage, and *Aſado'ddin* raviſhed with the Charms of the Country, earned after it in a very longing manner; and obſerving the Miſrule and Corruption which had crept into all Parts of that diſtracted State, he did not think it would be a very difficult matter to make himſelf the *Vizier* there; but this Thought was ſuppreſſed for the preſent, and he and *Salâh'addîn* marched back again into *Syria*.

Soltân Shawar in the mean time came to underſtand what an ardent and reſtleſs deſire *Aſado'ddin* had conceived for the *Vizirate* of *Egypt*, and not knowing how far he might be prompted

to

to endeavour at a gratification of his unruly Appetite, he deemed it beſt to ſecure himſelf in time, and therefore ſent to *Jeruſalem* to deſire the *Chriſtian* King there to diſpatch ſome Succours to him into *Egypt*, to aſſiſt in defending his Country againſt the ambitious Views of the *Turks* in *Syria*, who were meditating how they might obtain the maſtery of it. This drew the *Chriſtians* or *Franks* (we ſhall uſe the Words indifferently for the future) into *Egypt*; whereat *Nûroddin* and *Aſado'ddin* taking the Alarm, this laſt and *Salâh'addîn* thundred after them to prevent their ſeizing on that delicious Morſel, and to tear it from them if already in their poſſeſſion. The Armies arrived ſoon after each other in *Egypt*, where ſeveral obſtinate Battles were fought between them, till the *Chriſtians* hearing that *Nûroddin* had fallen upon their own Territories, they were under a neceſſity of retreating homewards, having firſt entred into a Treaty whereby they engaged themſelves not to return into *Egypt* again. *Aſado'ddin* and *Salâh'addîn* followed ſoon after, the former more enchanted than ever with the thoughts of obtaining the Seignory of *Egypt*.

BUT the *Chriſtians* apprehending that the Treaty was diſſolved on the other ſide, marched away for *Egypt* again, Horſe and Foot; and *Nûro'ddin* and *Aſado'ddin* quite thunderſtruck with the news, raiſed all their ſtrength to cope with them. *Nûro'ddin* furniſhed all the Supplies, and *Aſado'ddin* marched in perſon to better Fortune than he expected: But it was with very great difficulty that he prevailed on *Salâh'addîn* to march with him this third time. No ſooner was the news carried to *Shawar* in *Egypt* that the *Chriſtians* were in full march towards him, than he *Year of the Hej.* 564.

ſhifted

ſhifted hands, and deſired *Aſado'ddîn* to come to his aid, which he was ready enough to do without any invitation, and more for his own ſake than any body's elſe. By this coalition of the *Turks* and *Egyptians* the *Chriſtians* were unequal to the War; which perceiving, they wiſely withdrew, and left *Aſado'ddîn* and *Salâh'addîn* in *Egypt*, behind them. Theſe did by no means reliſh the Inconſtancy of *Soltân Shawar*; and tho' he was full of Reſpect and Officiouſneſs, and would by all means defray the whole expence of their Expedition, and would gladly have got rid of them at any rate; they anſwered, it was time enough to think of that; That the *Chriſtians* would pour down into *Egypt* again, to be ſure, as ſoon as their backs were turned, and that therefore they ſhould not think much of ſtaying till all was huſhed and quiet again. Mean while the Death of *Shawar* was reſolved on by *Aſado'ddîn*, but none dared to ſeize on him; till coming one day in the uſual State to viſit *Aſado'ddîn*, *Salâh'addîn* went out as to receive him, and taking him by the Collar, delivered him to Cuſtody as his Priſoner, whereupon his Train all diſperſed. Preſently after there came an Eunuch to demand *Soltân Shawar*'s Head, as the cuſtom then was; which when it was delivered, there came in return for it, the Enſigns of the *Vizirate* to *Aſado'ddîn*, who now had his wiſh, and became the acting Sovereign of *Egypt*, which he ruled without controul, but chiefly by *Salâh'addîn*.

Aſado'ddîn did not long enjoy his ſplendid Elevation; for being a great devourer of the coarſer ſorts of Fleſh, he was ſubject to Indigeſtions and Stoppages, which carried him off, and *Salâh'addîn* ſucceeded him in the *Vizirate*, and from

from that moment took upon him the HOLY WAR, being conſcious of a Call thereto from Heaven.

The news of this Revolution in *Egypt* aſtoniſhed *Nûro'ddin* in *Syria*, and rouſed up the *Franks* in *Europe*, who quickly perceived how dangerous a Neighbour he was like to prove to their Brethren in *Paleſtine*, if not even to themſelves. Wherefore a Confederacy was made by them, and *Greece* among the reſt, againſt *Egypt*, that they might reduce it betimes (or rather its new *Vizier*,) and make it a Province in their own Dependance. With this view they croſſed the Sea with a formidable Power, and laid cloſe ſiege to *Dimyât*, a Sea-port on the Eaſtern Entrance of the *Nile*; but that City, the Key of *Egypt* on that ſide, had been reinforced with a ſtrong Garriſon, and every way qualified for an obſtinate Siege e'er the *Europeans* arrived: ſo that being vigorouſly repulſed from within, while at the ſame time *Salâh'addîn* continually skirmiſhed with, and interrupted them from without, they were glad to leave the Town, after the loſs of many Lives, and all their cumberſome Machines, which were partly burnt with Fire, and partly demoliſhed.

This Year died the *Khâlif Al-Aded*, the laſt of the *Fatemite* Race in *Egypt*, and *Salâh'addîn* who was deſcended of the *Abbaſide* * Race of the *Egyptian Khâlifs* ſucceeded, but his Succeſſors were called *Ayubite Khâlifs*, from *Ayub* or *Job* the Father of *Salâh'addîn*; who by this Acceſſion of Splendor to his former Power, raiſed the Jealouſy and Apprehenſions of all the *Year of the* Hej. 567.

* Salâh'addîn *did not ſucceed in Right of Inheritance, but only happened to deſcend from the* Abbaſide *Family, which had been outed* 200 *Years before, by the* Fatemite.

Nations

Nations which heard of it, but particularly of thoſe in *Europe*, whilſt he himſelf was wholly taken up with the Thoughts of his darling Scheme, the HOLY WAR.

Year of the Hej. 568. HIS firſt Holy Excurſion out of *Egypt*, was againſt *Crac* and *Shawbek*, which commanded the Paſſage from *Syria* and *Arabia* into *Egypt*; but after many ſtruggles with the *Franks*, he did nothing of moment, and returned without any other Honour than what was derived on him from the Sanctity of his Intentions. A Rebellion was raiſed againſt him in *Egypt* about this time, but it was preſently appeaſed.

Year of the Hej. 570. THE *European Franks*, as we have hinted before, were extremely uneaſy at this turn of Affairs, dreading the Proſperity *Salâh'addîn*; and nothing diſcouraged by their Diſappointment at *Dimyât*, now formed a Deſign againſt the City of *Alexandria*; and accordingly laid cloſe ſiege to that very conſiderable Place with thirty thouſand Men, wafted thither in ſix hundred Sail of Veſſels little and big; but upon the bare news of *Salâh'addîn*'s approach for the Relief of the Place, they were ſtruck with a Terror, as from Heaven, (ſays our Author) and roſe up after a three days moſt bloody Aſſault, and left all their heavy Machines behind them.

THIS ſame Year did *Salâh'addîn* ſeize on *Damaſcus*, and ſit down before *Aleppo*, *Nûro'ddin* being now dead; which drew on him the Jealouſy of the *Mohammedans* in the Eaſt, and particularly *Seifo'ddin*, the Lord of *Mûſol* or *Aſſyria*, ſent his Brother at the Head of an Army againſt him, and afterwards took the field in perſon; but he was both times baffled and defeated by *Salâh'addîn*, who drove him acroſs the *Euphrates*

phrates again, with the loſs of his Camp and all his Baggage; and then returned back into *Egypt*. *Year of the* Hej. 572.

HE juſt gave his Army time to reſt, and the next Year led them out to the Sea-Coaſt of *Paleſtine*, where, at *Ramlah*, he fought a Battel with Prince *Reynold*, who gave him a ſignal Overthrow, and drove him back again into *Egypt*, after a fearful and memorable Slaughter. 573.

IN *Egypt* he repoſed himſelf for a while; but upon news of great Diſorders in *Syria*, he marched his Force thither, not without a deſign of proſecuting the HOLY WAR at the ſame time; which however, he was diverted from for the preſent, by being ſolicited againſt the *Armenians*. In this unexpected War, Succeſs and Superiority attending him, he reconciled the difference of the contending States in that part of the World; and e'er he returned, a ſolemn Peace was ratified by him and all the *Orientals*, the *Aſſyrians* and *Meſopotamians* not excepted; after which, he returned to *Damaſcus*, and thence to *Egypt*. *Year of the* Hej. 576.

ABOUT two Years afterwards, he had notice that *Aleppo* was in ſome danger of falling into the hands of the *Franks*; wherefore he marched out for *Damaſcus*, reſolving at the ſame time to beſiege *Berytus*, and to begin Hoſtilities with the *Franks* as ſoon as he had reached their Territories; and accordingly he forced a March through them. However, they obliged him to raiſe the Siege of *Berytus*, and ſent him away to *Damaſcus*, where it was told him that Ambaſſadors from *Mûſol* * had been with the *Chriſtians* 578.

* *This is a City which ſtands near the Place of the ancient* Niniveh, *the Capital of* Aſſyria.

at

at *Jeruſalem*, to invite them into a War. When *Salâh'addîn* underſtood this infraction of the Treaty ſo lately concluded in the Eaſt, he determined to chaſtiſe the *Mûſolites* for their Treachery. But previous to that, he beſieged *Aleppo*, which, however he left after three days; thence bending his March for the *Euphrates*, which he croſſed, nor ſtopped till he ſaw the City of *Mûſol*. He had not been many Days before this City e'er he experienced that it would be impoſſible for him to make any formidable Impreſſion upon it; and that the way to take it, would be to deſtroy all the Country about it, and this he undertook with good ſucceſs. In this Diſtreſs the *Mûſolites* ſent an Embaſſy to *Shâh Armen* in *Armenia*, who marched to their Relief, as did at the ſame time a conſiderable Body from *Aleppo*. All this mighty Conjunction was diſſolved at the very approach of *Salâh'addîn*, who then fell like Lightning upon the Country again, and took the City of *Amida* in eight Days time. After this, he faced about for *Syria* again, where he reduced *Tel Khalid* and *Aleppo*.

BUT *Salâh'addîn*, tho' Victory ſo partially attended him, was impatient of ſo many Diverſions from his HOLY WAR. And therefore to let no Opportunity ſlip, he hurried to *Damaſcus*, and from thence invaded the *Franks*; who joining Battel with him, were over-powered by Numbers, and loſt ſeveral Strong-Holds, and ſuffered a conſiderable Devaſtation of their Country, for which *Salâh'addîn* returned with Joy and Triumph to *Damaſcus*.

Year of the Hej. 579. THE next Year he and his Brother *Al-Malec Al-Adel*, whom he had fixed in the Regency of *Egypt*, jointly beſieged the important Fortreſs of *Crac* in *Arabia Petræa*. This Place, while it

it was in the hands of the *Chriſtians*, was a violent eye-ſore to *Salâh'addîn*, as it awed and commanded all the paſſes leading from the north and eaſt into *Egypt*, and diſturbed the Pilgrimages to *Mecca*. But here much Blood was ſpilt, much Fatigue endured, and at length the *Soltân* hearing that the *Franks* were in full march for the relief of the Beſieged, roſe up and retreated, carrying his Brother with him to *Damaſcus*, and appointing another to govern *Egypt* in his room; he being now deſigned for the Sovereignty of *Aleppo*, in which he was accordingly inſtalled, while his Brother *Salâh'addîn* at *Damaſcus* was courted and congratulated by Embaſſies from all parts.

BUT amidſt all the Pomp and Ceremony of his Court at *Damaſcus*, he forgot not his late diſgrace and diſappointment at *Crac*, which place he determined to attempt a ſecond time; thereby, if he could, to open a free communication with *Egypt*. In order to this, vaſt preparations were made in Men and Machines; and he inveſted the place a ſecond time with a great Army of *Egyptians* and *Syrians*, with the *Meſopotamians* under the Conduct of *Kara Arſlân*. The *Franks*, on the other hand, collected their whole might to protect the Place. The *Soltân* with his Horſe only drew off from the Siege to meet them, but nothing enſued except a ſlight ſkirmiſh; and the *Soltân* perceiving their obſtinacy in the behalf of *Crac*, and conſidering at the ſame time that *Paleſtine* was defenceleſs, thro' the abſence of its Army, ordered an Irruption to be made into that Country; whereby the *Chriſtians* were grievouſly oppreſſed, their Country ravaged, and themſelves *Year of the* Hej. 580.

ſelves murdered and led into Captivity, while their Army was engaged in ſecuring of *Crac.* For this did *Salâh'addîn* return in triumph to *Damaſcus*, where by an Embaſſy he received the royal Veſtments from the *Khalîf* of *Baghdâd*, as did alſo his Brother, and the Son of *Aſado'ddin*. *Kara Arſlân* was diſmiſſed with the like Honours from *Salâh'addîn*, and the Army ſent into Quarters.

Year of the Hej. 581. About this time, complaint was made to him at *Damaſcus*, that the *Mûſolites* had taken up Arms, and were beſieging *Arbela*: this rouzed his Indignation againſt that turbulent and faithleſs People, whom he reſolved once more to reduce. On his March it was told him, that the Kings of the *Eaſt* had all conſpired to make head againſt him, if he offered to lay hands, either on *Mûſol* or *Merdin* *: but paying no regard to this, he was ſoon afterwards joined by the Power of *Merdin*, under his Friend *Kara Arſlân* the *Meſopotamian*; and then continuing his way towards *Mûſol*, he diſtreſſed that City from a very advantageous Poſt: but they had not been here long, e'er *Kara Arſlân* had Advice of his Brother's Death, and therefore deſired leave to return home to take poſſeſſion of his Dominion.

Much about this time alſo died *Shâh Armen* the Prince of *Armenia*, and bequeathed his Territory to one *Buktimer*, who had waited as Embaſſador on *Salâh'addîn*, when he was laſt in theſe parts. This Man was well approved of by his Subjects, but ſorely envied by ſome of his Neighbours, who made him ſit very uneaſy upon his Throne. Wherefore to

* *This was then the Capital of* Meſopotamia, *and ſituated upon a very lofty Hill.*

obviate

obviate all the Troubles which ſeemed to threaten him, and underſtanding that *Salâh'addîn* was beſieging of *Mûſol*, he diſpatched an Embaſſy to acquaint him, that he would willingly make an exchange of *Khalât* his Capital and Dominions, for ſuch other as the *Soltân* ſhould be pleaſed to ſecure to him. The *Soltân* liked the motion well, and drew off from *Mûſol* to go and take poſſeſſion of *Khalât*, deputing proper Perſons before him to ſettle the Articles relating to the propoſed exchange againſt he came in Perſon. But by the time the Deputies arrived, Affairs had changed face; *Bukdimer* was now very eaſy, was no longer of the ſame mind, deſired to be excuſed, and they returned as they came. In the mean time the *Soltân* laid cloſe Siege to *Miyafarekîn* (in *Armenia*, according to ſome in *Meſopotamia*, according to others) commanded by a Chief whoſe Name was *Lion*, and who behaved in conformity to his Name upon this dangerous occaſion: but his Efforts, tho' great, availed him nothing againſt the fortunate *Soltân*.

THE Affair of *Khalât* now dropped, *Salâh'addîn* fell back again to *Mûſol*, and diſtreſſed that City once more; but in the midſt of it, the violent Heats of the Seaſon threw him into a Malignant Diſtemper, which was apprehended to be mortal, and he was removed from before the Place. The *Mûſolites* having by this time experienced that they could have no Succour either from *Perſia* or *Baghdâd*, deemed this illneſs of the *Soltân*'s to be a happy opportunity of ſuing to him for Peace; with which important Negotiation our Hiſtorian was charged, and ſucceeded very well in it.

Year of the Hej. 582. THE *Soltân* being pretty tolerably recovered, led his Army back into *Syria*, going firſt to *Aleppo*, where he was received, as if ariſen from the Dead. Here he ſtaid but four Days, and hence proceeded for *Damaſcus*, and entered that Capital amidſt the Acclamations and Thankſgivings of all the Multitude there. From hence he quelled a Rebellion, and removed his Brother *Al-Mâlec Al-Aded* from *Aleppo* into *Egypt*, which he had governed before; and diſpoſed of *Aleppo* in favour of his own Son *Al-Malec Addahir*.

Year of the Hej. 583. BUT it was impoſſible for him to ſit ſtill, while ſo inconſiderable a Progreſs had been made in the HOLY WAR; and therefore he determined to beſiege *Crac* once more, appointing a place of Rendezvous for his Troops, who in repairing thither, had orders to be as deſtructive to the *Franks* as opportunity would permit them. *Crac* was accordingly inveſted, but without any notable feat; the *Soltân* returning into *Syria*, after he had only awed the Frontiers, and protected a Pilgrimage from *Mecca* and the Winter Caravan from *Egypt*.

A Peace was now patched up with the *Franks* in the North, towards *Aleppo*, that the *Soltân* might at leaſt be ſafe from that quarter, while he collected his whole might againſt the *Chriſtian* King of *Jeruſalem*; and now the heavy Day draws on apace. The Flower of *Egypt*, *Syria*, *Aſſyria* and *Meſopotamia*, were united under the *Soltân*, who led them on towards *Paleſtine*. On the other hand, the *Franks* at *Jeruſalem* gave themſelves violent Motions, and took the Field with their whole Strength. The *Moſlems* came to the Lake of *Tiberias*, and coaſted round it in Battle-array, till they were

on

on the Plains on the Weſt of that Lake, where they expected the *Chriſtians* to receive them; but no ſign of them being ſeen, the *Soltân* ſeized on the Paſſes which lay open to their Army, and then with a choice Detachment of Horſe, thundered upon the City of *Tiberias*, which in a moment's time was fired and plundered, and filled with Blood; from which the Caſtle only eſcaped. This ſudden and terrible Execution rouzed up the *Franks*, who inſtantly marched towards the *Soltân* to fight him; who upon the News drew off from the Caſtle of *Tiberias*, and poſted himſelf at the head of his Army.

THE two Armies came in ſight of each other, on the Weſt ſide of the Mount of *Tiberias*; but the Day drawing towards an end, and the Darkneſs of the Night intervening, they halted ſhort of each other, and ſtood to their Arms with dreadful Vigilance, and big with expectation, till the next Morning. The Battle began with the ſucceeding Day, and raged with uncommon Fury and doubtful Succeſs, except that a part of the *Chriſtian* Army was routed in the Morning, and that towards the Evening Victory ſeemed to declare for the *Moſlems*, tho' Night came on again e'er that was aſſuredly known. This Night was ſpent as the former in watchful Precautions on each ſide, tho' neither was well able to ſtir after the unſpeakable Fatigue of ſo long and active a Combat. At day-break the next Morning both Armies were ſeen ſtretching along in front of each other; but the *Moſlems* had the diſadvantage of ſituation, the *Jordan* being in their rear to cut off their retreat: but the Cauſe was God's, and there was to be no danger of being forced

The Battle of Hittin.

to retreat. In confidence of this, they advanced to renew the Battle with loud ſhouts of Aſſurance, which quite daunted the *Chriſtian* Power; and particularly the Count of *Tripoly*, a Leader of firſt Note, perceiving how cruel and fatal the Day was like to be to his Brethren in Faith, took an inglorious Reſolution of ſaving himſelf by flight, with thoſe under his Conduct, e'er the Battle was well warm; and accordingly he himſelf eſcaped to *Tyre*, where he died ſoon after of a Pleuriſy, but not one Soul that followed him was ſo happy as to ſave himſelf. And now (ſays our Hiſtorian) the Faithful ſurrounded the Rebellious Infidels as with a Toil, and tore them down with the Edge of the Sword, and overwhelmed them with thick ſhowers of Arrows. A part of them would have fled, but were every one cut off in the Attempt: the other part retreated to a woody Hill, called *Hittin*, where our Author tells us the Sepulchre of *Shoaib* or *Jethro* ſtands, as the *Moſlems* fooliſhly dream. Here were the *Chriſtians* pent up, and in danger of being burned with the Wood which ſheltered them, by the Fireworks which were thrown in among them. Thus ſorely preſt on all ſides, and at the point of periſhing with Hunger and Thirſt, they came out of the Wood and delivered up themſelves to Chains and Death, juſt as the *Soltân* had ordered ſome to be ſpared for Captivity, and others to be cut off. This unfortunate Submiſſion was made a little too precipitately, and attended with ſome Circumſtances, which reflected great Diſhonour upon the *Chriſtian* Arms; and particularly, it is ſaid, that thirty *Franks* permitted themſelves to be bound by one

one *Moſlem* with a Tent-Rope, and to be driven along by him.

THOSE of the vanquiſhed Chiefs who were brought alive to the *Soltân*, were, as our Author names them, the King of *Jeruſalem*, *Godfrey* his Brother, Prince *Reynold* Lord of *Shawbek*, the Son of *Humfrey*, the Son of the Prince of *Tiberias*, the Maſters of the Knights Templers and Hoſpitalers, and the of Lord *Hubeil*. The Templers and Hoſpitalers were all doomed to Death by the *Soltân*, and Prince *Reynold* was ſentenced to the ſame abrupt end, for ſome infraction of Treaties, and for a former rude Contempt of *Mohammed*. In the mean time, the aboveſaid Priſoners were brought before the *Soltân*, who handed a refreſhing Draught cooled with Ice, to the half-dead King of *Jeruſalem*; who when he had drank, handed it to Prince *Reynold*. Upon which, *Salâh'addîn* bid the King of *Jeruſalem* take notice, that it was not of his giving; for it was a Cuſtom with the *Arabs* and *Tartars* never to hurt a Priſoner, whom they aſked either to eat or drink. They were then ordered away to a certain Place where they eat a bit of ſomething, and were immediately ſent for back again by the *Soltân*, who had now only a few of his Servants about him; and being all brought to the entrance of the Tent, the *Soltân* put Prince *Reynold* in mind of what he had formerly done and ſaid, and offered him the *Mohammedan* Faith; which the Prince rejecting, he drew his Scymiter, and cleft him down the Shoulder, and the bloody deed was compleated by the ſtanders-by. The Captive King, at the ſight of ſo ghaſtly and tragic a Violence, dreaded for himſelf; but the

Soltân cheared him up, and aſſured him, that what he had done to the Prince, was in completion of a Vow, and by way of juſt Revenge.

THE Fate of the Land of *Paleſtine* was now decided, it was to change Maſters, the *Chriſtian* Kingdom of *Jeruſalem* was to be no more, and the Victors were to be glutted with the Spoil of the ſighing Country: no Town, no City withſtood the rapid courſe of the Conqueror, and particularly *Ptolemais*, at that time a very conſiderable Town of Trade, was ſtormed and plundered of her immenſe Riches; *Sidon* alſo was taken, but *Tyre* eſcaped for the preſent.

Jeruſalem *taken.*

THE Holy City herſelf was at laſt beſieged, the ſcattered Troops being all rallied for that important and principal Service. *Jeruſalem* was well qualified for an obſtinate Defence, and had a good Garriſon within; but thoſe (ſays our Author) who reckon it at ſixty thouſand ſtrong, exceed all meaſure. The Attack was firſt made on the Weſt ſide of the City, whence it was removed to the North, the Machines being there planted amidſt horrid flights of Arrows given and returned, and plaid againſt the Wall, till they ſhook down the Northern Angle of it, pointing to the *Valley of the Sons of Hinnom*, as the Scripture-Phraſe is. The Citizens thus expoſed to the fury of the Beſiegers, ſued for terms; and at length it was agreed, that they ſhould march out, every Man paying ten Pieces of *Tyrian* Gold Coin, every Woman five, and each of the young People and Children one: but ſuch as could not ranſom their Heads at that rate, were

to

to remain behind, and by this capitation *220,000 Pieces of Gold were raiſed.

THUS was the City of *Jeruſalem* delivered up, three thouſand *Moſlem* Captives in it releaſed, the great Croſs upon St. *Peter*'s thrown down, the *Chriſtian* Name and Myſteries contemptuouſly trampled on, and their Downfal exulted over by the fortunate Followers of *Mohammed*, upon the *Friday* before that very Night of the Year that he is ſaid to have taken his *Night Journey* from *Mecca* to *Jeruſalem*, and from *Jeruſalem* to Heaven; which our Hiſtorian takes to be an undeniable Proof that the Finger of God directed this extraordinary Event.

HAVING thus ſeen how the City of *Jeruſalem* was wreſted from the hands of the *Chriſtians*, we will in an Article of the next Number to come, relate, from this ſame Hiſtorian, ſo far as he goes, what Efforts the *Chriſtian* Potentates made to poſſeſs themſelves of the ſame again: where we ſhall particularly have occaſion to ſpeak pretty largely concerning our *Richard* the Firſt, who, after his arrival in *Paleſtine*, had, according to our Hiſtorian, the principal Management of the War.

* *Two and twenty thouſand Men would have paid this Sum, according to the Rate of the above Capitation; but we cannot, from the Sum collected, imagine there was any thing like a quarter of that Number of effective Men in* Jeruſalem *at this time. According to this, ſome* Chriſtian *Writers are much miſtaken in ſpeaking upon this Head.*

AR-

ARTICLE II.

Veteris Teſtamenti Libri Hagiographi, *Jobus*, *Davidis* Pſalmi, *Solomonis* Proverbia, Concionatrix, & Canticum Canticorum, ex Tranſlatione *Johannis Clerici*; cum ejuſdem Commentario Philologico in omnes memoratos Libros, & Paraphraſi in *Jobum* & *Pſalmos*.

Veteris Teſtamenti Prophetæ, ab *Eſaiâ* ad *Malachiam* uſque, ex Tranſlatione *Johannis Clerici*; cum ejuſdem Commentario Philologico, & Paraphraſi, in *Iſaiam*, *Jeremiam*, ejus *Lamentationes*, & *Abdiam*: Diſſertatione *Joh. Smith* de Prophetiâ, & ipſius Authoris, de Poeſi *Hebræorum*. *Amſtelædami*, Ann. 1731.

That is,

The Books of the Old Teſtament, commonly called Hagiographa, viz. *the Book of* Job, *the* Pſalms *of* David, *the* Proverbs *of* Solomon, *his* Eccleſiaſtes, *and his* Song of Songs, *tranſlated by* John le Clerc; *together with his Philological Commentary on each of theſe Books, and a Paraphraſe upon* Job *and the* Pſalms.

As alſo,

All the Prophets of the Old Teſtament, from Iſaiah *to* Malachi; *tranſlated by the ſame*

ſame Author, together with his Philological Commentary on Iſaiah, Jeremiah, *the* Lamentations, *and* Obadiah; *and two Diſſertations, one by* John Smith, *concerning* Prophecy, *and the other by our Author, concerning the* Poeſy of the Hebrews. *In two large Volumes in Folio, printed at* Amſterdam, 1731.

SINCE the *Prefacer*, to theſe two Volumes, has given us to underſtand, that this is the laſt Work which the learned World is to expect from Mr. *le Clerc*, it may not be improper (after we have enquired into the Nature and Merit of this, what our Author hath done, and what, by reaſon of his Age and other Infirmities, he has been forced to leave undone, towards the Interpretation of this part of the *Old Teſtament*) to give ſome ſhort account of his Life, and of the vaſt Variety of Books, which he, in the courſe thereof, has been known to publiſh.

WHOEVER looks into his Annotations upon the *Pentateuch*, as well as the *Hiſtorical Books* of the Old Teſtament, cannot but perceive, that they muſt be excellent Helps towards a right underſtanding of that part of the Holy Scriptures; foraſmuch as our Author has furniſhed us, upon each Book, with an exact *Tranſlation*, and *Paraphraſe*, a *Philological Commentary*, *Critical Diſſertations*, *Chronological Tables*, and whatever elſe is neceſſary or conducive to that End, as himſelf teſtifies in his *Bibliotheque Choiſie*, Vol. 21.

'TIS much to be wiſhed, that he had applied himſelf to the Explication of the remaining Books,

Books, in the ſame Method, while his Health and his Underſtanding were in their vigour: but ſo it is, that, confiding a little too much in a good Conſtitution, and ſuppoſing that the longer he delayed the Work, the more and better Materials he ſhould every day be compiling; he went on employing himſelf in other Matters, till Years crept upon him, and in the end, a Fit of Sickneſs which impaired his Strength and Intellectual Faculties, ſo as to render him incapable of compleating theſe two Volumes in the ſame manner, as he had done the former.

HE has given us indeed a New *Tranſlation*, *Paraphraſe*, and *Commentary* upon the Book of *Job*, and the *Pſalms*; but upon the *Proverbs*, the *Preacher*, and the *Song of Solomon*, we have no Paraphraſe. And, in like manner, in the ſecond Volume he has given us a Tranſlation, Paraphraſe, and Commentary upon *Iſaiah*, *Jeremiah*, the *Lamentations*, and the Prophet *Obadiah*, (which he firſt of all publiſhed in Quarto, by way of *Specimen* of the whole Work;) but of the reſt, both greater and leſſer Prophets, we have nothing but a bare Verſion. He intended indeed to have made a Paraphraſe and Commentary upon theſe likewiſe, and to have annexed proper Diſſertations (to which he frequently remits the Reader) and Chronological Tables, to the Books of the Prophets; but while he was meditating on theſe things, with an Intent to make the whole perfect,

Omnia fert ætas animum quoque——

Let us however take a ſhort view of what he has offered to the World.

THE

THE Book of *Job* (wherewith the firſt Volume begins) is deſervedly accounted one of the moſt abſtruſe, as well as the moſt ſublime Compoſitions in Holy Writ; and therefore 'tis lucky for us, that our Author had finiſhed his Paraphraſe and Commentary upon it. But the Diſſertation, wherein he promiſed to determine a Queſtion, much agitated among the Learned, viz. *Whether this Book is a ſimple Narrative, or a kind of Parable with Poetical Embelliſhments*, is wanting. We may however ſupply this Defect by turning to what he has ſaid on this Subject in his *Sentimens de quelques Théologiens ſur l'Hiſtoire Critique*, &c. *Let.* ix. *p.* 177, *&c.* where, from the ſeveral Circumſtances of *Job*'s Children feaſting ſo much together, which is not ſo agreeable to the painful manner of Life among the *Eaſtern* People; of the Devil's being among the Sons of God, and God's converſing ſo familiarly with him; of the ſudden and ſurprizing loſs of *Job*'s Cattle and Children, and the power which God gave the Devil over his Body; of the long Silence, which his Friends, coming to viſit him, kept; the long Diſcourſe which God held with him; his ſudden Reſtoration, and longer Life than ordinary afterwards; as well as that the whole is manifeſtly a Poetical Compoſition: he ſeems to infer, that the Book of *Job* is a Dramatick Piece, ſet off with proper Deſcriptions and Decorations; and that the Author of it was not *Moſes*, while he abode in *Midian* (as ſome Learned Men imagine) but one poſterior to *David* and *Solomon*, (as appears by the many Imitations of the *Pſalms* that occur therein) and who might probably live about the beginning of the Captivity, as the ſeveral *Chaldæiſms* that here and there appear, do ſeem to denote.

THO'

THO' the *Pſalms* go under the name of *David*, yet they were far from being *all* compoſed by him; they had different Authors, and were made at different Times: nor are they placed in the ſame order, in point of time, wherein they were compoſed; for the cxxxvii^th *Pſalm* was manifeſtly wrote in the time of the *Iſraelites* Captivity, whereas the cxxvi^th is of no older a Date than their Reſtoration. Whoever was the Compiler of this Body of the *Pſalms*, whether *Eſdras*, or ſome other, 'tis plain that he digeſted them at firſt into five Books, whereof the firſt proceeds to the xli^ſt *Pſalm* incluſively; the ſecond thence to the lxxii^d; the third to the lxxxix^th; the fourth to the cvi^th; and the fifth contains all the reſt. Of this, and ſeveral other Matters, relating to the *Pſalms*, our Author promiſed a Diſſertation; but that omiſſion may be ſupplied by what he has ſaid in his *Sentimens de quelques Théologiens*, &c. *Let.* 9. *p.* 184. where he corrects the Miſtake of ſome Interpreters, who ſuppoſe that the lxxiv^th *Pſalm* was not wrote till the time of *Antiochus Epiphanes*, becauſe of theſe Words, *We ſee not our Signs, there is no more any Prophet, neither is there among us any that knoweth how long*; whereas the time of the *Iſraelites* Captivity, ſay they, was determined by *Jeremiah* to ſeventy Years. But, beſides that the Compoſer of this Hymn might poſſibly be ignorant of *Jeremiah*'s Prophecy, 'tis certain that the Collection of the Holy Scriptures was compleated under *Ptolemy Philadelphus*, who cauſed them to be tranſlated into *Greek*; and as we meet with this *Pſalm* in the Verſion of the *Septuagint*, beyond all peradventure it was then in the *Hebrew* Text. In the ſame Place he finds a palpable Error in *Grotius*, who would needs have this

Pſalm and the Deſtruction therein mentioned [ver. 6.] to relate to the Captivity of the Tabernacle of *Schiloh* [1 *Sam.* chap. 4.] whereas, in the very ſecond Verſe of it, there is mention made of *Mount* Sion *wherein thou haſt dwelt:* nor can he be reconciled to F. *Simon*'s Conjecture, that the Titles of the *Pſalms* were impoſed not by the Authors, but by the Compilers of them, and altered by the Seventy Interpreters. However this be, 'tis certain that our Author has taken more than ordinary pains in expounding ſuch *Prophetical Pſalms*, as, either wholly, or in part, relate to Chriſt, and the Times of the Goſpel; and tho' they mention *David* or *Solomon*, or any other Perſon, are certainly conceived in ſuch Terms, as are much more conſonant to a *Myſtical Senſe*.

To the other *Hagiographa* our Author has adjoined no Paraphraſe, becauſe (according to his *Prefacer*) they ſeemed not to want any; eſpecially the Book of *Proverbs*, wherein there is little or no Connexion. Theſe *Proverbs*, in the Opinion of *Grotius* [vid. *Sentimens de quelques Théologiens*, p. 188.] were not the Invention of *Solomon*, but what he had collected from the Writings of ſeveral Wiſemen, who lived before his time. The Collection however, according to Mr. *Huet*, ſeems to have been made by *Eſdras*, or rather by ſeveral Hands, becauſe it plainly conſiſts of three different Parts, whereof the firſt reaches to the ninth Chapter incluſively; the ſecond to the xxivth; and the third to the xxixth. The xxxth and xxxi^{ſt} Chapters contain three Pieces, which ſeem not to be of *Solomon*'s compoſing; and our Author conjectures, that the Prophecy, aſcribed to *Agur* the Son of *Jaketh*,

was

was not wrote by a *Jew*, but by ſome Proſelyte of a neighbouring Nation.

THE Book of *Eccleſiaſtes*, or the *Preacher*, he chuſes to entitle not *Concionator*, but *Concionatrix*; becauſe the Original, being a Participle of the feminine Gender, muſt be ſupplied, ſays he, with a Subſtantive of the ſame, *i. e. Hhochmah* or *Sapientia*; as Wiſdom, in ſeveral Chapters, is introduced ſpeaking by the Mouth of *Solomon*. In his Commentaries on this Book, as well as on the preceding *Proverbs*, our Author abounds with great variety of Citations from *Greek* and *Latin* Authors, thereby to illuſtrate the Senſe of many ſimilar Paſſages in theſe Sacred Writings.

IN the *Song of Songs*, which is aſcribed to *Solomon*, our Author declares, that he is only ſollicitous about the *Grammatical* Senſe of it; tho' he cannot bring himſelf to condemn thoſe, who pretend to eſpy a *Myſtical* Meaning in it, ſo long as they do not obtrude upon us their wild and extravagant Conjectures for the Senſe and Determination of God's Spirit. He ſeems however rather inclinable to the Sentiments of thoſe, who look upon it as a mere *Epithalamium*, made in the form of a Dialogue; for which reaſon he has prefixed the Names of the *Interlocutores* to every Part, which contributes not a little to our better underſtanding it.

It is much to be wiſhed, that our Author's Health and Strength of Faculties had permitted him to explain the other Prophets in the ſame manner that he has done *Iſaiah* and *Jeremiah*; for therein he has verified the Deſcription which he gives (in the Preface to Vol. 27. of his *Bibliotheque Anc. & Mod.*) of a competent Interpreter

of

of the Old Teſtament, *viz.* " that he ſhould " give diligent Attention to all *ancient Hiſtories*, " to the Manners and Opinions of the People of " the *Eaſt*, and to *Chronology* and *Geography*: " for in the Writings of the Prophets, ſays he, " there are frequent Alluſions to theſe Matters; " and in the Dialogues between *Job* and his " Friends, there is in a manner a continued Re- " ference to the Cuſtoms of the ancient *Arabians* " which (as modern Travellers tell us) by rea- " ſon of their little or no Intermixture with " People of other Nations, are not at all al- " tered even to this day." What he farther remarks in his *Sentimens de quelques Théologiens*, *Let.* 9. *p.* 194. is, that the Stile of the Prophets is extremely *hyperbolical*, in ſo much that they make no ſcruple to deſcribe even the commoneſt thing in the ſtrongeſt and moſt emphatical Expreſſions. Thus, upon the taking and ſacking of any Town, they make the Earth tremble, *and the Stars of Heaven, and the Conſtellations thereof, not give their Light, the Sun to be darkened in its going forth*, and make *the Moon not to cauſe her Light to ſhine*, as *Iſaiah* foretels the Deſtruction of *Babylon*; and yet it is certain that theſe Expreſſions are not to be taken *literally*, and according to the Extent of their natural Signification, becauſe both ſacred and profane Hiſtory tells us, that there were no ſuch dreadful Signs as theſe, at the taking of *Babylon* by the *Medes*. All therefore that the Prophet intended, was to deſcribe the great Calamities which would befall the Kings of *Babylon*, and how that City would change its Maſter, which accordingly came to paſs in the Time of *Cyrus*. And in like manner the Prophet *Joel*, ſpeaking of the Devaſtation,

which the Armies, invading *Judæa*, were to make, *The Earth ſhall quake before them*, ſays he, *the Heavens ſhall tremble, the Sun and the Moon ſhall be dark, and the Stars ſhall withdraw their ſhining.* Now the misfortune is, ſays our Author, that when Perſons, unacquainted with this manner of Prophetick Writing, apply themſelves to the reading of any abſtruſe Book, eſpecially the *Revelation* of St. *John*, which is wrote in imitation of the ancient Prophets, they commonly underſtand nothing of it, becauſe they take that in a *literal*, which ought to be taken not only in a *figurative*, but even in an *hyperbolical* Senſe: and, for the ſame reaſon, moſt Interpreters are of Opinion, that our Saviour in St. *Matthew*, [chap. xxiv.] ſpeaks not only of the Deſtruction of *Jeruſalem*, but even of the End of the World likewiſe; whereas it is evident that his Diſcourſe relates only to the former Event, as the learned *Hammond* has inconteſtably proved.

OUR Author's two former Volumes were agreeably intermixed with Diſſertations upon difficult Paſſages and other ſuch Points as were matter of *Theological* Debate; and 'tis much to be wiſhed, that as he himſelf grew incapable of the Work, ſome other Perſon of ſufficient Abilities, had, from his Materials (as whoever knew him, and his Method of Study, muſt believe that he had Materials enough for the purpoſe) ſupplied the Defect, before the Work was made publick;

Sed, feſſo Atlante, ſubire
Qui valeant Humeri Pondus grave?

The Reader however is to be informed, that there are two critical Diſſertations, one wrote by Mr. *John Smith*, a Divine of the Univerſity of

of *Cambridge*, which ſtands in the Beginning, and the other by the Author himſelf, which is placed in the Concluſion, of the latter of theſe Volumes. The Diſſertation by Mr. *Smith* (which is *concerning Prophecy and the Prophets*) is to be found among his ſelect Diſcourſes, wrote in *Engliſh*, and publiſhed after his Death, *Anno* 1660, by Dr. *Worthington*, who wrote a Preface to the whole, and added his Funeral Sermon, preached by Dr. *Patrick* Biſhop of *Ely*.

THIS Mr. *Smith* was born in the County of *Northampton*, and firſt admitted into *Emanuel* College in *Cambridge*, *Anno* 1636, where he took his Batchelor and Maſter of Arts Degrees; and thence removed to *Queen*'s College, where he was choſen Fellow, *June* 9th, 1644; and died in the ſame College 1652. a Perſon of wonderful Learning for his Age, eſpecially in the *Platonick* Philoſophy and Writings of the ancient *Rabbins*; upon which accounts, our Author, finding this Diſſertation mentioned with great Reſpect among his Countrymen, thought it not improper to tranſlate it into *Latin*, as the beſt Compoſition in its kind, and to which we frequently find him remitting his Reader.

THE Diſſertation by our Author himſelf, is, concerning *the Poeſy of the Hebrews*, firſt publiſhed in *French*, in his *Univerſal and Hiſtorical Library*, Anno 1688, Vol. 9. Art. 8. p. 219, *&c.* and ſince tranſlated into *Latin* to be annexed to his *Commentaries*. In which Treatiſe he has ſhewn, by Examples taken from the cl^th^ or laſt *Pſalm*; from the Song of *Moſes*, *Exod.* xv. and *Deut.* xxxii; and from the Song of *Deborah*, *Jud.* v. that the manner of Verſification among the ancient *Jews* was not *Metre*, as it is in *Latin* and *Greek*; but *Rhime*, as it is in

French and *Engliſh*, and other modern Languages: and in this Opinion he has the happineſs to have the concurrence of ſeveral Learned Men in ſeveral Nations.

THUS we have given the Reader a true Account of the two laſt Works of our Author which will ever be publiſhed, and have thereby perhaps raiſed his Curioſity to know ſome thing more of the Life and Labours of ſo great a Man: And in this we ſhall endeavour to give him Satisfaction, according to the beſt Information that we could gather.

OUR Author *John le Clerc*, was the Son of *Stephen le Clerc*, (a learned and eminent Citizen of *Geneva*, who firſt practiſed *Phyſick*, but was afterwards made *Greek* Profeſſor of that *Academy*, and Senator of that *Republick*,) by *Suſanna Gallatin*, whoſe Father *Marinus* was another Senator. He was their ſecond Son, born at *Geneva*, *March* 19th, 1657, and had two Brothers; *Daniel*, an eminent Phyſician, and Senator of *Geneva*, who wrote the *Hiſtory of Phyſick*, as far as *Galen*'s Time, a Book of great Repute among the Profeſſors of that Science; and *Francis*, who ſettled at *Leipſick* in the Condition of a Merchant.

THEIR Father took great care of all their Education, and ſent his Son *John*, when about eight Years old, to the Grammar-School; where he ſoon diſcovered a ſtrong Inclination to reading, a very quick and retentive Memory, and a Genius to Poetry that did not leave him, even in the Courſe of his more ſerious Studies, and more advanced Years: for, upon his tranſlating two Sermons, preached by *Gilbert* Lord Biſhop of *Salisbury*, before *William* the Third, into the

French

French Tongue, he ſubjoined to the one a Poem in *Heroick*, and to the other ſome Epigrams in *Elegiack* Verſe, *de Angliâ Liberatâ*; whereby the Reader may perceive, that, even at that time, his Poetick Faculty had not deſerted him. The truth is, in his younger Years, he read the Claſſicks with great Care and Attention; that even while he was at School, he made himſelf a kind of Epitomy of the ſeveral Commentators on *Terence* and *Plautus*, and was not a little aſſiſted by his Father in his Study of *Homer* and ſeveral *Proſe* Authors in the *Greek* Tongue.

WHEN he was about ſixteen Years old, he was removed from the Grammar-School, and placed under Mr. *Chouët*, a very learned Man, and who was afterwards one of the *Syndicks* of the Republick, to ſtudy Philoſophy: but while he was in a Courſe of *Logick*, he was taken with a violent Fever, which, for ſix days, made him delirious, and very much endangered his Life: for after his Fever was removed, an Ague hung long upon him, ſo that his Recovery was very ſlow, in which time he amuſed himſelf with reading the Critical Letters of *Tanaquillus Faber*; and, tho' in many things he admired the Sagacity of that great Man, yet in ſome Points he adventured to diſſent from him, and accordingly wrote ſome ſhort Diſſertations hereupon; which in his more mature Years he thought proper to ſuppreſs, tho' in his *Ars Critica* there are ſome Remarks of the like nature to be found. After this, he applied himſelf to the Study of *Natural Philoſophy*, and held a *Theſis*, in the publick Schools, *de Materiæ Naturâ*; and becauſe there was no Profeſſor of the *Hebrew* Tongue in the Academy of *Geneva*, he was inſtructed therein by his Uncle *James Gallatin*, under whoſe Eye

it was that he ſtudied ſo hard, and treaſured up ſuch a Stock of Materials, as afterwards enabled him to be the Author of ſo many Volumes.

BEING thus furniſhed with a ſufficient Knowledge of Philoſophy and Languages, he betook himſelf to the Study of *Divinity*, in the nineteenth Year of his Age, under *Francis Turrettin*, *Lewis Tronchin*, and ſome other eminent Doctors of that Academy. Some Years before, great Diſputes had aroſe at *Geneva* concerning the *Univerſality of Grace*, *and the Extent of the Efficacy of Chriſt's Death*. Several Profeſſors held the *Affirmative*, which our Author afterwards allowed to be true; but, as the Inſtitution of the Academy was, that no one ſhould enter into the Miniſtry without ſigning the *Helvetick Conſenſus* (as it was commonly called) which contained a contrary Doctrine; few young People entered deep into the Controverſy, for fear of falling into Opinions, that might exclude them from the Sacred Function.

HE began his Theological Studies with reading ſome of the common Syſtems, and afterwards the *Theſes Salmurienſes* (as they are called) to which he wrote part of a Supplement, but never thought proper to finiſh it. He read the *Old* Teſtament in *Hebrew*, and the *New* in *Greek*, with the beſt Annotations upon them, and *Samuel Bochart*'s *Geographia Sacra*, and *Hierozoïcon*, to his great pleaſure and advantage; with many other Books, both in *Latin* and *French*, that were conducive to his Improvement in the Knowledge of Divinity.

AFTER he had gone through the uſual Forms of Study in *Geneva*, and had loſt his Father in 1676, he was determined for ſome time to go into *France* on purpoſe to improve himſelf in a Language which was not ſpoken with ſo much Purity

Purity in his own Country; and upon his return home, was admitted into Holy Orders, with the general Applauſe of all his Examiners. But, not long after, the Works of *Steph. Curcellæus* being publiſhed by *Phil. Limburg*; our Author, upon reading them, ſoon perceived, that in the Controverſies between *Remonſtrants* and other Proteſtants, the former had by much the better of the Argument; and thereupon reſolved to leave both his own Country and *France*, where the contrary Principles were profeſſed, and too eagerly maintained.

IN the latter End of the Year 1680, he went to *Saumur* (a *Proteſtant* Academy of great Repute, but then ſunk and gone to decay) not ſo much for the advancement of his Learning, as for his farther Improvement in the *French* Tongue, becauſe there it was ſpoken in the greateſt Elegance and Purity. Here it was that he firſt read the Works of *Simon Epiſcopius*, with whoſe Learning and Eloquence, and wonderful Sagacity, he was not a little delighted; and began to make his *Notes* and Obſervations upon the *Old* Teſtament from the *Polyglot*, which laid the Foundation for the *Commentaries* which he has ſince publiſhed.

DURING his ſtay here, there came out a Book, intitled, *Liberij de Sancto Amore Epiſtolæ Theologicæ*, favouring not a little the Doctrine of the *Remonſtrants*; which moſt People imputed to our Author, tho' ſome were of opinion, there was too much Learning in it for a Man of his Years, who was then but twenty-four; however, he was the true Author of it.

IN the Year 1682, our Author, intending to go to *England*, took his way through *Paris*, and arrived in *London* about the latter end of *May*.

His Buſineſs was to learn the *Engliſh* Tongue; and, to that purpoſe, he applied himſelf to the reading of Dr. *Hammond's Practical Catechiſm*, and his *Annotations upon the New Teſtament*; which he afterwards publiſhed in *Latin*, with ſuch Animadverſions as he thought proper.

He preached ſeveral times in *French* in the *Walloon*, *Savoy*, and *Greek* Churches, viſited ſeveral Biſhops, and other Men of Learning; but as few of them ſpake *French* or *Latin* with eaſe, and himſelf was not ſo perfect in *Engliſh*, as to hold diſcourſe therein, he could not enter into any great Familiarity with them, nor did he indeed ſtay long enough to do it: for being very ſubject to a Cough while he abode in *London*, occaſioned, as he thought, by the Thickneſs of the Air, and the burning ſo much Coal in that City, he began to apprehend ſome danger of his Lungs, and thereupon reſolved to remove into *Holland*; where as ſoon as he arrived, he went to viſit *Phil. Limburg*, and from him learned (what he came on purpoſe to know) the State and Condition of the *Remonſtrants* in the *United Provinces*.

He had not however been long in *Holland*, before his Friends and Relations intreated him to return to *Geneva*, which accordingly he did; but when he came thither, he told them plainly, "that, tho' he blamed none, who were of "contrary Opinions, yet he thought himſelf "obliged in Conſcience, to profeſs and main-"tain what he took to be Truth; which as he "could not do in his own Country without find-"ing Moleſtation, he choſe to return to *Hol-*"*land*, where that Liberty was indulged toMen "of all Profeſſions:" And ſo taking leave of his Friends, came to *Amſterdam* in the latter

End

End of the Year, where for ſome time he preached in *French* to a Congregation of *Remonſtrants*, but afterwards betook himſelf to the ſole Buſineſs of teaching Philoſophy, the *Hebrew* Language, and all kinds of polite Literature; in which Condition he has lived ever ſince he was ſeven and twenty Years of Age, and by having no other Avocation, has been enabled to oblige the World with that Multitude of Books, which we now come to give an account of.

As ſoon as he was well ſettled in *Amſterdam*, in the Year 1684, he publiſhed a Book entitled, *Davidis, et Stephani Clerici, Quæſtiones Sacræ*: which are *Critical* Diſcourſes on certain Subjects, for the moſt part taken from Holy Writ; to which he added ſome Notes of his own, wherein he makes no ſcruple to differ from his Uncle and Father, wherever he thinks they are miſtaken; as being of opinion, that *Truth* is always to be preferred before the ſtricteſt Ties of *Conſanguinity*. Two Years after, another Volume of theſe two Brothers was publiſhed, containing ſome *Speeches* and *Poems*, and a *Computus Eccleſiaſticus*, by *David le Clerc*, and ſome *Philological Diſſertations* by *Stephen*; to which our Author added a *Preface*, as he did to the former Volume the *Lives* of the two Brothers. 1684.

TOWARDS the latter End of this Year [1684] he publiſhed a Book of a Friend of his, viz. *Charles le Cene*, a *French* Miniſter, entitled, *Entretiens ſur diverſes Matieres de Theologie*; and becauſe it was too ſmall a Volume of itſelf, he added a ſecond Part to it, made up of five Dialogues: The three firſt of which treat of the *Extent of our Metaphyſical Knowledge, and its Uſe in Religion*, containing ſeveral Examples, whereby it appears that *Metaphyſicians* have often obſcured

ſcured Divinity, and ſtarted a thouſand Difficulties, by reaſoning about things of which they have no Ideas. For our Author thinks, that *we muſt not extend the uſe of the Faculties we have received from God, beyond the Bounds he has preſcribed them, unleſs we will fall into infinite Errors*: and that, as our Senſes teach us no more of Bodies, than what is neceſſary for the Preſervation of our Lives; ſo the Light of Reaſon is of no farther uſe to us, than to make us obey the Laws of God, and lead us to the ſupreme Felicity. The fourth Dialogue contains an Examination of ſeveral Places in Scripture, which *Metaphyſicians* have abuſed, in making them ſubſervient to their abſtruſe Notions; and the fifth an Explication of the ix^th^, x^th^, and xi^th^ Chapters of the Epiſtle to the *Romans*, taken chiefly out of Dr. *Hammond*'s Paraphraſe; where that learned Man contends, that the *Decrees*, there ſpoken of, do not relate to the *Predeſtination* of *particular* Perſons to Eternal Salvation or Damnation, but to the *Calling* of whole *Nations* to the Knowledge of the Goſpel of *Chriſt*.

1685. IN the Year 1685, our Author publiſhed another Book, entitled, *Sentimens de quelques Theologiens de Hollande ſur l'Hiſtoire Critique du Vieux Teſtament, compoſée par R. Simon*; which conſiſts of twenty Letters, wherein he has compriſed the Opinions of ſeveral Perſons concerning this Critical Hiſtory of the Old Teſtament, and gives an Account of the Converſation of ſome Friends, diſcourſing with great freedom of this Book, and ſome Subjects relating to it; in which Method he thought himſelf at liberty to propoſe certain *Conjectures*, which he does not pretend to maintain, but is willing to give up at any time, when, upon better Reflection or Information,

nation, they appear to be erroneous. F. *Simon*, who was warmly enough attacked in the *Sentimens*, &c. publiſhed an Anſwer full of Paſſion and contumelious Language, as his manner was; wherein he endeavoured to perſuade the World, that Dr. *Allix*, who was formerly Miniſter of *Charenton*, and Mr. *Aubert de Verſé*, were the Authors of the Book; and that the eleventh and twelfth Epiſtles, which related to the *Inſpiration of the Sacred Writings*, were the Work of Mr. *Aubert*: which Calumny, and every other falſe Inſinuation, our Author amply refuted in the *Vindication* of his Work, compriſed in ſeventeen Letters, and publiſhed the Year following.

In the Year 1686, he undertook to write a *Journal*, in imitation of thoſe that were publiſhed in ſeveral Parts of *Europe*, which he called *Bibliotheque Univerſelle*, and wherein he endeavoured to do two Things, *viz.* to give larger and more exact Extracts of all remarkable Books wrote in *Latin*, *French*, *Engliſh*, *Italian*, or *Dutch*, than were to be found in other Journals, and, at the ſame time, to inſert ſeveral Pieces of his own; ſuch as a *Specimen* of the *fabulous Hiſtory*, in the firſt Volume; an Explication of the *Fable of Adonis* in the Third, and of the *Fable of Ceres* in the Sixth; an *Eſſay concerning the Poeſy of the Hebrews* in the Ninth; the *Life of Euſebius* of *Cæſarea* in the Tenth; the *Lives of St. Cyprian and Prudentius* in the Twelfth; and the Life of *Gregory Nazianzen* in the Eighteenth: Works which muſt needs have coſt a great deal of Labour, and which ſeem to be above the power of any moderate Writer to compoſe. 1686.

In

1690. IN the Year 1690, while he was writing his *Bibliotheque*, &c. he tranſlated into *Latin* the laſt Books of *Thomas Stanley's Philoſophical Hiſtory*, which contain the Hiſtory of the Eaſtern Philoſophy, whereof he publiſhed an Extract, in the ſeventh Volume of his *Bibliotheque*; and as ſoon as he had laid aſide the laborious Work of his
1692. *Bibliotheque*, he publiſhed in the Year 1692 his *Logick*, his *Ontology*, and *Pneumatology*; and (to compleat his Courſe of Philoſophy) in the Year 1695, his Syſtem of *Natural Philoſophy*. His Logick he dedicated to the great Philoſopher *Robert Boyle*; but he dying before it came to hand, in the next Edition he addreſſed it, as he had likewiſe done his *Ontology* and *Pneumatology*, to his learned Friend Mr. *Locke*.

As ſoon as our Author's Philoſophical Works were finiſhed and reprinted, the Bookſellers of *Holland* having a mind to print *Morery's Hiſtorical Dictionary*, propoſed to him in 1689 to reviſe it; which he undertook to do, ſuppoſing that becauſe the Work had bore five Impreſſions in *France*, it could not want much Correction: but having gone about the Work, he ſoon perceived his Miſtake, and that the Reviſion of the Book would be a tedious Work, of no great honour and leſs profit; but he was obliged to go through when he had began, and in three ſeveral Reviſions has corrected a prodigious Number of Faults, eſpecially in the Articles which concern ancient Hiſtory; tho', for want of Books and convenient Leiſure, he could not amend all, as himſelf tells us, both in the fourteenth Volume of his *Bibliotheque Univerſelle*, and the Preface before the *Holland* Editions.

1693. IN the Year 1693 he publiſhed at the requeſt of the Sieur *Huguetan*, Bookſeller of *Amſterdam*,

Hiſtoire

Hiſtoire d'Emeric Comte de Tekeli: ou Memoires pour ſervir à ſa Vie, où l'on voit ce qui s'eſt paſſé de plus conſiderable en Hongrie depuis ſa Naiſſance juſqu'à preſent. But it being only compiled out of the Gazettes, or other publick News, he never owned it as his Work, nor mentioned it in the Catalogue of his Writings.

OUR Author had all along an Intention to write a *Commentary* on the Old Teſtament; and therefore, to give the World a Specimen of his Abilities, in the Year 1690, he publiſhed the Prophet *Obadiah* in one Sheet in Quarto, tranſlated by him, with a *Paraphraſe*, and a critical Commentary; which meeting with a general Approbation, encouraged him to ſet about the Work in ſuch earneſt, that, in 1693, he publiſhed his *Commentary* on the Book of *Geneſis*, in the ſame way as he had done *Obadiah*, together with ſome Critical Diſſertations; and but two Years after [*viz.* 1695] the other four Books of *Moſes* appeared, explained and illuſtrated after the ſame manner, whereof we have a juſt Abſtract in his *Bibliotheque Choiſie*, Vol. 21.

IN the Year 1694, he put out, at the deſire of the aforeſaid *Huguetan*, an hiſtorical Book, intitled, *Vie d'Armand Jean Cardinal Duc de Richelieu, principal Miniſtre d'Etat ſous Louis* XIII. *Roi de France & de Navarre*, 2 Vol. 12^mo^. This Hiſtory was univerſally liked, as ſavouring of no kind of Partiality, but repreſenting the Actions of that great Man in a true Light. There was a ſecond Impreſſion in the Year 1696, and a third corrected and enlarged in 1714. To this laſt Mr. *le Clerc* prefixed his Name. 1694.

WHILE his *Commentary* on the laſt Book of *Moſes* was printing, he had occaſion to publiſh his Thoughts concerning the Beginning of 1695.

St.

St. *John's Goſpel*; which he did the rather, becauſe, ſince the time that he entered into the Communion of the *Remonſtrants*, there were bad Men enough, who were continually calumniating him, as if he adhered to *Socinianiſm*: but of this Aſperſion he ſufficiently cleared himſelf, by ſhewing the Falſeneſs and Abſurdity of the *Unitarian* Interpretation.

1696. IN the Year 1696 our Author publiſhed his *Ars Critica* in two Volumes, which was ſoon after reprinted in *England*. In the former of theſe, he gives us a Definition and Diviſion of the Art of Criticiſm; and then, having ſhewn the uſe and benefit thereof, proceeds to the Method, wherein we may beſt learn the *Latin*, *Greek*, and *Hebrew* Languages; and ſo lays down general Rules for the right Interpretation of Words, or any Forms of Speech; wherein their Difficulty lies, and by what means it may be ſurmounted. In the latter Volume, he conſiders the Origin or Occaſion of Faults, and in what manner they may be amended; how to diſtinguiſh any *ſpurious* Place or Writing from what is *genuine*; and how to form our Judgements concerning the Stile and Character of any Writer. In the whole Work (tho' it has not wanted its Adverſaries) our Author has ſhewn a great deal of good Judgement and Reading; and the *Philoſophical* Turn, which he has given to ſeveral Things relating to *human* Learning, and the uſeful Examples he has quoted out of *ſacred* and profane Writers, ſhew the Connexion of theſe Sciences, and how much they help one another.

IN the ſame Year, he publiſhed a little Book in *French*, *du Bonheur & du malheur en Matiere de Lotteries*; wherein he ſhews that the Divine Providence

Providence does not, in any extraordinary manner, interpoſe in Matters of ſuch a contingent Nature; that the Terms of *Good* and *Bad Luck* have no real Senſe in them; and wherein ſeveral *Philoſophical* and *Theological* Queſtions are handled, which are not promiſed in its Title.

BUT what was a Work of more uſe and moment, in the ſame Year he publiſhed another *French* Treatiſe, *de l'Incredulité*; wherein he enquires into the general Reaſons and Motives which induce Unbelievers to reject the Chriſtian Religion: to which he added two Letters, which inconteſtably prove the Truth of the Chriſtian Religion; as the Deſign of the whole is to ſhew the Doubtful, that neither the Influence of their own Vices, nor an Offence taken at other Men's, ſhould hinder them from believing the Doctrines of Chriſt; and to ſhew Believers, that none of the trifling Arguments, which are commonly made uſe of againſt *Chriſtianity*, ought to give any Shock to the Stability of their Minds.

IN the Year 1697, our Author publiſhed (what was wrote long before, chiefly for the benefit of young People) a ſhort *Abridgement of Univerſal Hiſtory*, from the beginning of the World to the Time of *Charles the Great*, together with a brief Expoſition of *Chronology*; which may be run over in a very ſhort time, and thereby the Memory mightily aſſiſted, both in acquiring and retaining the Knowledge of remarkable Perſons, and Tranſactions. 1697.

IN the beginning of the Year 1698, he publiſhed his Tranſlation of Dr. *Hammond's Annotations on the New Teſtament* into *Latin*, with ſome Notes of his own; wherein he either gently confutes the Doctor, or confirms his Aſſertions, or ſupplies 1698.

ſupplies his Omiſſions, as the nature of the thing required. Dr. *Hammond* was certainly a good Expounder of Scripture; but upon every Turn he is ſo very fond of the Notion of the *Gnoſticks*, and, in many places, where there is no alluſion to it, ſo warm a Contender for *Excommunication*, that it can be no manner of Imputation upon Mr. *le Clerc*, that, in moſt of theſe Places, he is found to differ from him: for ſo well were his *Animadverſions* received in *England*, that, in a ſhort time, they were tranſlated into the Language of the Country, and made up one Volume in Quarto.

In the ſame Year he took care of the new Edition of *Cotelerius*'s Collection of the *Apoſtolick Fathers*, and adviſed the ſupplying it with the *Notes*, which Learned Men had made upon each Father, with *Beveridge*'s *Defence* of the *Canons of the Primitive Church*, *Uſher*'s *Diſſertations on Ignatius*, and *Pearſon*'s *Vindication* of his Epiſtles: as himſelf added likewiſe ſome ſhort Notes on the former Volume, and wrote a Dedication to his Grace the *Archbiſhop of Canterbury*, with a ſhort *Preface*, ſetting forth the Deſign and Excellency of that new Edition.

1699. In 1699 he publiſhed in *French* his *Parrhaſiana*, or Miſcellaneous Thoughts upon ſeveral Subjects, ſuch as *Criticiſm*, *Hiſtory*, *Morality* and *Politicks*; and when, in 1701, it came to be reprinted, he added another Volume, where, in the like manner, he treats of *Theological* Controverſies; of the Studies of thoſe that pretend not to Learning; of the Means to make a Commonwealth happy; of Friendſhip; and of true and falſe Zeal. Of all which he does not pretend to give us compleat Treatiſes, but only to mention ſome principal Heads which ſeem to him

him to be of greateſt moment, eſpecially in order to detect and expoſe ſeveral vulgar Errors.

IN this Year was publiſhed in *Holland* the *Harmonia Evangelica*, in *Greek* and *Latin*, in a more exact Method, than that of Mr. *Toinard*; to which our Author added a *Paraphraſe* upon the whole, and at the end ſome Diſſertations on ſelect Subjects, and ſhort Notes on the Harmony itſelf: and, in the ſame Year, appeared his *Epiſtolæ Criticæ & Eccleſiaſticæ*, which may paſs for a third Volume of his *Ars Critica*, wherein he maintains what he had aſſerted in the tenth Volume of his *Bibliotheque Univerſelle*, viz. that Dr. *Cave*, in his *Hiſtoria Litteraria of Eccleſiaſtical Writers*, had concealed many Things in the Lives of *Clement* and *Euſebius*, in order to inhance their Credit; and ſo treats of the Uſe and Authority of *Eccleſiaſtical* Antiquity, and fully expoſes the Diſſimulations and *pious Frauds* which ſo frequently occur in *Church-Hiſtory*.

IN the Year 1700 he took care of a new Edi- 1700.
tion of *Dionyſius Petavius's Dogmata Theologica*, together with ſome other Books in Divinity, which were written by that Learned *Jeſuit* at different times; and in the ſame Year publiſhed his *Quæſtiones Hieronymianæ*, in anſwer to F. *Martianay*, a *Benedictin* Monk, who had publiſhed St. *Jerom* not long before; and treated both our Author and his Uncle (whom we mentioned before) with great Severity, for happening to diſagree with him, in relation to that Father's Character and Writings: and therefore he plainly ſhews, that St. *Jerom* was not that Critick of the *Greek* and *Hebrew* Tongues, as is pretended, nor his Editor any ways competent for the Work, ſince almoſt in every Page he makes ſuch egregious Blunders.

1701. IN the Year 1701, when the Bookſellers in *Holland* deſign'd to print all the Works of the Poet *Heſiod*, in two Volumes, our Author took care of the whole Impreſſion, both in *Latin* and *Greek*; added the Notes of *Joſ. Scaliger*, *Dan. Heinſius*, *Fran. Guietus*, and *Steph. le Clerc*; *J. Geo. Grævius*'s various Lections and Additions; *Dan. Heinſius*'s Introduction to the Book *Operum & Dierum*, and his own Animadverſions upon the *Theogonia*, wherein he has made great Diſcoveries, in relation to the *fabulous Hiſtory* thereof, both from the Circumſtances of things, and their Analogy to the *Phœnician* Tongue: and, in the ſame Year, wrote an Etymological Diſſertation, by way of Preface, to *Mat. Martinius*'s *Philological Lexicon*, which taught ſome Readers (who before were ignorant of it) the Nature and Uſe of Etymology; and thereby contributed not a little to revive the Sale of a Book, which before was almoſt quite extinct.

1702. IN the Year 1702, our Author publiſhed the Works of two very elegant Poets, *C. Pedo Albinovanus*'s Elegies and Fragments, and *P. Cornelius Severus*'s *Ætna* and Fragments, with the Notes and Interpretation of *Joſ. Scaliger*, *Nic. Heinſius*, and others; and thereunto prefixed a *Preface*, wherein he lays down the right manner of interpreting an Author, and ſeems to cenſure three great Faults, which Writers of great Capacity frequently incur: The firſt is, of thoſe, who give us nothing but various Readings, Emendations out of other Copies, Conjectures of their own, and ſimilar Paſſages from different Authors; while they paſs by in ſilence innumerable things, that need Explanation. Another Fault is, when Men have nothing

thing to ſay of the Author they are explaining, that they run into needleſs Digreſſions, on purpoſe to make a Parade of the compaſs of their Learning. And the third Fault lies in this, that they do not ſufficiently attend to the ſeries and tenour of the Senſe, in order to ſhew their Reader the Connection and natural Dependance of the Matters their Author treats of.

IN the Year 1703, a Bookſeller of *Amſterdam*, intending to publiſh St. *Auſtin*'s Works, according to the *Paris* Edition, was adviſed by our Author to ſubjoin the Diſſertation of *John Garnier*, relating to the *Pelagian Hiſtory*; *Pelagius*'s *Commentaries* on the Epiſtles of St. *Paul*; the Cenſures, Prefaces, Notes, and Diſſertations, which *Eraſmus*, and other learned Men had made upon that Father; and himſelf, at the ſame time, under the name of *Johannes Phereponus*, wrote *Critical* and *Theological* Animadverſions upon St. *Auſtin*, wherein he illuſtrates many places, and commends others: tho' he is not afraid to cenſure ſome, wherein he conceives, that that Father has deviated from the Rules, both of Reaſon and Revelation, which ought to guide him (as he imagines) as well as any other Author; and, accordingly, we find him confuting ſeveral of his Expoſitions of Scripture, the falſe Miracles he relates, the Perſecution of Hereticks which he maintains, and the Doctrine of Predeſtination, as he expounds it. Nor can we ſee, why ſuch Errors may not be condemned in the Ancients, as well as the Moderns; nay, in the Ancients the rather, becauſe, as their Authority is greater, the Contagion of their Doctrines is more dangerous. 1703.

IN this Year, our Author publiſhed likewiſe the *New Teſtament*, tranſlated into *French*, with ſome explanatory Notes, for the uſe of ſuch Readers, as knew no other Tongue. Nor muſt it be forgot; that in this Year too, he publiſhed his *Bibliotheque Choiſie*, which may well enough be called the Sequel, or Continuation of his *Biblioth. Univerſelle*; for therein he purſues the ſame Method of interſperſing Diſſertations on ſeveral curious Subjects, and the Lives and Praiſes of Men of Letters, which are to be found no where elſe.

1705. IN the Year 1705, our Author digeſted into proper Order, and amended from ſeveral groſs Faults, the Copper-Plates of the *Atlas Antiquus*, &c. publiſhed by a famous Map-ſeller in *Amſterdam*; but thro' his negligence and parcimony, who would not be at the expence of reforming the Plates, the Maps are ſtill full of Errors and Miſtakes.

1707. IN the Year 1707, were publiſhed all the Works of *Deſiderius Eraſmus*, in ten Volumes in Folio; to which our Author, in conjunction with ſome other learned Men, added ſhort *Notes*, and diſtinct *Prefaces* before each Volume: in which he has endeavoured to give that learned and ingenious Man his juſt Commendation, and the Reader a proper Character of all his Works.

1708. IN the Year 1708, our Author publiſhed *the Hiſtorical Books of the Old Teſtament*, according to his own Tranſlation, together with a Paraphraſe, a Philological Commentary, Critical Diſſertations, and Chronological Tables; whereof he has given us a full and ſatisfactory Account in his *Bibliotheque Choiſie*, Vol. XV.

IN

IN the Year 1709, he reviſed, and added ſome Notes to the new Edition of *Sulpicius Severus*, whereof he makes mention in his *Bibliotheque Choiſie*, Vol. XX. P. 2. Art. 6. 1709.

IN the ſame Year, he reviſed, and added large Notes to the new Edition of *Hugo Grotius de Veritate Chriſtianæ Religionis*, enlarging it with one more Book *de Eligendâ inter Chriſtianos diſſentientes Sententiâ*; which he takes notice of in his *Bibliotheque Choiſie*. In the ſame Year he publiſhed likewiſe his Collection of the Fragments of *Menander* and *Philemon*, which he illuſtrated with a Tranſlation, and Notes; and of this, in like manner, he makes mention in the ſame *Bibliotheque*, Vol. XIX. Art. 7.

IN the Year 1710, he publiſhed a new Edition of *Livy*, in 10 Vol. 8vo. with Notes of his own, and all the *Supplements* of *Freinſhemius* corrected and amended, whereof he gives us a full Account in the aforeſaid *Bibliotheque*, Vol. XIX. Art. 3. 1710.

IN the ſame Year, when a beautiful Edition of *Salluſt* was publiſhed by Dr. *Waſſe*, our Author ſent its Editor a ſhort Life of that *Roman* Hiſtorian, which he had chiefly collected out of the Writings of the Antients.

IN the Year 1711, our Author publiſhed the three *Epiſtles*, which are found at the end of *Plato*'s Works, and are commonly aſcribed to *Æſchines*, *Socrates*'s Scholar, in a ſmall Volume, and with plain and eaſy Notes; to which he ſubjoined one Book of his *Sylvæ Philologicæ*, and mentions the uſe and deſign of the Edition in his *Bibliotheque Choiſie*, Vol. XXII. 1711.

The pious and learned Mr. *Limborch* dying in the Year 1712. Mr. *le Clerc* made his Funè- 1712.

ral Oration, and printed it with this Title; *Oratio Funebris in obitum Rever. & Clariſſimi Viri Philippi à Limborch, S. Theologiæ apud Remonſtrantes Profeſſoris, defuncti die 30 Aprilis, Anno* MDCCXII. *habita à Joanne Clerico die 6 Maii quo ſepultus eſt*, in 4to.

1714. IN the Year 1714, the Death of the Bookſeller who printed the *Bibliotheque Choiſie*, obliged our Author to diſcontinue that Journal, which was ſwelled up to 27 Volumes; but he then begun another upon the ſame Plan, intitled, *Bibliotheque Ancienne & Moderne.*

THE ſame Year they reprinted at *Francfort* his *Latin* Tranſlation of the Annotations and Paraphraſe of Dr. *Hammond* upon the *New Teſtament*, with our Author's Remarks corrected and enlarged. He gives an Account of that new Edition in his *Bibliotheque Ancienne & Moderne*, Tom. II. Art. 1.

1716. IN the Year 1716, Mr. *le Clerc* publiſhed *Hiſtoria Eccleſiaſtica duorum primorum à Chriſto nato Sæculorum, è veteribus Monumentis deprompta*, in 4to. This Eccleſiaſtical Hiſtory, as far as it goes, is the beſt we have. The Author has exploded ſeveral Fables and Legends put upon us by ſome credulous or ignorant Writers; and given a fair and impartial Account of the State of the primitive Church. An Account of that valuable Work may be ſeen in the Volumes V and VI. of the *Bibliotheque Ancienne & Moderne.*

1723. SOME great Men of the *Arminian* ſide prevailed upon our Author to write the Hiſtory of the United Provinces; and he publiſhed the firſt Volume in the Year 1723, with this Title, *Hiſtoire des Provinces-Unies des Pays-bas; depuis la naiſſance de la Republique juſqu'à la Paix d'Utrecht*

trecht & le Traité de Barriere, conclu en 1716, in Folio. The ſecond and third Volumes came out in 1728.

IN the Year 1724, Mr. *le Clerc* publiſhed a ſecond Edition of the *Apoſtolical Fathers*, with ſeveral Improvements. He has given a large Account of this Collection in the Volumes XXI and XXII, of his *Bibliotheque Ancienne & Moderne*. 1724.

AND now being ſenſible that Age and his Infirmities were growing upon him, he left off writing his *Bibliotheque Ancienne & Moderne*, which then made up twenty eight Volumes; and reſolved to beſtow all his time on the remaining part of his Commentary upon the *Old Teſtament*, but could not finiſh it, as we have already obſerved.

BESIDES the Books above-mentioned, there are ſome other Pieces of our Author's, ſuch as his Tranſlation into *French* of Biſhop *Burnet*'s *Criticiſm* on the IX^th^ Book of *Varillas*'s *Hiſtory*, wherein he treats of the *Revolutions of Religion in England*; of the Biſhop's *Defence* of that Criticiſm; and of three of his *Sermons*, which appeared in a ſhort ſpace after one another. A *Letter* to Mr. *Jurieu*, wherein he vindicates *Epiſcopius* from the imputation of Socinianiſm laid upon him by that Miniſter. Several Diſſertations, Prefaces, and Notes upon great and valuable Works reprinted in *Holland*.

ARTICLE III.

A Defence *of the Chriſtian Religion from the ſeveral* Objections *of* Modern Antiſcripturiſts: *Wherein the literal Senſe*

of the Prophecies, *contained in the* Old Teſtament, *and of the* Miracles, *recorded in the* New, *is explained and vindicated*; *and the* Neceſſity *of a* Divine Revelation, *from the manifeſt* Inſufficiency *of the Light of* Reaſon *or* natural Religion, *is aſſerted. By the Reverend Mr.* Stackhouſe, *Author of the* Complete Body of Divinity. *Containing* 509 *Pag. in* 8*vo. with a Preface. Printed for* Ed. Symon, *over-againſt the* Royal-Exchange.

IN the *Preface*, our Author gives us an Account of the ſeveral *Antiſcripturiſts* referred to in this Work; from what Riſe and Original they ſeem to have ſprung; what Books they have ſucceſſively publiſhed; what the Deſign of theſe Books is, and what the Character and Abilities of their reſpective Authors: and in the Work it ſelf (which conſiſts of 24 *Sections*) he ſtates the ſeveral Objections in their full force, and anſwers them, both from Reaſon and Scripture, with a great deal of perſpicuity and clearneſs.

THE 1ſt Section treats *of the Truth and Authority of the Evangelical Writers*, to which the Objection of *Antiſcripturiſts* is, "That the Hiſtory "of Jeſus, as it is recorded by the Evange- "liſts, and commonly believed by Chriſtians, "is ſo improbable in it ſelf, and when tho- "roughly examined, full of ſuch Incredibi- "lities and groſs Abſurdities, as are quite diſho- "nourable to the Name: beſides, that the "Diſtance of the Time, wherein it was written,

"and

" and the Condition of the Writers, who were " all the Friends and Followers of Jeſus, gives " the whole a very ſuſpicious Aſpect." To which it is anſwered, that the *Evangeliſts* (who without being *Friends and Followers of Jeſus*, could not have been ſo well qualified to write his Life and Tranſactions) were honeſt and undeſigning Men, recording things plainly, and without any artful Inſinuation; and ſo free and impartial in their Accounts, as neither to conceal their Maſter's mean Condition, nor their own Faults and Failings; that they had ſufficient means of Information in what they were to record, and no viſible Intereſt in the leaſt to ſway them againſt their Knowledge: That they ventured to publiſh their Goſpels in a ſhort time after their Lord's Aſcenſion; tho' they knew that Shame, and Perſecution, and Death it ſelf, (which they underwent with the utmoſt Bravery) would be the reſult of ſo doing. That their Goſpels, when made publick, appeared to be far above their Skill and Capacity, ſingly conſidered, to invent, and when compared together, ſufficiently uniform and conſiſtent; and (what is no mean Conſideration) that their greateſt Enemies, in their own Writings, have either aſſerted or acknowledged the moſt material parts of their Narrations: and therefore it muſt needs follow, that, according to the *genuine* Marks of a true *Hiſtorian*, we have greater Security, than any *human* Hiſtory can pretend to, of the Faithfulneſs of the *Evangeliſts*, and of the Certainty of every thing contained in their Writings: and, that the Contents of their Writings, in their deſcent to us, have not ſuffered any conſiderable Alteration, but from the Days of the Apoſtles to the

the preſent Age, have always been the ſame: The long Continuance of the *Autographa* in the Church; the many *Copies* and Tranſcripts taken from them; and their early *Tranſlations* into various Languages; have, under the Providence of God, been our Security.

THE 2d Section treats of the *Divine Inſpiration of Evangelical Writers:* and to this the Objection is— "That the very Writers themſelves, by the Errors and Offences of their perſonal Conduct, their Inconſiſtencies, if not Contradictions in ſeveral Inſtances; their Miſquotations of ſome paſſages in Scripture, and their doubtful manner of expreſſing others; by their giving Directions in Matters of a trivial nature; their exhorting their Followers to the means of acquiring Knowledge; their conſulting with one another in difficult Queſtions; and their frequent Declarations, that themſelves both ſpake and wrote according to their own Sentiments (all inconſiſtent with a Divine Inſpiration) give us abundant reaſon to think, that, in their Compoſitions, they were actuated no otherwiſe, than common Authors are, who are left to the exerciſe of their own Faculties. Nay, the Negligence of their Stile, and Confuſion of their Method, would tempt one to believe they were far from having the known Parts and Abilities of many a common Writer." To which it is anſwered, that the Recorders of the New Teſtament, according to their own Declarations; the Nature and End of their Writings; the Teſtimony of their immediate Succeſſors; and the Conſent of Chriſtians in all Ages; were *actually* aſſiſted by the Spirit of God: That this Aſſiſtance, however varied according

according to the Subject Matter they were upon; if it were a *Matter of Fact*, their *Memories* were only ſtrengthened and confirmed; if it were a *Matter of Reaſoning*, their *Underſtandings* were enlightened, and their Judgement directed, (the Words ſtill remaining their own;) but if a *Matter of pure Revelation*, then both the Words and Things ſeem to have been dictated by the Holy Ghoſt: That this different Degree of Inſpiration, which was not always permanent and habitual, did not, in moſt things, debar them from their own Stile and Method of Writing; did not exempt them from perſonal Faults and Failings, did not ſuperſede the uſual Forms of Speech, or the common Affairs of Life, did not exclude them from the ordinary Means of acquiring Knowledge, or vacate the Neceſſity of their meeting together for the Deciſion of Controverſies; tho' it certainly ſecured them, not only from all groſs Errors in Points of Doctrine, but from real Contradictions in Matters of an inferior nature. And therefore our Author reconciles St. *Matthew* and St. *Luke* in the Buſineſs of our Saviour's Genealogy; explains the Paſſage of *Matt.* [chap. i. ver. 23.] wherein he is called a *Nazarene*, clears up that other in chap. xxvii. ver. 9. which ſeems to be miſquoted under the Name of *Zechary*, and accounts for ſome other Omiſſions, Tranſpoſitions, and various Readings; which, in the very Nature of *Tranſcriptions*, are unavoidably incident to other Books, as well as the Holy Scriptures; and, when rightly conſidered, can be of no efficacy to invalidate the Authority of either.

THE 3d Section treats of *the Canon of the New Teſtament*; and the Objection to this is—— "That ſince the *Tranſmutations* in the Writings "thereof

" thereof, have been ſo many, and their *Ge-*
" *nuineneſs* ſo often diſputed; ſince ſome Pieces,
" which were at firſt received, were afterwards
" rejected as *ſpurious*; and others, which were
" at firſt rejected, were afterwards received as
" *canonical:* nay, ſince there was no ſingle
" Book of the New Teſtament, which was not
" refuſed by ſome of the *Ancients*, as unjuſtly
" fathered upon the Apoſtles; how ſhall we
" know, with any tolerable Certainty, whether
" one *authentick* Copy of all they wrote, has
" ever deſcended to us?" To which it is replied, That, if the primitive Chriſtians had ſufficient Means and Opportunities of knowing what Books were *genuine*, or of Apoſtolick Writing; if, in the latter end of the firſt Century, the Canon of the New Teſtament was ſettled by St. *John*, a Perſon every way qualified for that Purpoſe; and, not long after that, recommended to the Churches every where, and recognized by *Synods* and Councils; if theſe Apoſtolick Books were mentioned and recited in the Works of the moſt ancient Fathers, and acknowledged to be ſuch in the Writings of thoſe, who were utter Enemies to the Chriſtian Cauſe; if ſome few of thoſe, whoſe Pretenſions were at firſt diſputed, were afterwards allowed to be genuine by the beſt Judges, were received into the Canon much ſooner than is pretended, and ſuffered no diſcredit, but had rather their Authority confirmed by their late Admiſſion; and if, after ſuch Admiſſion, they were all along appealed to, as deciſive in Controverſies, by Parties of every Denomination, who kept too jealous a watch upon each other, ever to ſuffer any notorious Corruption or Interpolation to affect them (all which our Author has proved at large) then

then have we the beſt Security, that the nature of the Thing will bear, that the Canon of the Scripture has been tranſmitted to us *entire*, notwithſtanding the Variety of its *Lections*, which have been occaſioned purely by the number of its Copies and Editions.

THE 4th Section compares *the Evidence of Miracles and Prophecies together*; and to this it is objected, "That Miracles alone are far from "being a valid Proof of the Truth of any Re- "ligion, becauſe they may be done by Cheats "and Impoſtors, by a *diabolical*, as well as a "*divine* Power. But, ſuppoſing they be true, "yet, both according to our Saviour's account "[*Luke* xvi. 31.] and that of his Apoſtle [2 *Pet.* "i. 18, 19.] they are a proof of an inferior na- "ture to that of Prophecy, (which is therefore "conſtantly appealed to) and yet Prophecy it "ſelf is but a weak one: For, to look into the "Writings of the Prophets, and obſerve in "what manner they are applied by the Apoſtles "and Evangeliſts, one muſt needs conclude, "that they are no otherwiſe to be underſtood, "than in a *Typical*, *Myſtical*, and *Allegorical* "Senſe, which, according to Scholaſtick Rules, "is no proof at all; and conſequently the Ar- "gument from Prophecy for the Truth of "Chriſtianity (tho' certainly the beſt that Be- "lievers have to produce) is inconcluſive, if "not ridiculous; and the Religion, built there- "on, precarious, if not deluſive." To which it is replied, That real and true Miracles can be performed only by God, or by Perſons delegated and commiſſioned by him; that our bleſſed Saviour, who was ſent to inſtitute a new Religion, was, in the Nature of Things, obliged to ſhew his *Credentials* by working of Miracles: That Miracles,

Miracles, thus wrought, are a more positive and immediate Indication of a divine Concurrence, than either the Completion of ancient Prophecies, or the Prediction of future Events, can possibly be; That neither the Words of St. *Peter*, concerning the *more sure Word of Prophecy*, nor the Words of *Abraham* in the Parable, concerning the standing Revelation of *Moses* and the *Prophets*, need so to be interpreted, as to impair the Worth and Authority of Miracles; and that neither St. *Paul*, in his Defence before *Felix* and *Agrippa*, nor St. *Peter*, in his Discourse before *Cornelius*, nor any other of the Apostles, in their Endeavours to gain Converts, making use of Prophecies to prove *Jesus* to be Christ, and Christianity a divine Institution, have exalted them above measure: so that the Evidence of Miracles stands immoveable, and, upon the Comparison, appears to be superior; tho' the Evidence of Prophecies, it must be owned, is a good collateral Proof, when applied to the Person and Event they are to denote, in their natural and most obvious Signification.

THE 5th Section treats *of the right Application of some controverted Prophecies*; and here the Objection is, "That most of the Prophecies, "cited from the *Old* Testament by the Authors "of the *New*, do, in their obvious and primary Sense, relate to Matters quite different "from those which they were produced to "prove. Thus it is plain, that *Matthew* applies a Passage out of *Hosea*, [chap. ix. ver. 1.] "another out of *Malachi* [chap. iv. ver. 5.] and "another out of *Isaiah* [chap. vi. ver. 9.] to "Purposes quite different from what the Prophets intended them: nor is that Quotation,

"by

by St. *Luke*, out of *Deut.* xviii. 15. or that by Chriſt himſelf, out of *Daniel* ix. 24. *&c.* any ways pertinent to the original Signification and Intendment of the Prophecies." To which it is anſwered, that there are indeed different kinds of Prophecies in the Old Teſtament, ſome that are applicable to Chriſt, and the Events concerning him, *expreſsly*; and others, in a Senſe not ſeemingly ſo *obvious* to us, but what the Spirit of God might have primarily in view: That our Saviour and his Apoſtles in like manner uſed ſometimes a *typical*, ſometimes a *parabolical*, and ſometimes an allusive way of diſcourſing with the People, which however did not affect their *literal* Application of the Prophecies: That St. *Matthew*, by the Words, *that it might be fulfilled*, intends no more (according to the *Hebrew* Phraſeology) than *hereby was verified*, or the Event anſwered the Prediction, or the like; and, by *out of Egypt have I called my Son* (which was a common Adage among the *Jews*) he means no more than a providential Deliverance from ſome imminent Danger: That *John the Baptiſt*, conſidering the great reſemblance between him and *Elias*, in their Temper and Diſpoſitions, as well as ſundry Circumſtances of their Lives, might properly enough be called after his Name: That the blindneſs and wilful Obſtinacy of the *Jews*, in our Saviour's Time, will juſtify his applying to them the Character, which *Iſaiah* gives of the People, who lived in his Days: That by *Iſaiah's Virgin*, who was to *conceive and bear a Son*, is properly to be underſtood (as both the *Etymology* of the Word and the Solemnity of the *Introduction* ſhew) a Conception without the uſe of knowledge of Man: And that the Character

of

of the *Prophet like unto Moſes*, ſuits neither wit
Joſhua, nor with a Succeſſion of Prophets
the *Jewiſh* Church, but in its chief Lineamen
can agree with none, but our Bleſſed Saviour
and conſequently that hitherto the Evangelic
Writers have made no Miſapplication of the a
cient Prophecies.

THE 6th Section treats of *the Book of Dan
and his Prophecy, in Chap.* ixth; to which it
objected, "That the ancient *Daniel*, who w
"carried away in the *Babyloniſh* Captivity, cou
"not be the Author of it, becauſe he miſtak
"the Names of the very Princes, in who
"Courts he lived, and uſes ſeveral Expreſſion
"which are of *Greek Derivation*; and becau
"the Book is omitted in the *Verſion* of the S
"*venty*, in the Catalogue of the Prophets re
"ted by *Eccleſiaſticus*, and in the *Paraphra*
"of *Jonathan*; which could hardly have ha
"pened, had it been of Canonical Authorit
"and not rather ſome ſpurious Piece, ſuch
"*the Song of the three Children, Bell and t
"*Dragon*, &c. forged under that Prophe
"Name, and wrote in an *allegorical* way,
"give it the air of a Prophecy. But ſuppoſi
"the Book to be *genuine*, yet is the Applic
"tion of that famous Prophecy in it, ground
"upon a palpable Miſtake; ſince it is pla
"from the ſeveral Characters in the Conte
"that *Daniel*'s Meſſias, who was to be *cut o
"was not the Meſſias of the *Jews*, who w
"*never to die*; and the Deſtruction, which t
"Prophet alludes to, muſt be what *Antioch
"and not what *Titus* brought upon th
"People." To this it is replied, That t
Book of *Daniel* has all the genuine Marks, bo
internal and *external*, together with the Teſtimo

of all Antiquity, of its being a canonical piece of Scripture: That a ſufficient Reaſon may be given, from the known Cuſtom of their multiplying Titles, why he ſometimes calls *Aſſyrian* Princes by Names, different from what the *Grecian* Hiſtorians give them, and why he occaſionally makes uſe of ſome *Terms of Art*, which might poſſibly be of *Greek* Original: That the Book was ſo far from being omitted by the *Seventy*, that we find their Verſion of it read publickly in our Saviour's Time, and ſo continued, till that of *Theodotion*, which by ſome Doctors of the Church was thought better, was ſubſtituted in its room: That its being omitted in the Enumeration of the Prophets in *Eccleſiaſticus*, is an Objection of no moment, ſince other great Prophets have the like Fate; and its wanting a *Chaldee* Paraphraſe is the leſs conſiderable, becauſe a good part of it is in that Language already; and ſeveral other ſacred Writers (ſuch as *Ezra*, and *Nehemiah* in particular) according to the Confeſſion of the *Jews* themſelves, never had any: That the *Plainneſs* of its Predictions, and *Emblematicalneſs* of its Stile, are no more than what we frequently meet with in other Prophets; and that the forging other Books in *Daniel*'s Name, is a plain Indication that ſome Writings of his were genuine, and held in great eſteem in the *Jewiſh* Church at the time, when theſe ſpurious Pieces were publiſhed: That the *Commandment* mentioned in this Prophecy does properly denote a royal Decree; that our Saviour (tho' not perſonally preſent) may be ſaid *to go againſt the* Jews; and the *Romans*, who were the Inſtruments of Providence in deſtroying the City, and profaning the Temple, may

be ſaid to be *his Army, or People*; and laſtly, that Chriſt, by his coming into the World, and other Tranſactions of his Life, may be ſaid *to ſeal up the Prophecy*; by his preaching the Goſpel, *to confirm the Covenant*; by the Sacrifice of himſelf, *to put an End* to all Oblations; and by the Merit of that Sacrifice, *to finiſh Tranſgreſſion, and make an end of Sin.*

THE 7th Section treats *of the right Application of ſome other Prophecies.* And here it is objected, "That the plaineſt Prophecies we meet "with, have no relation at all to *Jeſus*; that "*that* of *Micah* [chap. v. ver. 2.] which ſpeaks "of a *Ruler*, who is to come *out of* Bethlehem, "*whoſe goings forth have been of old from ever-* "*laſting*, in its primary Senſe, was intended "of *Zerobabel*, who was deſcended from the "Royal Race of *David*, a Family of five hun- "dred Years ſtanding; and the 53d Chapter of "*Iſaiah*, which the Apoſtles ſo frequently ap- "ply to Chriſt, is nothing but a prophetical "Deſcription of the Sufferings of the *Jews*, "(one Perſon, according to the prophetick "Stile, being put for a whole Nation) under "the *Babyloniſh*, or ſome other Captivity." And to this the Anſwer is. That *the Ruler of* Iſrael, in *Micah*, cannot be underſtood of *Zerobabel*, who was born at *Babylon*, not at *Bethlehem*, and never had any ſupreme Command in *Judea*; but muſt relate to the Perſon of the *Meſſias*, and in him to our bleſſed Lord, who, by his *eternal Generation*, anſwers exactly the Deſcription of the Prophet: That the *Man of Sorrow* and *of Grief*, in *Iſaiah*, who had afterward *his Portion with the Great*, and *divided the Spoil with the Strong*, cannot with any propriety of Diction, agree with the Nation of the *Jews*, in

in any ſuppoſeable Caſe of publick Calamity or Reſtoration; but does manifeſtly denote the Meſſias, and in him Chriſt our Saviour, who, in his State of *Humiliation*, is deſcribed by the one, and in the State of his *Exaltation* by the other; and, laſtly, that our Saviour and his Apoſtles could not poſſibly be miſtaken in their Application of any ancient Prophecies, becauſe they both had the gift of working Miracles, which manifeſted their divine Miſſion, and were directed by the infallible Spirit of God; and therefore could not err in Judgment.

THE 8th Section treats *of the Miracles of Jeſus, and the Senſe wherein they are to be taken.* Where it is objected "That Miracles can be no "Evidence of a divine Miſſion; becauſe, both "in the Law and the Goſpel, it is foretold, "that there ſhould ariſe falſe Prophets, who, "by the Power of Satan, or Permiſſion of God, "ſhould be enabled to do many wonderful "Works: That if we look into the Hiſtory "of the World, we ſhall accordingly find it "came to paſs, *viz.* that ſeveral Perſons were "inveſted with a wonder-working Faculty, "without ever pretending to a divine Com-"miſſion; and that therefore our Saviour, "when he appeals to the miraculous Cures, "which he wrought upon the People, in ana-"logy to what the Prophet *Iſaiah* had fore-"told of him, is to be underſtood, not in a "*literal*, but *figurative* Senſe; not to denote "the *outward* Maladies of the Body, but the "*inward* Diſtempers of the Soul, the Paſſions, "and ſundry vicious Affections of the Mind, "which are repreſented under the Metaphors "of Blindneſs, and Lameneſs, and Deafneſs, "*&c.*" To which it is replied, That the Power

of working Miracles in Chriſt was ſo vaſtly great, that it can be ſuppoſed to proceed from no other Cauſe, than a Communication with God; and yet, to imagine that God would communicate any part of his Power to give countenance and ſanction to an Impoſtor, is a thing repugnant to his ſacred Attributes: That God has not left us without means, either from the Works themſelves, or the Manner of doing them, or from the Perſons themſelves, and the End for which they do them, to diſtinguiſh between the *Prophet*, and the *Impoſtor*, the real Miracles of the one, and the lying Wonders of the other: That all the Signs and Characters of true Miracles concur in the Works of Jeſus; but, on the contrary, violent ſuſpicion of Trick and Artifice, at leaſt an Inferiority, that will admit of no manner of Compariſon, in ſuch as are named in competition with him; and, conſequently, that the Miracles of our Saviour were not only a good proof of his divine Miſſion; but ſuch very Miracles in kind as the Meſſias (when he came into the World) was pre-ordained to do. For ſince the 35th Chapter of *Iſaiah*'s Prophecy is ſuppoſed by all Interpreters to relate to the Meſſiah; and notwithſtanding ſome figurative Paſſages in it (a thing very common in Prophetick Writing) was, both by the Tradition of the ancient *Jews*, the Senſe of the *Jews* in our Saviour's Time, and the Uſe which our Saviour himſelf makes of it, thought to denote, in a true and litteral Senſe, the Actions and Miracles of the Meſſiah: ſince many of our Saviour's Miracles were of the ſame Kind and Character, with what the Prophet aſcribes to the Meſſiah; and being outward and viſible Works, were the only

pro

proper Evidences of his divine Commiſſion and Authority: ſince the notion of *myſtical* and inviſible Miracles (beſides the ſtrange and chimerical oddneſs of it) is attended with many abſurdities and contradictions to Scripture; makes our Saviour's Appeal to his Works impertinent, and his Anſwer to the Baptiſt's Diſciples ridiculous; juſtifies the *Jews* in their Demand of more Signs, and condemns the Judgment of ſuch, as were converted upon no better Evidence: ſince the Arguments on one ſide are ſo clear, and the Abſurdities on the other ſo palpable (which our Author has ſhewn at large) it muſt needs follow, that our Saviour, in healing *all manner of Sickneſs and Diſeaſe among the People*, according to the Prophecies concerning him; did in reality the Miracles that the Meſſiah was to do, and conſequently came with a divine Authority to found a new Religion.

The 9th Section treats *of the allegorical Fathers and their Authority*. And here it is objected, "That the propereſt Judges of the Senſe, wherein "our Saviour's Miracles are to be taken, are "the ancient Fathers; but now theſe Fathers, "with one conſent, agree that the *allegorical* "is the *true* Senſe of Scripture; that what "Jeſus did in the *Fleſh*, is typical of what he "would do in the *Spirit*, the ſeveral bodily "Diſeaſes, which he healed, were Symbols of "the ſpiritual Diſeaſes of the Soul; and his other "outward Miracles, Figures only of his more "myſterious Operations." To which it is replied, That tho', for very good Reaſons, the Authority of the Fathers is to be received with great Reſpect and Veneration; yet the Cuſtom of *allegorizing* Scripture owes its Original to the *Jews* and *Gentiles* (no great Friends to the Chriſtian

ſtian Cauſe) and was afterwards indulged to gratify, in ſome meaſure, a depraved Taſte and extravagant Imagination: That no Authority can be produced for it in Scripture; but many Paſſages out of St. *Paul*'s writings to ſhew the Danger and bold Preſumption of it, as well as the neceſſary Duty of our adhering to the plainneſs and ſimplicity of the Goſpel: That no Arguments in its Vindication can be drawn from the writings of the ancient Fathers; foraſmuch as the greateſt Maſters and Admirers of it have always acknowledged a literal Senſe, and ſuch as are produced to the contrary, upon proper Examination, are found to do the ſame: for, *remember*, ſays *Tertullian*, *that, when we admit of Scriptural Allegories, the true litteral Senſe of the Scripture is not altered, tho' a Rhetorical Application be given it.*

THE 10th Section treats *of Chriſt's driving the Buyers and Sellers out of the Temple.* To which it's objected, "That in all probability, there "was no Market kept in the Temple of *Je-* "*ruſalem*; but if there was, there could not "poſſibly be any Sin in buying or ſelling ſuch "things therein, as were proper for the Ser- "vice of God in Sacrifice: That if there was "an offence in it, yet our Saviour could hardly "be ſuppoſed able of himſelf to drive ſuch a "Company out of the Temple; nor can we "ſuppoſe any cauſe for this intemperate Zeal "for the honour of God's Houſe, which, "in a ſhort time, by God's own Appointment "was to be deſtroyed." To which it is replied, That, by the Temple here, is meant the outer Court, or Court of the *Gentiles*, where undoubtedly were Shops and Stalls, and ſeveral ſorts of Merchandize; which muſt needs be

be a great Profanation of a Place ſet apart for religious Worſhip: That the Honour and Reverence due to the *Houſe of God* was motive ſufficient for our Saviour to attempt a Reformation of this Abuſe; and, in his preſent triumphant Condition, he had followers and abettors enough to ſupport him in ſuch an Attempt; nor does the ſuppoſed ſhort or long continuance of the Temple make any manner of difference in the Caſe.

The 11th Section treats *of Chriſt's curing the* Demoniacks, *and ſending the Devils into the Swine.* To which it is objected, "That it "ſeems highly improbable, that Tombs ſhould "be proper Habitations for Madmen; and "that, if they were ſo exceedingly fierce and "outrageous, their Neighbours ſhould take no "care of them: That it ſeems to be more "than probable, that there could be no Swine "at *Gadara*, becauſe the *Jews* were expreſly "prohibited to eat Swine's Fleſh: and ſuppoſing the Swine to belong to other People, "not *Jews*; yet, for Chriſt to deſtroy them, "and thereby rob their Owners of their Property, ſeems to reflect not a little upon his "Goodneſs and Juſtice: tho' if the diſpoſſeſſing of the Devils was really true, there ſeems "to be no great matter in it, becauſe Exorciſms were common things among the *Jews*." To this it is anſwered, That Tombs among the *Jews*, were not like ours built in Churchyards, but cut out in the ſides of Caverns in deſert Places and Mountains; where, conſidering the Fertility of the Country, the Madmen might meet with ſufficient Food to ſuſtain their Lives: That theſe Madmen, according to the Scripture-Account, had very probably been

taken care of by the *Gadarens*; and the Swine, whether they belonged to the *Jews* or *Gentiles*, might juſtly be deſtroyed by Jeſus, conſidering him as a Prophet ſent from God, and acting by the Authority of him, who is Proprietor of all the World; and, laſtly, that before the coming of Chriſt, there were few or no Exorciſms among the *Jews*; or that if there were any, they were but a Proof and Confirmation of the Truth and Reality of what our Saviour did of this kind.

THE 12th Section treats *of his Transfiguration on the Mount.* Whereupon it is objected, "That Chriſt being the *Wiſdom*, as well as the "*Power* of God, 'tis hard to conceive, for "what end and purpoſe he thus transfigured "himſelf, why he did it on a Mountain, ra-"ther than in a Valley; and why before Friends "and Followers, rather than Enemies and Un-"believers, unleſs there was ſome management "in the thing: That his Apoſtles may be juſtly "enough ſuſpected of partiality; or, being in "a vehement fright, might make ſeveral miſ-"takes in their Account of it, as it ſeems "likely they did, from their telling us, that "*Moſes* and *Elias* were at the Transfiguration, "and did confabulate with Jeſus, without ever "ſignifying the Reaſon why theſe two Pro-"phets appeared only; or mentioning one "Word of the Diſcourſe which paſſed between "them, tho' of the laſt importance for the "Chriſtian World to know." To which it is replied, That the proper Uſe and Deſign of our Saviour's Transfiguration was, to fortify his Apoſtles againſt what ſhould ſhortly come upon both their Maſter and themſelves; that as to the Place where the Transfiguration was

wrought

wrought, ſome Analogy might be had to what befel *Moſes* on Mount *Sinai*; but no Umbrage could be given for any Suſpicion of the leaſt Fraud or Impoſture: That the Teſtimony of three competent Witneſſes was ſufficient for the purpoſe; and ſome diſturbance might poſſibly have accrued to the State, (which our Saviour was always far from encouraging) had the whole Multitude been admitted to the ſight of it; and, laſtly, that, at this Transfiguration, there is great reaſon to preſume that *Moſes* and *Elias* were both preſent in their proper Perſons, and diſcourſed with Chriſt on the great argument of Man's Redemption by his meritorious Death and Paſſion.

THE 13th Section treats *of his healing the Woman of her Iſſue of Blood.* And to this it is objected, "That the Evangeliſts being very inaccurate in their manner of deſcribing Diſeaſes, it is no eaſy matter to determine what this Woman's Diſorder was; tho', in all probability, it was a very ſlight Indiſpoſition, a little bleeding of the Noſe, or ſome other Evacuation, (ſince ſhe was able to preſs thro' the Croud to come at Chriſt) and that her Cure was effected, rather by the Strength of her own Imagination, than any Virtue proceeding from him upon her touching his Garment." To which it is replied, That as the Evangeliſts write in a plain and familiar manner, adapted to the Capacity of all; and like *Hiſtorians*, not like profeſſed *Phyſicians* or *Chirurgeons*; ſo they could not have impoſed upon the World by falſe or unfair Accounts of Chriſt's miraculous Cures, had he not actually done them: and, that it appears from the Context, that this Woman's Diſtemper in particular

lar (tho' it might not hinder her from getting to Christ) was above the Power of Imagination to cure, and removed only by Christ's sanative Virtue, in conjunction with the Strength of her own Faith in him.

THE 14th Section treats *of his curing the Woman of her Spirit of Infirmity*, to which it is objected, "That St. *Luke* (who was a Physi-" cian) had he been Master of his Profession, " could not but have given us a full Representa-" tion of this Woman's Malady; and yet all " that he tells us of it is, that *she had a Spirit* " *of weakness*, i. e. that she was a poor-spirited " Creature, of a disconsolate and dejected " Temper; and therefore her Cure could be " nothing else but Jesus's coming to her, and " giving her some comfortable Advice and Ad-" monition: whereupon she, having an high " Opinion of his Wisdom and Goodness, might " recover, and afterwards become more brisk " and chearful; so that taking the Devil out " of the question, shews nothing at all in the " Cure." To which it is replied, that according to the Description given us by St. *Luke*, the Condition of this Woman was *convulsed*, and convulsed by a Tension of the Muscles, which bend the Body forward; and that the immediate Cause of this her Infirmity, was from the influence of an evil Spirit: That it is manifest from Scripture, as well as the acknowledgement of all Ages, that there were such Spirits before Christ; that there are Reasons to be given, why, before his Advent, their Appearances and Operations were more frequent; that there are grounds to believe, that they have their Influence and Power of acting even still; and, that upon these Considerations, as well as the whole

tenour

tenour of the Context, wherein we have the Governour murmuring, Chriſt juſtifying his Action, the Woman glorifying God, and People rejoicing at what they had ſeen, it plainly appears, that the Woman's Cure was truly *miraculous*.

THE 15th Section treats *of his prophetical Converſation with the* Samaritan *Woman*. Where it is objected, "That all this was no more "than mere Fortune-telling, that Jeſus, by "ſome private Intimations or other, might get "intelligence of this Woman's Life; and, by "the help of theſe, firſt raiſe her Admiration, "and then poſſeſs her with a notion of his being "the Meſſiah, which we find him more ready "to declare to her, than ever he was to wiſer "People." And to this it is replied, That the *Samaritans*, who received the Law of *Moſes*, did thereupon found their Expectation of a Meſſias to come: That our Saviour, upon ſeveral Occaſions, declared himſelf to be that Meſſias, and for what Reaſons he might, at this time more particularly, diſcover it to this Woman; and laſtly, that he could have no previous knowledge of the Woman, becauſe this was the firſt interview he ever had with her, and the manner of his Converſation with her, wherein he endeavours to inſtruct her in the moſt ſublime Truths, is not at all agreeable to the Character of an *Impoſtor*.

THE 16th Section treats *of his curſing the barren Fig-tree*. To which it is objected, "That "this was too abſurd and ridiculous, if not a ma-"licious and ill-natured Act, for any wiſe Man "to do; that it is incongruous to think, that "Jeſus, who was God as well as Man, ſhould "be driven to ſuch extremity of Hunger,

"ſhould

" ſhould not know that the Tree was barren
" before he came to it; or ſhould be ſo un-
" reaſonable as to expect Fruit on it, at an im-
" proper Seaſon; that had there been Fruit
" on it, he, however, without leave from the
" Owners, had no right to gather it, much
" leſs to curſe the Tree, which was certainly a
" paſſionate Act, of high Injuſtice, and not at
" all ſuitable to the beneficent Nature of his
" other Performances." To which the Anſwer is, That ſince our Bleſſed Saviour, who *took not on him the Nature of Angels, but the Seed of* Abraham, was in all things made like unto his Brethren, and ſubject to Hunger, and the other innocent Infirmities of human Nature; which nevertheleſs he thought not proper, by any miraculous means, to remedy, or to exert his divine Power upon every little Occurrence of Life; ſince it is apparent, both from ſacred and prophane Hiſtory, that there were in *Judea* Fig-trees of a very early kind, which had Fruit in full Maturity, before the time of the *Paſſover*; or at the time, when our Saviour, in his return to *Bethany*, went to find Fruit on *this*, nor are the Words of St. *Mark* incompatible with this Circumſtance; ſince this Tree, barren as it was, was nevertheleſs intended to be the Subſtance of a Miracle; and, by its haſty withering away at our Saviour's Execration, a Type and Figure of the ſpeedy Deſtruction of the *Jewiſh* Nation; ſince had it borne Fruit, its *ſtanding in the way* made it of common Right, or had it been encloſed, a particular Law [*Deut.* xxiii. ver. 24, 25.] provided for that purpoſe, ſubmitted it to the Uſe of every Traveller, who was minded to gather of it; and, laſtly, ſince a Miracle of this kind, ſerving

to

to ſuch excellent Uſes, was, at this time, more neceſſary, and in all reſpects as convincing, as if it had been of a merciful and beneficial nature (all which our Author has amply diſcourſed) there is certainly no Appearance, either of Folly, or Ignorance, or Injuſtice, or Paſſion, or Ill-nature in our Saviour's doing it.

THE 17th Section treats *of his healing the impotent Man at the Pool of* Bethesda. To which it is objected, "That there is reaſon to ſuppoſe, that this whole Account is a mere "Fiction; ſince neither *Joſephus*, nor any other Author, makes any mention of this miraculous Pool: That St. *John*, the only Author of it, is *very defective* in not telling us "the *occaſion*, *time*, and *manner* of the Angel's "deſcending; and *very abſurd*, in making the "*halt*, the *blind*, and the *withered*, &c. (Perſons that were unable to help themſelves) "the Patients, that waited for the Cure: That "this impotent Man, in particular, was "highly fooliſh, for waiting ſo long to no "purpoſe; that Jeſus (if he could have done "it) ſhould have healed the whole Multitude "of miſerable Objects, and not this one only; "whoſe Cure, after all, might perhaps be no "Miracle, but only the effect of his Diſeaſe "worn off in a natural way." To this it is anſwered, that the miraculous Cures of the Waters of *Bethesda*, are a diſtinct Conſideration from our Saviour's Cure of the *impotent* Man, whom he found there, and cannot invalidate his Miracle, even tho' we could not account for their ſanative Virtue; That ſome Account, however, may be given of the Nature of this miraculous Pool; when its ſanative Virtue firſt began; how long it continued among the *Jews*; why

why *Josephus* makes no expreſs mention of it; tho' probably he may do it under another Name: That tho' the Opinions of learned Men concerning the Cauſe of this ſanative Virtue be various; yet the moſt probable Hypotheſis is, that it was occaſioned by the Action of an Angel, who might deſcend, about the time of the *Paſſover*, to keep up a Senſe of God's Providence among the *Jews*; and, to make the Action appear more miraculous, cure no more than *one* at once: That there was no Folly, but a proper Reliance on God's Providence, in the *Impotent* Man's waiting ſo long; no want of Charity or Commiſeration in our Saviour, in curing one out of ſo many, nor any Colluſion in the Cure it ſelf; ſince the Man's Caſe (according to all Symptoms) was a confirmed Palſy of thirty eight Years ſtanding, which all Phyſicians allow is above the Power of Nature to remedy.

THE 18th Section treats *of his curing the Man that was born Blind.* To which it is objected, "That his uſing an Ointment to this "purpoſe (tho' it was a very ſtrange and "*whimſical* one) deſtroys the Credit of the Mi-"racle; becauſe he might have ſome ſanative "Balſam in his Mouth, which mixt with his "Spittle, might imperceptibly work the Cure; "which had it been done by a *Word's ſpeaking*, "would have been much more declarative of "his Almighty Power." And to this it is replied, That the Evangeliſt is ſo very minute in deſcribing the Circumſtances attending this Cure, that there is no poſſibility for any Fraud or Colluſion in it: That tho' there are Medicines, which may ſtrengthen the optick Nerves, when weakened or relaxed; yet no Power of

Art

Art can cure a Man, that is born blind; and that the incompetency of the Application our Saviour made uſe of (where he was certainly at his own liberty) inſtead of impairing, inhances the Merit of the Cure, and convinced the Spectators, as well as the Patient himſelf, of his Almighty Power, which could produce ſuch a wonderful Effect by means that were indifferent, if not obſtructive to the Cure.

THE 19th Section treats *of his turning Water into Wine.* And here it is objected, "That it "was inconſiſtent with the Character of Jeſus "to go to a Marriage, where there was uſually "great Exceſs and Riot, and much more to "be ſuch an encourager of Intemperance, as "to ſupply a large quantity of Wine, when "the Gueſts had drank more than enough "already: That the rude and unmannerly "Anſwer he gave his Mother at this time, "would make one ſuſpect that himſelf was not "rightly ſober; and, as for the Miracle itſelf, "it ſeems not unlikely, that he might mix "ſome ſpirituous Liquor with the Water, "and ſo palm it upon the Company for good "Wine." To which it is replied, That tho' our Saviour was a Perſon of very grave Deportment; yet, ſince the manner of celebrating Matrimonial Feſtivals among the *Jews* was put under ſuch Regulation, that Men of the greateſt ſtrictneſs and ſobriety might frequent them, without any Imputation on their Character; ſince to this Marriage of *Cana* in *Galilee* our Saviour was more particularly obliged to go, as being either a *Relation* or intimate Acquaintance to the Parties eſpouſed; and could not, without a breach of good manners, and neglecting an opportunity of doing much good,

decline

decline their Invitation; ſince, in his miraculous Production of Wine upon this Occaſion, the quantity was not ſo large as our *Tranſlation* repreſents it; or if ſo large, was not intended for one day's Subſiſtence only; but to laſt out the remainder of the Feſtival, and all that time ſupply the whole Company, which uſually came in great numbers; ſince the Phraſe in St. *John*, *when Men have well drank*, is only a Circumſtance, thrown in to illuſtrate the Compariſon, or deſcribe the latter end of a Feaſt, and has no manner of reference to the Condition of the Company then preſent; and, laſtly, ſince the Reply, which our Saviour made his Mother, was, at moſt, but a gentle Rebuke for her intruding into matters, which did not properly concern her, but depended upon his infinite Wiſdom to determine, (all which our Author has fully made appear;) then was there plainly neither any Levity in our Saviour's going to this Marriage, nor any encouragement of exceſs in his ſupplying the Company with Wine, nor any ſigns of neglect or diſeſteem, and much leſs of any worſe Cauſe, in the reply he gave to his Mother; and, that the Miracle it ſelf was not performed by any artful trick of his own, or Colluſion with others; the Teſtimony of the Servants of the Houſe, the Judgment of the Ruler of the Feaſt, and the Conviction of his Diſciples from thenceforward, are a plain Demonſtration.

THE 20th Section *treats of his curing the Paralytick at* Capernaum. To which it is objected "That no probable Reaſon can be given, why "the Croud about the Door, where Jeſus was, "ſhould be ſo great, as is repreſented; but "admit it was, 'tis ſuppoſeable that the

"*Para*

" *Paralytick* and his Bearers ſhould have ſtay'd, " until the Multitude was diſperſed; or if " they were in ſuch haſte, that Jeſus ſhould " have healed the Patient at a diſtance, and " with a Word's ſpeaking, rather than give " them the Trouble of hoiſting him up with " *Ropes* and *Pullies*, and then breaking open " the Roof with *Hatchets* and *Hammers*, to " the great detriment of the Maſter of the " Houſe, who can hardly be ſuppoſed to be- " hold all this without making ſome Remon- " ſtrance." And to this it is anſwered, that according to the Account of two ſeveral Evangeliſts, the Admiration which our Saviour's Doctrine had occaſioned the Time before, when he was at *Capernaum*, might very well draw a great Multitude from all adjacent Places to hear him; and his former ſudden Departure, after he had done preaching, might very juſtly make the *Paralytick*, and his Friends impatient to come at him; for fear of miſſing ſo precious an Opportunity: That the manner of building Houſes among the *Jews*, with Stairs without doors, flat Roofs, and Trap-Doors on the Roof, might make it an eaſy matter for the Paralytick to be carried up, and let down in his Couch or Elbow-Chair before Chriſt, without doing any manner of Injury to the Houſe; and, for Chriſt to cure him after ſuch an Apparatus, was both a greater Declaration of their Faith, and Manifeſtation of the Cure, than if he had done it in an eaſier way.

THE 21ſt Section *treats of his raiſing three dead Perſons.* And here it is objected, " That " tho' raiſing of *Lazarus* from the Dead, was " certainly the greateſt of theſe three Miracles,

" yet none of the former Evangeliſts have ſaid " a word of it. The only Perſon that re- " cords it, is St. *John*; and yet he records it " almoſt an hundred Years after its date, when " every one was dead that could diſprove it: " That no poſſible Reaſon can be given, why " Jeſus ſhould raiſe Perſons of ſo much ob- " ſcurity; why we ſhould have no Account " of their Tranſactions after their Reſurrection, " how long they lived, or what Diſcourſes they " had with their Friends concerning their ſe- " parate Exiſtence: That very probably there " was ſome miſtake or colluſion in the Matter: " the Ruler's Daughter might be aſleep, the " Widow's Son in a Lethargy; and it ſeems " manifeſt from the Circumſtances of the Story, " that there was a Combination between Jeſus " and *Lazarus*; for we cannot imagine, why " the *Jews* ſhould conceive ſuch Malice againſt " Jeſus, or why Jeſus ſhould flee into the " Wilderneſs upon his working this Miracle, " had there been no Declaration of Fraud in " it." To all which it is replied, That the Diſtinction of *greater* and *leſs* Miracles is deſtitute of all real Foundation; and, conſequently, the raiſing of one Perſon from the Dead is as much a Miracle, as raiſing another; That the Evangeliſts, in their Accounts of our Saviour's Miracles, are ſo far from relating *every one*, that they omit ſeveral, which the intended brevity of their Goſpels, and the multiplicity of matter neceſſary to be comprized in them, obliged them to do: That upon theſe Conſiderations, and perhaps in point of Prudence, that they might not exaſperate the *Jews* againſt *Lazarus*, the three firſt Evangeliſts have paſſed by that Period in our Saviour's Life, wherein *Lazarus*

zarus was raiſed from the Dead, and contented themſelves with relating the Hiſtory of others ſo raiſed: That the Goſpel of St. *John* was profeſſedly written to ſupply the Defects of theſe other Evangeliſts, and accordingly has done it in many remarkable Inſtances: That the three Perſons, whoſe Reſurrections are recorded by theſe ſacred Penmen, were, upon ſeveral accounts, the propereſt Objects of our Saviour's kindneſs to them; and the Scripture's Silence concerning their future Lives, and Intelligence from the other World, may, in a great meaſure be accounted for: That there could be no miſtake in their Death, nor are there any Circumſtances in the whole Story denoting a Fallacy in their Reſurrection: That in the Caſe of *Lazarus*, particularly, the whole Proceſs is ſo ordered, as to take away all imaginable Occaſion of Suſpicion; and, laſtly, that the bloody Reſolves of the *Jewiſh* Council thereupon, and our Saviour's Retreat from *Jeruſalem* for his Security, were no more than what an inveterate Prejudice in *them*, and a Principle of Self-preſervation in *him*, may very well be ſuppoſed to ſuggeſt.

The 22d Section treats *of Chriſt's own Reſurrection*. To which it is objected, "That to "diſprove the Truth of this Miracle, we want "ſeveral Anti-Chriſtian Books which have been "deſtroyed, becauſe they gave us an Inſight "into this Impoſture: That even the Hiſtories "on the Impoſture's ſide diſcover the thing "plain enough; for, whereas there was an "Agreement between the chief Prieſts and the "Apoſtles to ſeal the Door of the Sepulchre; "and, in the preſence of the Multitude, to "open the Seals at the time prefixed for his

" Reſurrection, we find the Seals broken with-
" out the privity of the Chief-Prieſts, the Body
" ſtolen away a whole Day before the ſtated time,
" and early in the Morning, while the Guards
" were faſt aſleep: That had not this been the
" Caſe, he would certainly have appeared to the
" *Jews* in order to their Conviction, and not
" to his own Diſciples, who were engaged to
" carry on the Story. For tho' many of them
" died with great Conſtancy in atteſtation of
" their Maſter's Reſurrection; yet this is no
" more than what we ſee hardened Villains, or
" giddy Enthuſiaſts do daily: and therefore
" we may conclude, that theſe pretended Wit-
" neſſes of his Reſurrection were either *ſilly*
" enough to be impoſed on themſelves, or
" *wicked* enough to impoſe on others." To all which it is replied, That, upon the loſs of the ancient Anti-Chriſtian Books (which, in all probability, would not have availed us much) we are now reduced, in our Enquiries into the Reality of Chriſt's Reſurrection, to the ſole Account of the Evangeliſts: That, according to the Relation of theſe Evangeliſts, the ſeveral Circumſtances of the Sepulchre, where the Body was laid, and the great Care and Precaution which the *Jewiſh* Rulers took about it, did effectually ſecure the Body from the Danger of being carried off, either by Fraud or Violence, had the Diſciples been minded ſo to do: That, from the whole Behaviour of theſe Diſciples, it appears, that they were too *faint-hearted* to attempt ſuch an Enterprize, or if attempting it, *unlikely* to ſucceed; or if ſucceeding, in no probability to make any *Advantage* by it: That, after the Reſurrection, the Sepulchre was left in ſuch Condition, as clears the Diſciples

Diſciples from the Imputation of any ſuch Robbery, which their bittereſt Enemies never once alledged againſt them, even when they had the faireſt Call and Opportunity to introduce the Accuſation: That our bleſſed Saviour, as ſoon as he had fulfilled the Time of his Interment (which, according to the *Jewiſh* way of Computation, he actually did) may be well ſuppoſed deſirous of haſtening his Return to his diſconſolate Diſciples; but was under no concern to do the ſame to the Chief Prieſts and Rulers, in whom an Exhibition of himſelf would have wrought no Conviction, and might probably have been an Obſtruction to the Progreſs of the Goſpel: That, after his Reſurrection, he appeared ſo frequently to ſuch a number of his Diſciples, and converſed ſo familiarly with them, that they could not poſſibly be miſtaken in the Truth and Reality of his Perſon: That they, in their Teſtimony of *this*, could have no Bribe upon their Affections, nor any Temptation of temporal Advantage to pervert them; but, on the contrary, a ſure proſpect of the bittereſt Perſecutions, which they, notwithſtanding, underwent with great chearfulneſs, and ſealed, at length, the Truth of their Teſtimony with their Blood, which no *Impoſtor* was ever known to do: and, laſtly, that in confirmation of the Truth of their Teſtimony, God was pleaſed to accompany them with Signs and mighty Wonders, the Power of working Miracles, and the Gifts of the bleſſed Spirit; and, therefore, 'tis plain, that in the whole Tranſaction, the Witneſſes of our Saviour's Reſurrection could be liable to no Suſpicion. They could have no hand in ſtealing away their Maſter's Body; they could have no room to be deceived themſelves

ſelves in what they frequently ſaw and felt; nor could they have any Provocation to deceive others in an Affair, where they were ſure to get nothing, but Danger and Diſtreſs: and, conſequently, we have all the Aſſurance, which *a Matter of Fact*, at this diſtance of time, is capable of, that this great Article of our Religion, as it is related by the Evangeliſts, is literally true.

THE 23d Section treats *of the Inſufficiency of Reaſon, and Neceſſity of Revelation.* To which it is objected, "That ſince God, from the beginning, muſt be ſuppoſed to give Mankind "ſome Religion, that Religion muſt be what "we call *the Religion of Nature*, which, coming "from a *Being* infinitely perfect, muſt be equally "perfect itſelf, and conſequently, uncapable of "any Alteration or Addition: That, ſince God "was minded that *all Men ſhould come to the "Knowledge of the Truth*, he muſt be ſuppoſed to "have given all Men the means of knowing it; "which can be no other than the due Exerciſe of "their rational Faculties, ſufficient to inſtruct "them in all religious Duties, which reſult either "from the *fitneſs of things*, or the Relations "they ſtand in to God, or to one another: "and therefore, ſince the Religion of Nature "is perfect, and the Uſe of our Reaſon ſufficient to underſtand it, all ſupernatural Helps "are ſuperfluous; and conſequently, the Chriſtian Revelation, which pretends to be ſuch, "muſt either be a *Deception* in the whole, or "only a *Republication of the Laws of Nature.* "For God, who is no *arbitrary* Being, can "require nothing of us by Revelation, that he "has not required before; nor are we to admit any Doctrines or Inſtitutions as Matters

"of

" of Religion, that are not plainly required " by the Law of Nature." To all which it is replied, That, ſince, on the contrary, the Religion of Nature (how ſufficient ſoever it may be ſuppoſed for the Conduct of our firſt Parents, in their State of Innocence) was not, even then, in itſelf *abſolutely perfect*; and is far from deſerving that Character now: ſince Mankind are confeſſedly fallen from their original Rectitude, and labour under a manifeſt Weakneſs and Depravity; inſomuch, that their boaſted Knowledge is little more, *at firſt*, than the reſult of their Education, and all their Lives long, a Principle as capable of Error, as it is of Truth, and as productive of Vice, as it is of Virtue in them: ſince human Reaſon, in its higheſt point of Improvement, is perfectly unable to ſettle a proper Rule of Religion and Morality; for as much as the greateſt Philoſophers were at a loſs how to deviſe an acceptable Form of divine Worſhip, and how to attain a Reconciliation with God, whenever they had offended him by their Sins, and (conſidering the Careleſſneſs and Inattention, as well as the Paſſions and Prejudices of moſt Men) in no Condition to inſtruct the World, either by Argument, or by their own Authority: and, laſtly, ſince it is true in fact, that the greateſt Men in the Heathen World were certainly ignorant of ſome of the moſt fundamental Points, and very doubtful and uncertain in all the reſt; were over-run with Wickedneſs themſelves, and too eager Aſſerters of many vicious and corrupt Principles, which is enough to humble the Pride and arrogant Pretenſions of modern Unbelievers, (and all this our Author proves at large;) it muſt needs follow, that natural Reli-

gion, or the Light of Reaſon, was not ſufficient for the Conduct of humane Life; and that therefore a more perfect Diſcovery of the divine Will was a thing very deſirable to Mankind, in their State of Ignorance and Defection. And, ſince, again, it is not only agreeable to the State and Condition of Man, but highly conſiſtent with the Attributes of God, for him to vouchſafe a Revelation to his own Creatures, in order to lighten the Darkneſs of their Underſtanding, and reform the Irregularity of their Lives, for which the Chriſtian Religion is peculiarly adapted, as containing a compleat Rule of Faith and Manners: ſince, in this Religion, there are Doctrines of different kinds, ſome that are *myſterious*, and paſt Man's finding out, and others more *obvious* and diſcoverable by the Light of Reaſon; the more *obvious* (as they have a natural Tendency to promote all Virtue and Godlineſs in us) *upon their own account* deſerving our Reception; and the *myſterious* (as they are no more, than what might be expected in a ſupernatural Revelation, and become ſuch only by the ſublimity of the Subject they treat on; and, when rightly conſidered, imply no Abſurdity or Contradiction, but tend plainly to the Credit and Advantage of the whole Diſpenſation) *upon the Authority of God*, and in acknowledgment of his Veracity, requiring our Aſſent: ſince the *poſitive* Inſtitutions of this holy Religion are not only requiſite to our Initiation and Confirmation in it, but Pledges likewiſe of God's Love, and viſible Aſſurances of ſpiritual Bleſſings to us, no ways liable to any *ſuperſtitious Abuſe* from thoſe, who attend to the Precepts of Scripture concerning them; and in ſuch, as devoutly obſerve them, capable of exciting all manner of good Affections and Diſpo-

ositions: And, laſtly, ſince the *moral* Part his Religion contains many more Laws and cepts, and theſe eſtabliſhed by more power- Motives and Sanctions, and enforced by e ſublime Reaſons and Conſiderations, than the World was acquainted with before, which our Author proves fully and unexcep- ably) it will neceſſarily follow, that, ſince *Light is come into the World*, the condi- of Mankind is much bettered, if ſo be they *love not Darkneſs rather than Light, uſe their Works are evil.*

HE 24th, and laſt Section, treats *of the e and Efficacy of the Chriſtian Diſpenſation*; here it is objected, "That if Chriſtiani- y be of ſuch advantage to Mankind, how ame God, who is a God of Mercy and Com- paſſion, to ſuffer the World to lie in dark- neſs ſo long, even to the Term of four Thouſand Years, and not inſtantly ſupply hem with a Remedy? Or how comes he, who has declared himſelf *no Reſpecter of Perſons*, to permit, even at this day, the far greater part of Mankind to live deſtitute of this Remedy, if it be of ſuch ſovereign Uſe as is pretended? But that indeed is the Queſtion: For whoever compares the for- mer and preſent Condition of Mankind, will find no great Alteration for the better, ſince the Time of *Tiberius*." To which, the ſwer is, That ſince a *particular* Revelation ſome more than others, is conſonant to God's oceedings in his Works of *Creation* and *Pro- ence*, wherein he has made a viſible Diſ- mination of Things; Creatures of different ders, and Men of different Capacities and eans of Improvement: and ſince a Revela- n receives every thing that is peculiar in it,

both

both as to Perſons and Times, not ſo m
from the *Juſtice* and *Goodneſs*, as from
Foreknowledge of God, which chiefly conſi
what, in all Ages, will be moſt beneficial
all Mankind; no Imputation of *Partiality*
fall upon God, though, where this Favour
traordinary is imparted, there, all grateful
knowledgments are due. And, in like man
though the Duration of Time be, in God's
count, of no avail; yet, ſince in all Age
the World, he has, one way or other, m
Diſcoveries of himſelf and of the true Relig
both to *Jews* and *Gentiles*, and (upon a pro
uſe of the Means, which he afforded th
received them all into Covenant, and a
of Salvation: Since, according to the wiſe
pointment of God, it was requiſite, that t
ſhould be a Subordination of Diſpenſati
the Goſpel be uſher'd in *gradually*, and
fully appear, till the World was ſufficiently
pared for it: And laſtly, ſince, not long
fore it appeared, all extraordinary Means
Knowledge were ceaſed, and both *Jews*
Gentiles ſunk into ſo wretched a State of
generacy, as call'd loudly for a Reformati
then was there plainly no *Cruelty*, in God's
laying the Chriſtian Revelation ſo long, b
great deal of Wiſdom and Goodneſs both
timing it juſt as he did. Once again, ſince
Chriſtian Religion, at its firſt ſetting out,
the force and influence of its Doctrine, m
a wonderful Reformation in the World, in
neral; and, while the Zeal of its Profe
was warm, diſcover'd itſelf abundantly,
only in the common Virtues, but in all
difficult Duties, which were enjoin'd th
and ſince, notwithſtanding the preſent de

y of the Age, and the wickedneſs and infi-
lity of too many nominal Chriſtians, (which
verthelefs is a Proof of the Truth of our Ho-
Religion, in that it foretells, that ſuch a De-
ction, *in the laſt Days*, ſhould come to paſs)
s good Effects are perceived in the general
rder and Regularity, which are ſeen in moſt
hriſtian Countries, and in the exemplary Pie-
and Holineſs, which are found among many
hriſtian Profeſſors at this day. This will
e enough to juſtify the Character, which the
poſtle gives us of it: *The Grace of God, which*
ingeth Salvation, hath appeared unto all Men,
aching us, that denying Ungodlineſs and worldly
uſts, we ſhould live ſoberly, righteouſly, and
dly in this preſent World, &c.

THIS, with a warm and pathetick Conclu-
on, expoſing the folly and madneſs of ſome
odern Schemes of Infidelity, is the full Pur-
ort of the Book; wherein our Author (as
e ſaid) has ſtated the ſeveral Arguments of
he *Antiſcripturiſts* in a full Light; and gene-
ally, in their own Terms, has anſwered them
ith great compaſs of Learning, and clear-
eſs of Argument: and, to enable him to do
his, has not only made uſe of his own Senti-
nents, but of whatever elſe he could compile
rom other Authors, that treated of the ſame
ubject. So that the Book is like to prove
ot only a *Monument* of the Poiſon, which
as been vended from the Preſs in this pro-
ane Age, but a *Repoſitory* likewiſe of what
he ableſt Men among us have, at the ſame
ime, done, to defend our common Chriſtiani-
y, from the rude Attacks of Infidelity; and,
n this ſenſe, may be a proper Record to con-
ult, when many ſmaller Tracts, that have
been

been wrote upon this Occaſion, are ſunk into the common Maſs of Matter.

ARTICLE IV.

The Preſent STATE of LEARNING.

MADRID.

DON *Juan Ferreras*, has publiſh'd an Abridgment of the Hiſtory of *Spain*, in ſixteen Volumes in 4to. *Hiſtoria de Eſpana*, &c. That Work raiſed the Spleen of ſome Critics. D. *Diego Martinez Ciſneros* begun the Attack, and put out *Anti-Ferreras*, &c. in 4*to*. D. *Diego Meſcolae* has criticized the ſixteenth Volume, and charged the Author with contradicting himſelf: *Ferreras contra Ferreras, y Cuna de miſmo palo, ſobre la parte* 16. *de ſu Hiſtoria de Eſpana*, &c. in 8*vo*. D. *Franciſco de Berganſa* is alſo come out againſt him, with this Title: *Ferreras convenido con critico deſengano en el Tribunal de los Doctos*, in 4*to*.

They have reprinted the Deſcription of the Indies, *Deſcripcion de las Indias*, with ſeveral Additions and Corrections, in five Volumes. In *folio*.

Origen de los Indios del Nuevo Mundo y Indias occidentales. In *folio*.

De los Hechos de los Eſpanoles en las Indias occidentales. In *folio*.

F. *Juan de S. Antonio*, a *Franciſcan*, has put out here the ſecond Volume of his *Caſtilla la Vieja*, &c. In *folio*. The firſt Volume was printed at *Salmanaca*.

Deſcription hiſtorica de Genova. In *folio*, with Cuts.

Vida de S. Luis Gonzaga, by *Joſ. Caſſani*. In 8*vo*.

Vida

Vida de Santa Rita de Caſia, por el Padre Alvarez de la Fuente. In 8*vo.*

Enchiridion de Noticias particulares que han ſucedido en toda Eſpana y otras partes deſde la Criacion del Mundo, haſta el ano de 1726. In 4*to.*

LISBON.

The Royal Academy of the *Portugueſe* Hiſtory has already publiſh'd eight Volumes of their Memoirs.

Mr. *Anton. Rod. Coſtius* lately put out a Volume, in *folio*, with Cuts, *de Vita & rebus geſtis Nonni Alvareſii Peyreriæ, Luſitaniæ Comitis Stabuli*, &c.

ROME.

Signore *Franceſco Ficoroni*, a great Antiquarian, well known to Travellers, has publiſhed *Memorie delle Coſe piu ſingolari di Roma e ſua Vicinanza.* In 4*to.* He has ſubjoin'd to it the Explanation of a Medal of *Homer.*

Dr. *Dioniſio Andrea Sancaſſani*, aſſiſted by ſome learned Men, is preparing a Collection of ſeveral Tracts, with a deſign to reſtore Phyſick to the ſame Integrity and Simplicity, it was brought to by *Hippocrates.* That Collection will make up one Volume *in folio*, intitled, *Dilucidazioni Fiſico-Mediche*, and contain the following Tracts:

Sopra il medicare le Ferite, con un Remedio commune a tutti, e de niun coſto: con 17. *Cap.*

Alcune Eſperienze del Dottor Giuſeppe Zambeccari, intorno a diverſe Viſcere tagliate a diverſi Animali viventi: con 21. *Dilucidazioni.*

Venti Eſperienze fatte dal Signor Dottor Franceſco Redi, intorno a quell' Aqua, che ſi diceva ſtagnare

ſtagnare ſubito tuti'i fluſſi di ſangue, che ſgorgono per qualſi voglia parte del Corpo: con 10 *Saggi.*

Ermanno Vander-Heyrden dell'incredibile Virtù dell'Acqua fredda, ſi data per bocca, come applicata di fuori alle Ferite: con 15. *Eſperienze, e* 5. *Corollari.*

Dieci Oſſervationi ſopra l'incredibile Virtù dell'Acqua fredda, Uomo morficato dal Cane arrabiata, e fatto Idrofobo, riſanato poi coll'eſſere tuffato nell'Acqua: con Epiſtole di Eſperienze, e 10. *Ripaſſate, ed Oſſervationi Etiologiche.*

Il Magati Redivivo per beneficio de' Feriti, e regolamento di chi li cura.

VENICE.

THEY are reprinting here the Commentaries of *Cornelius à Lapide* upon the Bible. That Edition will be more correct, and better printed, than the former ones, and ſold very cheap.

The fifth and laſt Volume of the Works of Monſignor *de la Caſa*, in 4*to.* is come out. There are ſome Pieces in this Edition, which are not to be found in the Edition of *Florence.*

They are reprinting, by Subſcription, the Works of the celebrated Poet *Chiabrena*, in ten Volumes, in 8*vo.*

A Benedictine of *Raguſa* has put out a learned Diſſertation, wherein he undertakes to prove, that the Iſland *Melita*, near which St. *Paul* ſuffered Shipwreck, is not the Iſle of *Malta*, as it is commonly thought, but another of the ſame Name, near the Coaſt of *Dalmatia*, now called *Meleda. Divus Paulus in Mari, quod nunc ſinus Venetus dicitur, naufragus, & Melidæ Dalmatenſis Inſulæ poſt naufragium hoſpes.* In 4*to.*

Joh. Lamii de recta Patrum Nicænorum fide *ſſertatio.* In 4*to.* The Author examines in hat Senſe the Fathers of the Council of *Nice* ok the word ὁμοούσιος, and vindicates ſome them againſt the Cenſure of Mr. *le Clerc*, o affirm'd, that they did not well under- nd what they meant by that word.

F. *Angelo Calogiera* has publiſh'd the third olume of his *Raccolta d'Opuſcoli Scientifici e ologici*, in 4*to.* That Collection contains ſe- ral Pieces relating to Phyſick, Natural Phi- ſophy, Litterature, &c.

Arte del Verſo Italiano con le Favole delle Ri- di tutte le ſorti copioſiſſime del Cavalier F. omaſo Seigliani; con varie giunte e notazioni Pompeo Colonna, Principe di Gallicano. Arri- ta in queſta novella edizione di molte deſinenze, del Sillabario di Udeno Niſieli. In 8*vo.*

They have publiſh'd ſome Pieces of *Guidi*, ver before printed, with the Life of that et, by Mr. *Creſcimbeni*, and a Diſcourſe of r. *Vincent Gravina* concerning Poetry, and e moſt celebrated Poets. In 12*mo.*

Della Philoſophia Nuovo-Antica di Callimaco eridio P. A. Libri ſei, volgarizzati dal ſuo npaſtore e Amico Olpio Acheruntino. In 12*mo.* is a Syſtem of Philoſophy in Verſe.

NAPLES.

MR. *Giannone*, who lives now at *Vienna*, s ſent us a very ſmart Anſwer to the Jeſuit *n Felice*'s ſcurrilous Animadverſions upon his *iſtory of Naples.* He has collected the Aſ- rtions of the Canoniſts concerning the Pope's uthority, to ſhew how ridiculous and extra- gant they are. That Anſwer is not yet inted.

Sir

Sir *Thomas Derham* has abridged and tran lated into *Italian* the *Philoſophical Tranſactio* of the Royal-Society of *London*. That A bridgment will contain ſeveral Volumes in 4 with Copper-Plates.

We loſt lately a very learned Man, viz *Michael d'Amato*, who was Doctor of Divini ty, Apoſtolical Protonotary, Penitentiary, &c. He publiſhed the following Books:

De Balſami ſpecie ad ſacrum Chriſma confici endum requiſita, Diſſertatio Hiſtorico-Dogmatico Moralis. Neap. 1722. In 8*vo.*

Ejuſdem Diſſertationis ab Auctore recognitæ & auctæ Editio altera. Neap. 1722. In 8*vo.*

De Piſcium atque Avium eſus conſuetudine a pud quoſdam Chriſti fideles in Ante-Paſchali Je junio, quam memorat Socrates, lib. 5. ſuæ Hiſto riæ Eccleſiaſticæ, Cap. xxii, *Diſſertatio Hiſtori co-Phyſiologico-Moralis.* Neap. 1723. In 8*vo.*

Diſſertationes quatuor Hiſtorico-Dogmaticæ, an no 1728. *coram Litterario Conſeſſu recitatæ i Ædibus præclariſſimi & eruditiſſimi Viri D Joſephi Ruffi, Patritii Neapolitani.*

Diſſertatio I. *In qua ad trutinam revocatur quibus de cauſis in Antiquis Fidei Symbolis Nicæ no & Conſtantinopolitano Articulus ille,* Deſcen dit ad Inferos, *fuerit prætermiſſus.*

Diſſertatio II. *De Inferni Situ adverſus no vum commentum cujuſdam Natione Angli.*

Diſſertatio III. *In qua enucleatur quomodo Chriſtus in ultima Cæna Euchariſtiam benedixerit & utrum uno, an pluribus Calicibus uſus fuerit.*

Diſſertatio IV. *De Ritu quo in Primitiva Eccleſia Fideles S. Euchariſtiam percepturi manibu excipiebant; ubi expenditur quidnam fuerit Do minicale quod Mulieres adferre debere jubeban tur.* Neap. 1728. In 4*to.*

P A

PADUA.

THE Sieur *Siſiano Peraſtiano*, a young *Grecian* of *Cephalonia*, who is a Student in this Univerſity, has writ a Diſſertation, wherein he aſſerts that *Jeſus Chriſt* celebrated the Paſſover a Day before the *Jews*, and conſequently that he uſed leavened or common Bread, as it is practiſed by the *Greek* Church, in the Celebration of the Euchariſt. But he has been anſwered by Father *Serri*, and that learned Divine's Animadverſions have been printed, with the *Grecian*'s Diſſertation, under this Title: *Græci Theologi de Chriſto Paſcha ſuum præmaturè atque in Pane fermentato celebrante Diſſertatio, à Theologo Latino cenſoriis Notis diſpuncta & confutata.* In 8*vo*.

Abbot *Carminati* has tranſlated into *Italian*, *Gabriele Altilio*'s *Latin* Poem, upon the Marriage of *Galeazzo Sforza*, Duke of *Milan*, with *Iſabella* of *Arragon* Daughter to *Alphonſo* II. King of *Naples*: *L'Epitalamio di Gabriele Altilio, Poema famoſo à tempi del Sanazaro, ſopra le nozze di Giovan Galeazzo Sforza, allora Duca di Milano, con Iſabella d'Arragona figluola d'Alphonſo* II. *Re di Napoli; tradotto elegantemente di Latino in ottava Rima per ſuo privato eſercizio dall'Abate Giovan Batiſta Carminati, Patrizio Veneto.* In 4*to*. To give you a Specimen of that Tranſlation, I will ſet down here, with the Original, the Compliment of the Nymphs to the Princeſs.

„ *O patriæ, O Sæcli decus, heroina! jugales*
„ *Jam te ſub leges vocat & ſua jura maritus.*
„ *At nos æquales, quibus idem ad flumina curſus,*
„ *Et certamen idem florum, ſtudiumque decentes*
„ *Inſtau-*

„ *Inſtaurare choros, noſtri jam ad munera luci*
„ *Mane revertemur.*

O Donna, o primo di tua patria onore!
Cui diede al ſecol noſtro amica ſorte;
Te al caro giogo ond'è ſi dolce amore,
Te già chiama a'ſuoi dritti il tuo Conſorte:
Ma noi, cui partir teco i paſſi, e l'ore,
E la gara dei fior diè il cielo in ſorte,
Noi torneremo al natìo boſco ſole,
Ove a condurne il dì ritorni il Sole.

PETERSBURGH.

MR. *Stoermer*, a *Pruſſian*, deſigns to give us a *Ruſſian Dictionary*, wherein the derivative or compounded Words will be placed under their reſpective Roots or Primitive Words.

They are printing *Weiſman*'s *Latin* and *German Dictionary*. The *Ruſſian* Words are added to it, and it is reviſed by Mr. *Vockerod*, Secretary to the *Pruſſian* Ambaſſy.

Meſſieurs *Herman* and *Bulfinger* are ſet out for their Native Countries. They are continued Honorary Profeſſors of this Academy, with a Penſion for Life of two hundred Rubles.

COPPENHAGEN.

MR. *John Chriſtopher Cleffel*, who for a long time has made it his buſineſs to ſtudy the *German* Antiquities, will ſoon publiſh *Antiquitates Œconomicæ veterum Germanorum, præſertim Septentrionalium*; wherein he gives an Account, 1. Of the Houſes of the Ancient *Germans*, and the Northern Nations. 2. Of their Marriages. 3. The Ceremonies uſed at the Birth of their Children. 4. Their Education. 5. The Dreſs, or Clothes of Men. 6. The Apparel and Attire of Women. 7. The Philoſophical Learning

Learning of the ancient *Germans*. 8. Their Magick Superſtitions. 9. Their Exerciſes. 10. Their Sports. 11. Their Funerals.

Mr. *Eric Pontoppidanus* has put out *The Theatre of* Denmark *Ancient and Modern*, in 4*to*. That Book, which is written in *High-Dutch*, contains a Geographical, Hiſtorical, and Phyſiological Deſcription of the Provinces and Cities of this Kingdom; with an Account of the Government, the Courts of Judicature, the Land and Sea-Forces, the Navy, *&c.*

Dr. *Severinus Lintrup*, Biſhop of *Wiburg* in *Jutland*, died here on the thirteenth of *March*. He had been Profeſſor of Divinity and of Eloquence in this Univerſity. His Library was accounted one of the beſt we have. He publiſhed ſeveral Theological Tracts, and has left ſeveral Manuſcripts ready for the Preſs; viz. *Dubia vexata Novi Teſtamenti*; *Harmonia Confeſſionis Auguſtanæ & Anglicanæ*; *Orthodoxia Evangelico-Lutherana inter errorum extrema ubique media*; *Deliciæ Oratorum Danorum*; *Acta Litteraria ex Manuſcriptis*, &c.

Mr. *Gramm*, one of the Profeſſors of our Univerſity, has been appointed his Majeſty's Hiſtoriographer, Library-Keeper, and Keeper of the *Archives*.

VIENNA.

FATHER *Pez*, is preparing for the Preſs *Antiquitas Eccleſiæ Salzburgenſis*. He has lately publiſhed a Pamphlet, in 4*to*. with this Title: *Bern. Pezii, Benedictini & Bibliothecarii Mellicenſis, ad Virum Clariſſimum, admodum Reverendum & Eruditiſſimum P. Marcum Hanzizium, Soc. Jeſ. SS. Theologiæ Doctorem, alioſque in Germania, Gallia, & Italia Viros, Epiſtola; in qua vetuſtiſſima Acta S. Trutperti Martyris,*

in Brisgavia, auctore Erganbaldo, circa annum Christi DCC. *Abbate Sanct-Trudpertino, nunc primum publici juris facit, & illorum super eorundem sinceritate & authentia sententiam rogat, simulque diluit quæ eruditissimi homines contra receptam apud Salzburgenses de S. Ruperti ætate traditionem scripserunt.*

ULM.

THE fourteenth and last Volume of Mr. *Schelhorn*'s *Amœnitates Litterariæ* is come out. They promise to continue that Collection under another Title.

Mr. *Elias Frick*, one of our Professors and Ministers, has published in *High-Dutch*, the History of the great Parochial Church of this Place, commonly called *the Munster*. In 4*to*. with Cuts.

BRESLAU.

MR. *Christian Martini*, late Professor at *Petersburg*, has put out an *Account of the Empire of* Russia, in High-*Dutch*. The best part of it is translated out of *English*.

TUBINGEN.

MR. *Maichel*, Professor of Divinity and Philosophy, has given us a Collection of some Pieces of Literature, which he found in the *Lambeth*-Library, near *London*. *Lucubrationes Lambethanæ*, &c.

Mr. *Moser*, Counsellor of the Regency, and Professor of the Civil Law, has published *Compendium Juris publici Regni moderni Germanici*. In 4*to*.

Schediasma de appellatione ad Tribunal supremi in Christo Judicis, quæ vulgò dicitur Citatio seu Provocatio in Vallem Josaphat. In 4*to*. Mr. *Christian*

Christian Friderick Faber, Minister of *Stutgard*, s the Author of it.

FRANCFORT.

Mr. *Ludolf*, Nephew to the famous *Job Ludolf*, and Judge-Assistant in the Imperial Chamber of *Wetzelar*, has published the *Consultations and Decisions* of that Court, in *folio*.

They are printing a Commentary upon *Ezekiel*, by Mr. *John Frederick Starke*, a Minister of this Place. In 4*to*.

Dr. *Pritius* has shewed his Esteem and Respect for Mr. *le Clerc*, by the following Verses:

Eternum meritis jamdudum nomen adeptus,
Ingens Amsteliæ perpetuumque decus,
Clericus, immenso fessus fractusque labore
Se sibi dat, posthac vivere vultque sibi.
Vive Deo, cujus Te solers gratia totum
Detineat, menti luxque salusque tuæ.
Jam sileat Ratio, cessent Rationis & actus
Solaque Te foveat sustineatque fides.
Sed quando toties promissa tot optima solves?
Summe Vir, an tecum spes quoque nostra cadat?
Sic tibi perpetuo ceu debet doctior Orbis,
Docti perpetuo debitor Orbis eris.

HANOVER.

Mr. *Henry Conrad Koenig* lately published a learned and curious Pamphlet, intitled, *Schedisma de Hominum inter feras educatorum statu naturali solitario. Existentia status indubitatis exemplis probatur, indoles ejusdem explicatur & illustratur; denique usus in Jurisprudentia naturali ostenditur.* In 4*to*.

Mr. *Struberg* has sent to the Press the *History of the Reformation, and of the Protestant Ministers* of this Town. He is now writing the Life of *Caspar Peucer*.

OET-

OETTINGEN.

MR. *Henry Philip Gudenius*, Superintendant General, first Professor of our Academical College, and Ecclesiastical Counsellor at *Hanover*, will soon publish *Notitia Ordinis Eremitarum Augustinianorum, in duos libros divisa, quorum primo Viri præstantes qui inde ab initio Ordinis usque ad tempus Lutheri floruerunt; secundo juxta Lutherum, qui eundem in Reformationis Ecclesiasticæ negotio adjuverunt, recensentur, ex idoneis Scriptoribus & rerum Monumentis.*

GOTHA.

MR. *Liebe*, Secretary and Antiquary to his Highness the Duke of *Saxe-Gotha*, has put out the Lives of the chief Divines, both Roman Catholics and Protestants, who met at *Augsburg* in the Year 1530, when the Confession of Faith was presented to the Emperor *Charles* the Fifth. That Book was written by the Duke's Order.

HALLE.

THERE is lately come out *Historia Pandectarum Authentica, sive D. Justiniani Imp. de Pandectis Epistolæ tres, unà cum Indice Juris-Consultorum Florent. & emendationibus Laur. Theod. Gronovii, novaque opera Franc. Car. Conradi D. & PP. in Academia Witt.* In 8vo.

They are reprinting here *Brissonius de Formulis & Verbis solennibus Populi Romani.* Dr. *Conrade* supervises that Edition. *Brissonius*'s Life will be prefix'd to it.

Dr. *Schreiber* has published the first Part of his *Elementa Medicinæ Physico-Mathematicæ.* In 8vo.

An Author, who desires to be nameless, intends to publish a Treatise *de Malignitate Juris Canonici.* His Design is to engage the Protestant Princes to abolish the Authority of the Canon Law in their Dominions.

HISTORIA LITTERARIA:

OR, AN

EXACT AND EARLY ACCOUNT

OF THE MOST

VALUABLE BOOKS

Publiſhed in the ſeveral Parts of EUROPE.

Floriferis ut apes in ſaltibus omnia libant,
Omnia nos itidem.——————— Lucret.

NUMBER XIV.

Being the Second of VOL. III.

LONDON:

Printed for N. PREVOST, over-againſt *Southampton-ſtreet*, in the *Strand*; and E. SYMON, in *Cornhill*.

M.DCC.XXXI.

(Price One Shilling.)

A TABLE of the ARTICLES for N°. XIV. Vol. III. 1731.

Art. V. *THE Life and Actions of* Soltân Al-Malec Al-Nâfer Salâh'addîn Modhaffer Yûsof *the Son of* Ayûb *the Son of* Shâd; *by* Bahâo'ddin *the Son of* Shedâd, *&c.* Page 10

Art. VI. *The History of the Island of* Hiſpaniola *or of* San Domingo. *By Father* Peter Francis-Xavier de Charlevoix. 12

Art. VII. *A* Chineſe Study, *wherein are explained the* Chineſe *Grammar and Literature. By* Theophilus Sigefridus Bayer *of* Koningsberg. 15

Art. VIII. Pauſanias, *or* an Hiſtorical Journey over *Greece, tranſlated into* French, *with Remarks. By the Abbot* Gedoyn. 17

Art. IX. *The* Italian *Hiſtorians, from the Year of the Chriſtian Æra* 500 *to* 1500, &c. By Lewis Anthony Muratori. 18

Art. X. *Preſent State of Learning.* 20

Leipſick. *Ibid.*

Wolfenbuttel. 20

Iena. *ibid.*

Halle. 20

Hamburgh. 20

Berne. *ibid.*

Geneva. *ibid.*

Paris. 20

Lyons. *ibid.*

Avignon. 20

Amſterdam. *ibid.*

London. *ibid.*

Catalogue of new Books. 21

HISTORIA LITTERARIA.

ARTICLE V.

Vita & Res geſtæ *Sultani Almalichi Alnaſeri Saladini Abi Modaffiri Joſephi F. Jobi, F. Sjadſi,* autore *Bohadino F. Sjeddadi,* &c.

That is,

The Life and Actions of Soltân Al-Malec Al-Nâſer Salâh'addîn Modhaffer Yûſof *the Son of* Ayûb *the Son of* Shâd; *by* Bahâo'ddin *the Son of* Shedâd, *&c.*

Being a Continuation of ART. I. N° XIII.

THO' the *Chriſtian* Kingdom of *Jeruſalem* was ſubverted, as we have in our former Number ſeen, yet the *Chriſtian* Power that ſubſiſted in *Paleſtine* and *Syria*, was by no means deſpicable; the *Franks* were ſtill a mighty People in thoſe parts, poſſeſſed of many ſtrong Holds, advantageous Poſts, and very conſiderable Places; very willing and pretty well able to defend themſelves from the Incroachments of the *Soltân*, and to croſs his deſign of rooting them out; a Task he never with all his mighty Power and ſage Conduct, was ſo happy as to ſee the end of.

Now, the *Soltân* had no ſooner ſettled his Affairs at *Jeruſalem*, than he reſumed the Siege of *Tyre*, deſigning the *Egyptian* Fleet ſhould block it up and annoy it by Sea, while he did the ſame by Land. But the *Tyrian* Fleet going out againſt the *Egyptian*, ſurprized and defeated them, and wholly put them by their intended Service; which being known in the *Soltân*'s Camp, it checked his Spirits: and in conſideration of this Diſappointment, and that the Rigours of the Winter drew near, he broke up the Siege.

Year of the Hej. 584. THE next Year, he took the Field again, and beſieged *Kawkeb*, before which he had, not long ſince, ſuffered a blemiſh upon his Honour: for the beſieged ſallying out in the night, killed *Seifo'ddin* his General, and carried off the Arms and Colours. Upon this account it was that he beſieged them now in perſon, with a choice Body of Troops, but he did not prove ſtrong enough; and therefore quitted his hold of it for the preſent. He went to *Damaſcus*, but made a trifling ſtay there of a very few days, receiving Intelligence that the *Franks* had a deſign upon *Hubeil*; at which he took the Alarm, called in his Army, and was juſt at this time reinforced by a Power from *Aſſyria*, and by others from other parts, all engaged in the proſecution of the HOLY WAR.

HE then led on his united Forces againſt the Territories of the *Syrian Tripoly*, to make an experiment of the Enemy's Courage and Skill; whereby he acquired a no mean Booty of Arms and other Valuables. Juſt about this time it was that our Author preſented his Hiſtory of the HOLY WAR, and Reduction of *Jeruſalem* to the *Soltân*, who was ſo taken therewith, that he would

would not hear of his Hiſtorian's return to *Moſul* again; and he having a fund of veneration for his Hero, this Detention was not very ungrateful to him. Moſt of what he has ſaid hitherto, he had upon information of Eye-witneſſes, and People of the greateſt Sincerity: what remains on the contrary, he was, for the moſt part, an Eye-witneſs of himſelf.

THE *Soltân* then moved in great order, and penetrated the Enemy's Frontiers, making his way towards the Sea-ſide, and reduced *Shiblah*, and ſome other places with little or no trouble. *Laodicea* alſo he took by a furious Aſſault. *Laodicea* was in thoſe days a fair City, famous for her Harbour and Trade, and had two ſtrong Caſtles, which ſtood upon Eminencies at a ſmall diſtance from each other. The City was carried the very firſt day, and the two Caſtles upon the ſecond, the Inhabitants and Garriſon being allowed their own Terms. Then with wonderful Celerity and Execution he over-ran the reſt of this maritime Province, like a rapid Torrent overpowering many ſtrong and well-defended, and, as then thought, impregnable Places; which ſtruck others with ſuch a terror, that they voluntarily ſurrendered. After a very ſhort intermiſſion, *Safa* and *Kawkeb* fell a Prey to his victorious Arms: and thus did he waſte the maritime and inner parts of the *Antiochian Syria*; but behaving, however, with great Moderation and Humanity upon moſt occaſions, the Vanquiſhed having little to complain of but the partiality of Fortune, and the fickle chance of War.

THE next Month he laid ſiege to a ſtrong Place, called by our Author *Shakyf*, which was betrayed by its Governour, who attended on *Year of the* Hej. 585.

the *Soltân* for that purpoſe, and ſwore Fealty to him, on condition that he and his Family ſhould be handſomly taken care of. Towards the latter end of this month, news came that *Shawbek* had ſurrendered, having held out a twelve-month's cloſe ſiege, and ſuffered Diſtreſſes of all ſorts.

THE *Soltân* had propoſed to the captive King of *Jeruſalem*, That if he would command *Askalon* to ſurrender, he ſhould be reſtored to his liberty. The King thought well of it, and the place obeyed his Commands; and he had his liberty reſtored to him, under this reſtriction, that he ſhould hold himſelf as dependant on the *Soltân*, and never more unſheath his Sword againſt him. The King directed his ſteps towards *Tyre*, where the Governour at firſt denied him entrance: this Gentleman, a Marquis, as our Author ranks him, was a ſtrenuous Aſſerter of the *Chriſtian* Faith, and inſiſted that he held the City in behalf of the Kings beyond ſea. However, the King and he came to a mutual underſtanding at laſt; and the former, in violation of his Homage to the *Soltân*, joined Forces and Counſels with the latter, to infeſt the *Moſlems*.

IN conſequence of this Conjunction, they made a ſudden Irruption into the Territory of *Sidon*; but were briſkly repulſed with great loſs, many of them falling in battle, and many of them being puſhed into a River, which interrupted their retreat. Notwithſtanding this, they in a few days made a ſecond attempt to ſurprize the *Moſlems* with ſomewhat better Succeſs, killing 180 of them; but theſe were mere Skirmiſhes.

BUT how ſlight ſoever they were, they rouzed up the *Soltân* to a great pitch of Indignation,

tion, and desire of Revenge; but the present Juncture did not favour his Inclinations, and therefore he went to take a survey of the important City of *Ptolemais*. In the mean time, the *Franks* losing no opportunity of annoying the *Moslems*, the *Soltân* and King of *Jerusalem* met in the Field by insensible degrees; but the very little honour that accrued to either side in this Action, fell to the *Soltân*'s lot, who lost but six Men, while the King and his Ally lost ten.

WHILE this flying Warfare was in agitation, the Lord or Governour of *Shakyf* gave the *Soltân* some room to suspect, he was acting a politick part, quite contrary to the Faith he had plighted to him; wherefore, after mature deliberation, he was clapped up in a Castle in his Neighbourhood. Soon after came advice, that the *Franks* were on their march towards *Ptolemais*, and that a Party of them had actually had a brush with the *Soltân*'s People at *Alexandretta*, and had taken up their Quarters there. In fact, the *Franks* did march to *Ptolemais*, and besieged it, with the *Soltân* at their heels, who thought to have protected the Place, and driven them off. Fierce and obstinate Battles were fought under the Walls by the contending Parties; but the *Franks* had, upon the matter, continually the worst of it. At intervals, however, they would speak with each other, and at length grew to be very familiar together. At a meeting of some belonging to both Armies, it was proposed that two Boys of each side should try the Event of a Battle: this was mutually agreed on, and one of the *Moslemite* Boys overcame one of the *Christian*, and took him Captive fairly; which

being allowed by the *Franks*, the poor Captive was ranſomed for two gold Crowns. This our Author reckons a happy omen, it being the fore-runner of a very notable Action.

FOR, a few days after this, the *Franks* drew out of their Camp, one and all, in battle-array, with the King of *Jeruſalem* in their Center, preceded by the Goſpel, covered with a ſilk Pall, the four Corners of it ſupported by as many Men. The *Soltân*, who always encamped in order of Battle, took the Alarm very regularly, and marſhalled his Force with great pomp and form. Both ſides advanced to the Charge, and the *Franks* fell on with ſuch fury, that at almoſt the firſt of the on-ſet, they broke thro' the *Meſopotamians*, routed them utterly, purſued them hotly, ſlew a multitude of them, and utterly diſperſed them; ſo that few of them, except the Chiefs, rejoined the *Soltân* for one while. But thoſe who ſtood their ground with the *Soltân*, amply retrieved the loſs and diſhonour of the *Meſopotamians*; they ſuſtained but little damage, and miſſed but one hundred and fifty one of their number, at the ſame time that they ſlew ſeven thouſand of the *Franks*. The greateſt Misfortune the *Moſlems* ſuffered upon this occaſion, was owing to their Slaves, who looked to their Tents and Baggage; for thinking, by what they ſaw of the Fight, that their Maſters were undone, and had deſerted them, they expected every minute to ſee the *Franks* in the Camp to plunder it; and therefore to be before-hand with them, they fell to the ſame work themſelves, and made off with a Booty of immenſe Value: but by the Vigilance and Prudence of the *Soltân*, moſt was brought back again, and very equitably reſtored

ſtored to the right Owners, under his inſpection. The *Chriſtians*, after this, could pretend to little more, than to act on the defenſive. The *Soltân* on the other hand, having diſpatched his troubleſome buſineſs of diſtributing to every one his own, drew off to a ſmall diſtance, to be out of the ſmell of the Carcaſes. This done, he called his Chiefs about him, and beſpoke them to this effect. *In the name of God, to whom be Praiſe; and Bleſſing on the Prophet of God. Know ye, That this Enemy of God's and ours, hath entered into this our Country, and trod under the Land of* Iſlam. *But now it is the kind will of Heaven, that the Rays of Victory ſhine out upon us. I have little to add, but that we muſt endeavour with our utmoſt to root them out: for ſo are we injoined by God. Ye know we expect no farther recruit, than* Al-malec Al-adel *will ere long bring with him. But if we forbear till the Sea, now ſhut up, is opened to them, they will be ſtrengthened with vaſt Succours. The ſum and ſubſtance of my opinion is, that we fight their Army again. Let me hear your minds.* The reſult, however, was, that they ſhould not fight yet; but refreſh their harraſſed Troops, who had been full fifty Days under Arms: and moreover, wait the arrival of the *Soltân*'s Brother *Al-malec Al-adel.*

Soon after there came news, by the way of *Aleppo*, that the King of the *Germans*, as our Hiſtorian ſtiles him, was in full march for *Paleſtine*, by the way of *Conſtantinople*, at the head of 200,000, ſaid ſome, 260,000, according to others. This gave an alarm indeed, and made the *Soltân* beſtir himſelf to ſome purpoſe. He muſtered his whole Strength, ſent the terrible news to his Friends and Allies

in the common Cauſe; and particularly to the *Khalif* at *Baghdad*, and inſtantly ordered a mighty Fleet to be fitted out in *Egypt*, and to be ſtoutly manned, as well as loaded and furniſhed with Proviſion, Ammunition, and every thing the City of *Ptolemais* wanted, or could poſſibly want. Nothing was left undone to qualify the Place for an obſtinate Siege; nor muſt we omit, that the *Khalif* of *Baghdad* ſent a large quantity of *Naphta*, with Fire-workers and Pyroboliſts to prepare and throw it; an Ingredient and Artiſts, in thoſe days, of prime uſe to a beſieged Place.

ON the other hand, the *Franks* lay all this while incamped before the City, and had prepared three vaſt wooden Towers, ſtrongly clamped and fortified with Iron, with ſubſtantial Plat-Forms for the Battering-Engines, and Wheels to run them upon. In fine, our Author compares them to Hills for height, and adds, that, as the report went, they might, each of them, contain about 500 Men. The ſight of theſe put the *Soltân*, and all that beheld them, into unſpeakable pain for the City. At laſt, he called together the moſt expert of the Fire-workers and Pyroboliſts, and promiſed a great Reward to the Man, who ſhould burn theſe Machines. A young Man of *Damaſcus*, a Blackſmith by Trade, undertook the work, if he might be thrown into the Town, and ſupplied with the things he ſhould want. All this was granted and made good, and he boiled up his Compoſition, of which *Naphta* (called by our Fire-workers *Oil of Petrol*) ſeems to have been a principal Ingredient, in Copper-Pots, till all was red hot. He then took one of them and threw it at one of the Towers; and it no ſooner

ſooner reached the Mark than it had its effect, and the Tower blazed up like a burning Mountain, ſays our Author, whereupon loud Shouts of Thankſgiving were ſent up to Heaven. In the midſt of theſe exceſſive Acclamations, the ſecond Pot was thrown, and the ſecond Tower was inſtantly in Flames; and preſently after, the third Pot was ſent, and the third Tower periſhed in like manner. Upon the very extraordinary Succeſs of this Project, there was an Inundation of Joy not to be expreſſed among the *Moſlems*, while the *Franks* were overwhelmed with Diſappointment. Now nothing would do but they muſt be immediately inſulted in their Camp, and dared to ſhew their Heads out of their Retrenchments; but they were too wiſe to accept the Challenge.

Now after this, the *Soltân* had very numerous Acceſſions to his Army from all Parts, from day to day. At length the *Egyptian* Fleet appeared on the Coaſt. The *Franks* ordered theirs out againſt them, and a Sea-fight enſued. Mean while they were not idle Spectators on the Shore; anxious on each ſide for the event of their Fellows engaged at Sea, they drew out to combat each other on Shore: deſperate Sallies were made from the City, and as violent Efforts were made towards the Port by the *Franks*, each meaning to encourage and ſuccour their Fellows, and as much as in them lay to moleſt their Adverſaries, while the Groſs of the Armies furiouſly engaged, ſo that at once, it may be ſaid, three Battels were fought at one and the ſame time: but according to our Author, the *Moſlems* were in all this victorious.

FROM time to time there came frequent and well-confirmed Advice of the Tranſactions, Progreſs,

greſs, and State of the *German* Army. And when the *Soltân* heard they were hovering upon his Borders, he deemed it high time to repel the Invaſion. The *German* Army had buried their King on their way, ſays our Author, and were dwindled away in their Numbers ſurprizingly, having in their tedious and vaſt March, buried great Multitudes who were famiſhed to Death, or quite exhauſted by their Fatigue and Wants; they had been driven to the neceſſity of melting down their Armour and Accoutrements, which they were no longer able to bear, and to make away with every thing that could ſupply their Diſtreſſes, or was grown too burthenſom for their feeble Bodies to be cumbered with. At all theſe Diſadvantages did the *Soltân* take them, when they had reached the Territory of *Antioch*, calling the Battel that was fought with them, the Battel of *Aladit*, which laſted from Noon to Even, their Dead covering the Surface of a Paraſang, while the *Soltân* loſt but ten Men. Our Author tells us that endeavouring to number the Slain, he perceived two of them to be Women, and thence takes occaſion to obſerve, that four Women were ſeen to act a very gallant part in this doleful Day, two of whom were made Captives; but few elſe were ſpared, the *Soltân* having ordered that no quarter ſhould be given. And when the commanding Officer in *Antioch*, beheld how ſorely it went againſt the new-comers, he ſallied out upon their Camp, and rifled it of the Women, the Baggage, not leaving the very Meat in the Pots behind him. The Slain lay in five Diviſions, and our Author, by thoſe that were counted, thinks they did not quite amount to eight thouſand. This Battel dejected the *Germans* to that lowneſs of Spirit that

at they ſued for Peace: but the great Count
enry arriving on the Coaſt with a numerous
eet, full fraught with all manner of Neceſſaries
r them, they revived again, and all at once were
falling on the victorious Army by Night;
t the *Soltân* drew off to Mount *Kerub*, in the
eighbourhood of *Ptolemais*, to entice them
follow him, that ſo he might take them at
tter advantage. In the interim, means were
ntrived to manage a Correſpondence, by the
lp of Pidgeons, Divers, and ſmall Veſſels,
hence he underſtood all he deſired to know of
e Poſture and Condition of the Enemy.

BUT while the reſt of the *Chriſtian* Potentates
reatened the *Soltân* to reduce his exorbi-
nt Grandeur, our Hiſtorian informs us, the
reek Emperor at *Conſtantinople* was currying
vour with him. Frequent Embaſſies and Let-
rs paſſed between them. One of the *Greek*
mperor's Letters to the *Soltân* we find in our
iſtorian, which being ſomewhat extraordinary
its kind, was conceived in theſe Terms;
acius *King*, *Believer in the God* Meſſiah, *crowned*
God, *Victorious*, *always Auguſt*, *moſt potent*
d invincible Emperor, Autocrator *of the* Greeks,
ngel: to the high-born Salah'addîn, Soltân *of*
gypt, *Love and Friendſhip. Your Eminency's*
etter is come to my Majeſty; we have read it,
d thence perceive our Ambaſſador is dead.
e are ſorry he has ended his Days in a ſtrange
and; and that, before he had ended his Nego-
ation with your Eminency. It now behoves your
minency to ſend an Ambaſſador to my Majeſty,
ho may bring with him the Body of the deceaſed
d all that belonged to him, that we may diſpoſe of
e ſame to his Children and Relations. It is likely
at your Eminency has been miſinformed of my

Tranſ-

Tranſactions with the Germans *who have croſſed my Dominions; and it is no wonder, ſeeing that Enemies are ſo ready to frame Lyes to ſerve their own turns. But would you know the Truth; they have ſuffered much more from my Subjects than my Subjects have from them. Their Money is waſted, their Men and Cattle are mouldered away, partly by Famine and partly by Violence. It was with great difficulty they got clear of my Dominions, ſo hard did my People preſs upon them; whereby they are ſo weakened, that they will ſcarce be able to reach your Territory: but if they do, they will be ſo exhauſted of their Strength, that they will be of little profit to their own Nation, or damage to your Eminency. But it is unkind in you to be ſo forgetful of our Alliance, as never to tranſmit your Deſigns and Counſels hither. It is very plain to my Majeſty that I have gained nothing by your Friendſhip, but the hatred of all the* Franks. Such was the *Greek* Emperor of thoſe Days, and ſo ſlightly did he think of the Catholic Intereſt.

To dwell on the ſeveral Particulars of the War which about this time blazes out on all ſides to its height, is not our preſent purpoſe, nor can it ſuit with the Brevity that will be here expected. Let it ſuffice, that it was conducted and maintained on both ſides with the hotteſt Zeal and Enthuſiaſm; that neither would allow the other time to breathe; and that *Ptolemais* was the Scene of Action, and the Prize immediately contended for. Much was done to reduce it both by Land and Sea on the one hand, and much to reſcue, and defend, and relieve it on the other. Vaſt Machines were at ſeveral times erected with immenſe expence and incredible labour, and advanced to the Town to batter and ſhake it to pieces; but with as great eaſe, often

ten reduced to Aſhes by the Skill and Addreſs f the Fireworkers and Pyroboliſts within. Our iſtorian taxes the Governour or Lord of *Tyre*, ith being the Incendiary of theſe dreadful do-gs, and of thoſe that follow, by ſtirring up e Kings of *Chriſtendom* with the ſight of a Pic-re he ſent over Sea, which repreſented the *oly Sepulchre* with a *Moſlem* Horſeman prancing er it, while his Horſe ſtaled on it. This Re-eſentation, ſays he, was handed about among em beyond Sea, and the Prieſts went about th it in mourning penitential Proceſſions, in-ming the Minds of all that ſaw it.

THE Armies breathed a while, during the *Year of the* epth of the Winter Seaſon; and the Spring *Hej.* 587. awing on, each ſide prepared for Action. Now e King of *France* arrived, with ſix Ships, la-n with Horſes and other Neceſſaries; he, ſays r Author, was conſidered as the chief of the *riſtian* Powers, and it was reported that the preme Command was to be lodged in him; d it uſed to be threatened what he would do hen he came. He had a white Falcon, a great vourite, which juſt after his arrival, took a ght, and inſtead of returning to his Maſter, ighted on the Walls of *Ptolemais*, and was ken by the beſieged, who refuſed a thouſand owns of Gold for his Ranſom, and ſent him preſent to the *Soltân*. This was a very comfort-le Omen.

THEN comes the King of *England* * into eſe Parts; he, ſays our Hiſtorian, was deemed ferior in Dignity to the former, but was much ore conſidered for his warlike Abilities and ealth, being an extraordinary Warrior, and aſter of much Treaſure. But he, for his part, thought

* Richard I. *ſurnamed* Cœur de Lion.

thought *Cyprus* worth the conquering, and therefore reſolved to reduce that in the firſt place. But much about this time a Misfortune befel the *Engliſh* Nation; they loſt five Ships and a Pinnace, with Recruits and Supplies, which were taken by the *Moſlems*.

To return to the Siege, it went on with the former vigour, and the beſieged began to be ſadly diſtreſſed; and ſo intent were the *Franks* upon ſtorming the place, that rather than not fill up the Ditches and Moats that went round it, they threw in their dead Carkaſſes of all ſorts, not excepting the Men that either died or fell by the Sword, or were judged to be incurably wounded. The beſieged on the other hand ventured, and fought, and laboured hard to rid themſelves of this Incumbrance and Infection by cutting up the dead Bodies, and carrying them off, and throwing them into the Sea. But ſo terrible, and ſo eternal a Duty, made their Hearts fail and their Spirits flag; which the *Soltân* underſtanding, did his utmoſt, not only to chear them up, but actually to procure them ſome reſpite. Night and Day did he aſſault and moleſt the *Franks* in their Camp, and the harder they preſſed upon the Town, the harder did he preſs upon them: inſomuch that the *Franks* would have come to a Parley; but the *Soltân* diſdainfully rejected it, ſaying, *If they would have any thing with us, it is their buſineſs to come and ask it; we want nothing of them.*

THUS went Matters on between them, till the King of *England* landed from his Conqueſt of *Cyprus*. He came, ſays our Hiſtorian, with a magnificent and terrible Parade, conducting twenty-five Ships of War, full of Men, Arms, Ammunition and Machines. The *Franks* ſet no bounds

bounds to their Joy at his arrival, which they ſhewed by all the Demonſtrations uſual at public Feſtivities. Their Kings, ſays he, had frequently threatned us with him, and by Deſerters we were told they put off their laſt puſh upon *Ptolemais* till he ſhould arrive, he being ſage in Counſel, and indefatigable and daring in Action. The *Moſlems* now were almoſt dead-hearted, all but the *Soltân*; he put his uſual confidence in God.

THREE days after the King of *England*'s arrival, he fought a large Ship with ſix hundred and fifty fighting Men in her. She had been fitted out and laden with Ammunition and Proviſion at *Berytus*, by the *Soltân*'s order, and was bound for *Ptolemais*, where ſhe was to force her entrance, and ſupply the Town. But the King of *England* hemmed her round with forty Sail, and plyed her ſo warmly, that the Commander perceiving himſelf on the point of being taken, ſunk her of his own accord, and all that was in her periſhed; but not without the loſs of one of the King's largeſt Ships, which was burned, and all that was in her periſhed alſo.

VERY extraordinary efforts were now made to reduce the place; particularly a Machine was built, which towered above the Walls of the City, and was, as it was thought, invincibly fortified with Iron and Lead, and Braſs, and advanced within five or ſix Cubits of the Town; whereat they within immediately talked of capitulating: but Night and Day plying it with their fiery Compoſitions, their perſeverance had its deſired effect, the Flames took this Machine alſo, reduced it to Aſhes, and put new Life into them, but rather ſharpned than blunted the edge of the Siege.

THE

THE *Soltân* had ordered the beſieged, to beat their Kettle-Drums as often as they were hard put to it in an Aſſault. This Signal they made now, which the *Soltân* hearing, ruſhed down upon the *Chriſtian* Camp with great Execution and a general Plunder. This gave the *Franks* a diverſion, and drew them from off the Town to fight the *Soltân*, who ſtood his ground and they fought, till the ſultry Heat of the Noon-day Sun made each ſide give over.

UPON the *Monday* afterwards, the City Drums were heard again, with which the *Soltân* correſponded as before. The Aſſault upon the Town was now more violent than ever, the *Franks* being confident the *Soltân* would not dare a ſecond Attempt upon their Camp; but they were miſtaken, he broke in and ranſacked it a ſecond time. This was a ſecond Diverſion and changed the Scene of Action again, which was the moſt fierce and obſtinate that had ever yet been fought, the *Moſlems* never offering to give over, till they ſaw a Herald appear on the other ſide, to deſire a ſafe Conduct to the *Soltân*. He waited firſt on the *Soltân*'s Brother, *Al-malec-Al-adel*, and was thence conducted to the *Soltân* himſelf, to whom he declared, that the King of *England* deſired a Conference with him. To this the *Soltân* anſwered without the leaſt heſitation: *Kings never meet to diſcourſe together till Peace is ratified between them. It would look unſeemly in them to contend in the Field after a friendly Conference. If that be his deſire, the Articles of Peace muſt be firſt agreed on. We muſt alſo be provided with an honeſt and faithful Interpreter between us, that we may underſtand each other. When all this is done, we will meet and talk together, in God's name.*

THE

THIS Tender of Peace did not retard the War, and the very next *Sunday* the Armies fought again with no great loſs of Blood indeed, but by degrees the War grew as hot as ever between them. While the Armies were diſputing, as it were, negligently in ſlight Skirmiſhes, it fared harder and harder with the beſieged, who complained to the *Soltân* that the Siege was become intolerable ſince the King of *England*'s landing: that indeed the King of *France* had been wounded, but it had turned rather to their loſs than advantage, having ſerved only to exaſperate the Beſiegers, and make them fiercer, more intrepid, and more indefatigable than before. This was not the only Misfortune that befel the *Franks* about the ſame time. The Marquis, Lord of *Tyre*, left the Camp in a diſguſt, two of the Queen of *Sicily*'s * Servants deſerted; but worſt of all, the King of *England* was taken with a violent Indiſpoſition.

AT the ſame time that the *Chriſtian* Camp laboured under theſe Diſadvantages, the *Soltân* grew ſtronger and ſtronger, by the acceſſion of ſome powerful Allies. A report went, that the King of *England* had been highly blamed by the other Princes before *Ptolemais*, for the ſtep he had taken towards a Treaty with the *Soltân*, as detrimental and diſhonourable to the *Chriſtian* Name and Intereſt. But if that is true, we are told he diſregarded whatever they ſaid upon that Affair by maintaining a Correſpondence with *Al-malec Al-adel*, who informed his Brother, the *Soltân*, of all that paſſed between them. At laſt it was agreed that *Al-malec Al-adel* ſhould meet the King of *England* in the Plain; but the King

* *The King of* England's *Siſter, who was preſent at the Siege.*

being confined by his Diſorder, ſo that he could not keep the Appointment, ſent to excuſe himſelf to the following effect: *Do not think I put off our meeting for what the vulgar Report ſays. The Reins are delivered into my Hands, and I am ſubject to no control: but I am very ſick and cannot ſtir out. It being the cuſtom for Kings to make each other Preſents when they treat together, I have ſuch a one for the* Soltân *as will pleaſe him, and I hope he will accept of it; but it conſiſts of rare Birds of Prey from beyond Sea, that are very ſickly and in ill caſe, ſo that it would not be amiſs if you ſent us ſome Poultry to feed them with, that they may be in a condition to be preſented to the* Soltân. *Al-malec Al-adel* turned this to ridicule. *What*, ſays he, *the King is ſick himſelf, and wants ſome Chickens for his own uſe, and would come over us with that fetch.* Then turning the diſcourſe, *Go to*, ſays he, to the Ambaſſador, *let us hear what you have to offer, you are the Suitors, not we.* And thus this Embaſſy or Meſſage broke off.

BUT all theſe advances towards Peace were of no manner of eaſe to *Ptolemais*; their Walls were continually battered with fearful ruin, and they themſelves ſunk under the immenſe burthen of their ceaſeleſs Duty; being conſtantly employed by the Beſiegers, who were numerous and freſh, relieving each other by turns. It was come to that paſs with them now, that they were rather ſtormed than beſieged, the Enemy making their utmoſt efforts to poſſeſs themſelves of the Breaches they had made, and pour into the Town. This, when it was carried to the *Soltân*'s ears, by the urgent Beat of the City-Drums, he inſtantly thundered down upon the *Chriſtian* Camp, and it may be truly ſaid, that a dreadful

conflict

conflict enſued; the *Soltân* every now and then, caſting a ſorrowful Look upon the diſtreſſed *Ptolemais*, rouſed up the Spirits of his Army to the moſt obſtinate pitch of Intrepidity, and the more eager he beheld the *Chriſtians* on the beſieged, the more and more did burn to relieve them.

THE next Morning, again, by Day-break, the *Soltân* renewed his efforts; for the beſieged had contrived to let him know, the day before, that it was impoſſible for them to hold out any longer if he did not ſomething very notable in their behalf. This news pierced the very Hearts of all true *Moſlems*; for *Ptolemais* was the grand Magazine of *Phœnicia*, *Paleſtine*, *Syria*, *Egypt*, in ſhort of the whole *Iſlamitic* Empire; not to ſpeak of the very great Perſonages and Commanders within its Walls. The *Soltân* himſelf was affected almoſt to death, with the proſpect of this immenſe Loſs: but ſtill he truſted he had God to Friend; and therefore reſolved upon a deſperate courſe. Accordingly he did all that Man could do; but this day his Army acted not up to his wiſhes, and he fell ſhort of his purpoſe. The *Franks*, on the contrary, were fired with ſuch a Zeal, that every one acted as if the fate of the day had depended on his ſingle Arm. Two inſtances of this we find in our Author. A *Frank* ſtood upon the Walls or Retrenchments of their Camp, and pelted the *Moſlems* with Stones that were handed to him; and although he was ſtruck above fifty times with Darts and Stones, he never ſtirred, till a Fire-pot was thrown at him, and burnt him. A Woman alſo was found within the Camp, a lovely Perſon to look at, clad in Green, and being armed with Bow and Arrow, dealt deſtruction about

her, with prodigious dexterity; nor desisted till she fell by the Hands of Numbers that surrounded her. Her Bow was presented to the *Soltân*, who was quite astonished at the story of it.

THE City was now at her last gasp, the *Franks* had with incredible difficulty possessed themselves of what we may call the Out-works, and the besieged but struggled for Life. Their Governour therefore went out to the King of *France* to treat for their Lives; remonstrating that the *Moslems* had always granted terms to the *Franks*, when asked, and had religiously adhered to them. The King answered, That the Princes they had overcome, and they themselves, were his Slaves and Vassals, and that he would consult what was to be done. The Governour then plucked up his Spirits and replied: *You shall cut off the last Man of us ere we will surrender to you, and not one of us will fall but with the death of fifty of your Chiefs*; and so went away.

THE *Soltân* had due notice of this Transaction, and determined thereupon as became him; but his Army was quite tired out and jaded. So that, in good time it was, that three Ambassadors came out from the King of *England* to demand Refreshments, *Fruit and Snow*; with Assurances, that the Grand-Master of the *Knights Hospitallers*, would come out of the Camp the next day, with Conditions of Peace. These were honourably dismissed with what they wanted. The same day, however, there was an Impression made upon the *Christian* Camp, a bold Attempt, and well conducted, but of no importance. The same day also the *Soltân* was recruited by a fresh Army that joined him.

As

As the *Franks* held the Town in close confinement, so now they themselves were hemmed round by the *Soltân*; and upon the tenth of this same Month they were observed to fall off somewhat from the usual vigour of their Assaults. The *Moslems* stood to their Arms, all night expecting the besieged would make a desperate effort to evacuate the place by force, while they favoured them in the attempt. Thus it had been concerted, but this Project was frustrated by the extraordinary precaution and vigilance of the *Franks*, who had received intelligence of it by some Deserters. The next day three Ambassadors or Commissioners came out to treat with *Al-malec Al-adel*; but nothing was done, and the *Moslems* stood to their Arms as before.

THE next day the *Franks* gave themselves such Motions, that it was thought their design was to fall upon the *Moslem* Army; but instead of that, about forty of them advanced, and calling out to some of the *Mamlûks*, asked for *Adl-Al-Zebdân*, the Governour of *Sidon* and the *Soltân*'s Freedman. He stept out to them, and some discourse they had concerning the Garrison of *Ptolemais*; but their Demands and Pretensions were so exorbitant, that there was no hearkning to them.

THE next day, came Letters from the Town to this effect: *We have entered into a solemn Engagement to hold out to the last Man. The City we will not deliver up alive. Do you contrive to divert the Enemy, and give us as much respite as you can that way. Far be it from you to truckle to this Enemy, or bespeak them fair. As for us, our Fate is determined.* Such was their then Resolution, and they acted in strict conformity there-

to, to ward off the *Franks*, while the *Soltân*'s Army was again recruited by freſh Numbers.

NEVERTHELESS the *Franks* ſtill refuſed the Garriſon quarter, upon any other Conditions, than a general exchange of Priſoners on the *Soltân*'s part, and full Reſtitution of the Maritime Territory he had taken from them. The City and all that was in it was offered on the other ſide, provided the Garriſon and Inhabitans were ſecured in their Lives; but this was rejected; and tho' the very *Croſs of the Crucifixion* was alſo thrown into the Scale, it would not do: ſuch was their Arrogance and Cruelty, according to our Hiſtorian.

A few days afterwards, a Diver came with Letters from the beſieged to the *Soltân*, to this purpoſe. *All is in ruin with us, and the Garriſon, conſidering that their Lives muſt be cut ſhort, and every thing belonging to them become a prey, if they are carried by force, have ſtipulated to ſurrender the Town and the Fleet, and all their warlike Stores; moreover, to pay* 200,000 *Crowns of Gold; releaſe fifteen hundred Priſoners of obſcure name, and one hundred others of principal note, whom the Enemy is to nominate and make choice of: and furthermore, to deliver up the* Croſs of the Crucifixion; *provided we may march out alive with our Goods and Wives and Children. To the Marquis, Lord of* Tyre, *now returned to the Camp, and reconciled, they have alſo agreed to pay* 10,000 *Crowns of Gold, and* 4000 *to his Men, in conſideration that he has acted as Mediator between us.*

THE *Soltân* could not bear the peruſal of theſe Stipulations, and in haſte ſummoned his Counſel to demand their advice, and the reſult was,

was, That the ſame Diver who had brought theſe Diſpatches ſhould return from whence he came, with an anſwer that the *Soltân* did by no means approve of their Articles. But while all were in a deep muſe upon this Affair, they ſaw the Enſigns of the *Chriſtian* Powers advanced on high, and planted upon the Tower of the great Church, upon the Caſtle, upon the Bulwark of the *Templars*, and upon the Caſtle of *Elephants*. The loud Shouts of the *Franks* at the ſame time, added to the general Conſternation the *Moſlems* were in at the ſhocking ſight; every one of whom grieved in proportion to the livelineſs of his Faith. Even the Inhabitants who were penned up in a corner of the City, wondered how they were able to ſupport the ignominy of the day. The *Soltân* was ſmitten in the moſt ſenſible part, and gave himſelf up to Tears, regardleſs of what was next to be thought of. Wherefore, as in our former Number, we left the King of *Jeruſalem* under an eclipſe of his Glory, we will do the ſame now by the *Soltân*. Much more we have to ſay from this Hiſtorian, which the Curious would be glad to know; and we ſhall endeavour to gratify them in our next Number, by giving them all that remains, which we perceive we cannot conveniently do here.

ARTICLE VI.

Hiſtoire de l'Iſle *Eſpagnole*, ou de *S. Domingue*. Ecrite particulierement ſur des Memoires Manuſcrits du P. *Jean-Baptiſte le Pers*, Jeſuite, Miſſionnaire à *Saint Domingue*, & e ſur le Pieces Originales, qui ſe conſervent au depôt de

la Marine. Par le P. *Pierre-Francois-Xavier de Charlevoix*, de la Compagnie de Jeſus, &c.

That is,

The Hiſtory of the Iſland of Hiſpaniola, *or of* San Domingo, *compiled chiefly from the Manuſcript Memoirs of Father* Le Pers, *Jeſuit and Miſſionary in* S. Domingo; *and from the authentic Records of the Navy-Office. By Father* Peter-Francis-Xavier de Charlevoix, *Jeſuit.* Paris 1730. *Two Volumes, Quarto.*

THIS moſt curious Hiſtory of *Hiſpaniola* or the Iſland of *San Domingo*, has been compoſed, (as the Author ſuggeſts in his Preface) from the Memoirs of a Miſſionary of great note, who lived five and twenty Years in that Iſland, and from the original Pieces that are lodged in the Archives of the *French* Navy. Theſe Helps the Author has taken care to improve by digeſting his Materials into ſuch order, and uſing, throughout the whole Work, ſo clear and eaſy a Stile, that his Performance cannot fail being very well liked by all thoſe who have any reliſh for Hiſtory; the more becauſe, beſides a moſt minute and diverting Account of *Hiſpaniola*, it contains all the moſt remarkable Events that happened at the Diſcovery of the New World; and ſhews by what means, and degrees, the *Spaniards* came to found an Empire in *America*, as widely extended, and no leſs opulent than that of the ancient *Cæſars*. The whole Work is divided into two Volumes; and as

as they contain a great variety of very entertaining Incidents; we ſhall give a diſtinct account of the firſt in this Journal, and of the ſecond in our next.

IN the firſt Chapter of the firſt Book, our Author gives an account of the various Names the Iſland of *St. Domingo* has born, and their Origin; of its Situation and Extent, with ſeveral Obſervations touching its Coaſts; of its Climate, Soil, Product, Lakes, Rivers, Animals, Diſeaſes, *&c.* We are told by ſome Writers, that the number of the Inhabitants of this Iſland, when firſt diſcovered, amounted to three Millions; but others reduce that number to one Million. Our Author is of opinion, that their number is too much increaſed by the former, and leſſened by the latter. As to their Character, he tells us, that they were the moſt ſimple, good-natured, and humane Race of People that could poſſibly be; without Spleen, Malice, Envy, and almoſt without Paſſions, more like Children than Men. They were indolent to the higheſt degree; neither had they, nor cared they to have any Knowledge. Our Author, in deſcribing the Products of the Iſland, obſerves that it was well ſtocked with Tobacco (in their Language, *Cohiba*) when the *Europeans* firſt diſcovered it, and that the Inhabitants called the Inſtrument they ſmoaked with, *Tabaco*; from whence he derives the name we now generally give to that Plant. From the Iſland of *Hiſpaniola* was firſt brought into *Europe* that foul and cruel Diſtemper, which is now become too common. It raged there to ſuch a degree, ſays our Author, that the *Caſtilians* no ſooner appeared on the Coaſt, but they were infected with it; and being on their return to *Spain*, ſent to *Naples*,

Naples, where the *French* and *Spaniards* were at War, they communicated it to the *Neapolitan* Women, by whom it was ſoon carried into the *French* Camp, where it made a great havock. The *Italians* ſurprized to ſee ſuch a loathſome Diſtemper take riſe all on a ſudden in the heart of their Country, charged thoſe with it, on whom it moſt exerted its Poiſon, or rather whom they moſt abhorred; and called it *The French Diſeaſe*. On the other hand the, *French* aſcribed it partly to the *Neapolitan* Women, who had communicated to them this, among their other Favours, and partly to the Air of the Country, calling it the *Neapolitan* Diſtemper.

THE Form of Government eſtabliſhed in *Hiſpaniola*, was Monarchical and Abſolute; their Lives, Fortunes, and even their Religion was entirely dependant on the Will of their Sovereign, who was very far from abuſing ſuch an ample and uncontrolled Power to the Oppreſſion of his Subjects. They had but very few Laws, and thoſe no ways ſevere; Theft was the only Crime they puniſhed with Severity, looking upon it as the moſt henious Offence a Man could be guilty of. Hence whoſoever was convicted of Robbery was infallibly impaled without the leaſt regard to his Birth, Character, Employments, *&c.* nay no one was ſo much as allowed to intercede for him, or ſpeak one word in his behalf.

THE whole Iſland was divided into ſeveral Principalities, which were hereditary; but if the Prince died without Iſſue, his Siſter's Children were called in preferably to thoſe of his Brother's. The reaſon of this Cuſtom was, that they were thereby more ſure to have the Throne filled

led by one of the deceaſed Prince's Blood. The ſame reaſon, methinks, ought to have induced them to prefer the Children of the Siſters to the Prince's own Iſſue.

As to their Religion; they worſhipped Idols under the ſhape of Toads, Tortoiſes, Adders, &c. Of the many religious Ceremonies, that were probably in uſe among them, one only has been tranſmitted to us, which was a ſolemn Proceſſion in honour of their Gods, after which they preſented themſelves before them in order to obtain the Favours they deſired. Their chief care on this occaſion was to apear before their ſuppoſed Divinities with a clean Heart, without which they were perſuaded all their Prayers, Offerings, and Proceſſions would be of no avail. In order therefore to obtain this Purity, which was ſo acceptable to the Gods, they uſed, by thruſting a Stick down their Throats, to bring up whatever they had in their Stomach; and this was all the cleanneſs of Heart their Gods required of them.

OUR Author after deſcribing the ſtate of this Iſland before, and at the time of its Diſcovery by the *Europeans*, proceeds to give an account both of the manner how it was diſcovered, and the Perſons who diſcovered it; but firſt tells us, that ſome time before the *Spaniards* appeared on that Coaſt, the Inhabitants had been in expectation of a Foreign Nation, that was to come and drive out the Natives, as they had been forewarned by their Gods. The Prediction, (which is unanimouſly averred by all the Writers of that time) was this, *viz.* that in a ſhort time Foreigners were to land in the Iſland with Hair on their Chins, and clothed from head to foot; that they would

Naples, where the *French* and *Spaniards* were at War, they communicated it to the *Neapolitan* Women, by whom it was ſoon carried into the *French* Camp, where it made a great havock. The *Italians* ſurprized to ſee ſuch a loathſome Diſtemper take riſe all on a ſudden in the heart of their Country, charged thoſe with it, on whom it moſt exerted its Poiſon, or rather whom they moſt abhorred; and called it *The French Diſeaſe*. On the other hand the, *French* aſcribed it partly to the *Neapolitan* Women, who had communicated to them this, among their other Favours, and partly to the Air of the Country, calling it the *Neapolitan* Diſtemper.

THE Form of Government eſtabliſhed in *Hiſpaniola*, was Monarchical and Abſolute; their Lives, Fortunes, and even their Religion was entirely dependant on the Will of their Sovereign, who was very far from abuſing ſuch an ample and uncontrolled Power to the Oppreſſion of his Subjects. They had but very few Laws, and thoſe no ways ſevere; Theft was the only Crime they puniſhed with Severity, looking upon it as the moſt henious Offence a Man could be guilty of. Hence whoſoever was convicted of Robbery was infallibly impaled without the leaſt regard to his Birth, Character, Employments, *&c.* nay no one was ſo much as allowed to intercede for him, or ſpeak one word in his behalf.

THE whole Iſland was divided into ſeveral Principalities, which were hereditary; but if the Prince died without Iſſue, his Siſter's Children were called in preferably to thoſe of his Brother's. The reaſon of this Cuſtom was, that they were thereby more ſure to have the Throne

filled

led by one of the deceaſed Prince's Blood. he ſame reaſon, methinks, ought to have in-uced them to prefer the Children of the Siſters the Prince's own Iſſue.

As to their Religion; they worſhipped Idols nder the ſhape of Toads, Tortoiſes, Adders, *c.* Of the many religious Ceremonies, that ere probably in uſe among them, one only has een tranſmitted to us, which was a ſolemn roceſſion in honour of their Gods, after which ey preſented themſelves before them in order obtain the Favours they deſired. Their ief care on this occaſion was to apear before eir ſuppoſed Divinities with a clean Heart, ithout which they were perſuaded all their rayers, Offerings, and Proceſſions would be no avail. In order therefore to obtain this urity, which was ſo acceptable to the Gods, ey uſed, by thruſting a Stick down their hroats, to bring up whatever they had in their tomach; and this was all the cleanneſs of eart their Gods required of them.

Our Author after deſcribing the ſtate of this land before, and at the time of its Diſcovery y the *Europeans*, proceeds to give an account oth of the manner how it was diſcovered, and he Perſons who diſcovered it; but firſt tells us, hat ſome time before the *Spaniards* appeared on hat Coaſt, the Inhabitants had been in expecta-ion of a Foreign Nation, that was to come and rive out the Natives, as they had been fore-arned by their Gods. The Prediction, (which unanimouſly averred by all the Writers of that ime) was this, *viz.* that in a ſhort time Foreig-ers were to land in the Iſland with Hair on their hins, and clothed from head to foot; that they would

would daſh their *Zemes* or Gods, to pieces, and quite aboliſh their Worſhip; that theſe formidable Warriors would appear with long Iron Weapons hanging at their Belts; which, managed by them, could cleave a Man at one blow; and that all the ancient Inhabitants were to be driven out of the Iſland. This is what the Inhabitants told *Criſtoforo Colombo* on his firſt arrival; and the Prediction was ſo well known throughout the whole Iſland, that the Natives talked of nothing elſe, and had even compoſed an Hymn on this Subject, which they uſed to ſing on ſome of their penitential Days.

THE firſt Diſcoverer of this Iſland was the celebrated *Criſtoforo Colombo*, a *Genoeſe* Pilot, whom many will have to have been a Native of *Savona*, ſome to have been born at *Cugurco*, a ſmall Borough of the ſame Sea-coaſt, and others at *Nervi*. Some Writers tell us, that he was a Native of *Genoa* itſelf, and of a very mean Extraction, having been, in his Youth, a Carder of Wooll. Others maintain, that he was originally of *Piacenza*, and deſcended of the noble Family *de Peleſtrello*. But theſe, very likely, have confounded this Name, with the Name of *Donna Philippa Muniz de Pereſtrelo*, his firſt Wife, who was Daughter to the *Portugueſe* Governour of *Porto Santo*. *Fernando Colombo*, who wrote the Life of *Criſtoforo*, his Father, (tho' not with that exactneſs, which might have been expected from a Man of his Parts) tells us that their Family came originally from *Piacenza*, and mentions one *Colombo*, a famous Privateer, who, being in the Service of the Republick of *Genoa*, took four *Venetian* Galleys. He quotes for this the Fragment of a Letter, wrote by his Father to a Lady belonging to the Court

ourt of *Spain*, wherein he ſays: *I am not e firſt Admiral of my Family; but they may ve me what Title they pleaſe*; David *was a epherd before he was King, and I ſerve the me God, who raiſed him to the Throne.* But r *Colombo* has no need to borow any luſtre om his Anceſtors; it being perhaps more glo- ous, that a Carder of Wooll, than a Man of ſtinction, ſhould have raiſed his Family ſo gh as to match into the Family of his So- reign, and loſe itſelf fifty Years after his eath, in the Royal Family of *Portugal.*

WHAT chiefly put him upon the diſcovery a new World, was the figure of the *Terra- eous* Globe and a paſſage he had read in *Plato*, herein that Philoſopher after ſpeaking of s Iſland *Atlantis* * adds; that beyond this reat Iſland there are ſeveral other little ones, d near them a Continent, larger than *Eu- pe* and *Aſia* put together, and next the main ea.

OUR Author, in order to prove that the ncients had ſome notion of the Parts of the Vorld which have been ſince diſcovered, re- te, from *Theopilus De Serraris*, that, in the 56th Year of *Rome*, a *Carthaginian* Ship ha- ng ſet out with no other deſign than to make ew diſcoveries, and ſteering her Courſe be- ween the South and the Weſt, landed at laſt an abandoned Iſland, which was very acious, fertile, watered with a great many ivers, *&c.* that ſome of the Adventurers, al- red by the Mildneſs of the Climate, and other nticements, remained there, and that others eturned to *Carthage* to give an Account of their

* *The Iſlands* Atlantides *are eloquently deſcribed by* orace, *Epod.* 16.

their new diſcoveries to the Senate, which thought fit to bury this Adventure in perpetual oblivion; and therefore cauſed all thoſe, who returned home, to be privately put to death, and left the others in the Iſland without any means of coming back to divulge it.

OUR Author obſerves here by the bye, that thoſe very *Spaniards*, who had looked upon the exiſtence of the fourth part of the World as a meer chimæra, no ſooner heard of its being diſcovered, but they laid claim to it as belonging to their Sovereigns by inconteſtible right; inſomuch, that *Oviedo* boldly aſſerts, that the *Caribbee* Iſlands are the famous *Heſperides* of the Ancients; and that God, by putting the Catholic Kings in poſſeſſion of them, only returned to the Crown what had belonged to it 3150 Years before; that is, from the time of *Heſperus*, from whom they were named *Heſperides*. He adds, that St. *James* and St. *Paul* preached the Goſpel there, and quotes to that purpoſe a Paſſage out of St. *Gregory*'s Morals.

COLOMBO, having formed his project, propoſed it firſt to the Republic of *Genoa*, which refuſed even to hear him. From *Genoa*, he went to *Portugal*, where *John* cauſed it to be examined by *Diego Ortiz*, Biſhop of *Ceuta*, and two *Jewiſh* Phyſicians, who were looked upon as the moſt ſkilful of the Kingdom in Coſmography. The firſt thing theſe Commiſſaries aſked of *Colombo*, was, that he would give them in writing a more diſtinct and minute account of the project he had formed; which they no ſooner had, but it was delivered to a *Portugueſe* Pilot, with orders to ſet out immediately, and ſteer his Courſe according to the directions he would

would find in the Paper they gave him. This ungenerous behaviour provoked our *Colombo* to ſuch a degree, that he immediately left *Portugal*; and having ſent his Brother into *England*, went himſelf to lay his deſign before the Court of *Spain*. The Anſwer that Court returned to his Memorial, was; That it was a great preſumption in him, to fancy that he alone knew more than the ableſt Navigators, and Coſmographers had ever known to that Day; that *Seneca* had been in ſome doubt, whether the Ocean had any Bounds, and conſequently that the Voyage he propoſed could not be undertaken but by Madmen; and laſtly, that the Voyage to the Weſt was a continual deſcent, and therefore it would be impoſſible for him to return up to *Spain*. However, he found means at laſt to convince the *Spaniards* of the inſufficiency of their Reaſons; and on the 17th of *April* 1492, the following conditions were agreed upon. I. That their Catholic Majeſties as Sovereign Lords of the Ocean, ſhould declare *Criſtoforo Colombo* their Admiral, and Viceroy, during his Life, of all the Seas, Iſlands, and Continents he ſhould diſcover; and that both theſe employments ſhould be enjoy'd by his Deſcendants. II. That as to the Governors of each particular Place, Iſland, Province or Kingdom, he ſhould propoſe three Perſons, and the Catholic Kings chuſe which of the three they pleaſed. III. That the Admiral and Viceroy ſhould have a tenth of all the Duties that were laid on the Goods and Riches brought from the new Acquiſitions. IV. That all the Differences which ſhould ariſe, touching the ſaid Goods and Trade to the new Diſcoveries, ſhould be decided by the Admiral, or his De-

puties. V. That in all the Veſſels trading to the new Conqueſts, the ſame Admiral, ſhould be allowed to come in for the eighth part of the Cargo. This agreement was ſigned by *Ferdinand* the Catholic, and Queen *Iſabel*, the 30th of *April* 1492. *Colombo* ſet out on the 12th of *May* for *Palos* in *Eſtremadura*, from whence he put to Sea the 3d of *Auguſt* with three Caravels, having on board 120 Men in all, and Proviſions for a Year.

IN the remaining Part of this Book our Author gives us an Account of their Voyage from *Palos* to the Iſland of *Guanahami*, which was the firſt Land they diſcovered, and that on the eleventh of *October*. *Colombo* landed the firſt, among crouds of the Inhabitants that had flocked to the Sea-ſide, and after taking poſſeſſion of that Iſland, in Name of the Crown of *Caſtile*, ſet ſail again in hopes of making new diſcoveries. He had not been long at Sea before he diſcovered the Iſland of *Hayti*, now *San Domingo*, or, as it was called by *Colombo*, *Little Spain* or *Hiſpaniola*.

IN the ſecond Book, our Author gives us an account of the diſcovery of the inland Parts of *Hiſpaniola*; of the kind reception the *Spaniards* met with; of the advantages they took of the ſimplicity of the Inhabitants, whom they ſtripped of all their Gold; of an Interview *Colombo* had with one of their Kings, of his Return to *Spain*, and the Honours he received there, *&c.* He no ſooner landed, but he wrote a long Letter to the King and Queen, giving a diſtinct account of the new World he had diſcovered and taken poſſeſſion of in their Names. He had in Anſwer a very obliging Letter ſigned by them both, with this direction: *To Don Chriſto-*

Chriſtophorus Colombo, our Admiral on the Ocean, Viceroy and Governour of the Iſlands, that have been diſcovered in the Indies. As they preſſed the Admiral (ſo we ſhall ſtile him henceforth) to come in all poſſible haſte to *Barcelona*, where the Court then reſided, and give them, by Word of Mouth, a more particular account of his Voyage, he immediately ſet out, and was received both by that City and the Court with ſuch Magnificence and Pomp, that our Author compares his Entry to the Triumphs of the ancient *Romans*. The King and Queen waited for him before the Palace in their Royal Robes, and under a Canopy, attended by moſt of the Quality of the Kingdom. The Admiral threw himſelf at their feet, but the King immediately commanded him to riſe, and ſit down in a Chair which had been prepared for him. He was afterwards ordered to relate aloud the moſt remarkable things he had ſeen ſince his departure from *Spain*; which he did accordingly, and with ſuch a Modeſty and noble Air, that even thoſe, who had already begun to be jealous of his Grandeur, could not forbear applauding him as much as the others. All the time the Admiral remained in *Barcelona*, the King never appeared in public, but with the Prince of *Spain* on his right hand, and the Admiral on his left.

THE King took care to give the Pope notice of the new Diſcoveries, begging his Holineſs to put him and his Succeſſors in full poſſeſſion of the new diſcovered World; for this Title was then beſtowed upon a few Iſlands. The Pope, who was then *Alexander* VI. a Native of the Kingdom of *Arragon*, granted the King his demand; but at the ſame time, to prevent all diſ-

putes that might ariſe betwixt the Crowns of *Caſtille* and *Portugal*, divided between them, by the famous *Demarcation Line*, ſuch Countries as might afterwards be diſcovered. The *Demarcation Line* was an imaginary Line, drawn from one Pole to the other, and dividing the ſpace betweeen the weſtern Iſlands and *Cape Verd* into two equal Parts: all the Countries that lay to the Weſt of this Line were given by the Holy Father as Vicar of Chriſt, and abſolute Lord of the World, to the Crown of *Caſtille*; but thoſe, that were to the Eaſt of it, were liberally beſtowed on the Crown of *Portugal*. In the Pope's Bull the following Clauſe was inſerted in expreſs Terms, *viz.* that this liberal Donation of the Holy See ſhould be null, if the two Sovereigns and their Succeſſors did not take care that the Inhabitants of the new Conqueſts ſhould be inſtructed in the Myſteries of the Chriſtian Religion. This condition proceeded from *Alexander* VI's exemplary Piety and great Zeal for Religion.

IN the mean time a Fleet of ſeventeen Ships was fitted out in *Spain*, and ſet ſail the Twenty-fifth of *September* 1493, under the command of the Admiral; who on his courſe diſcovered ſeveral other ſmall Iſlands, and among others that which was then called *Liamuiga*, and goes now under the name of *St. Chriſtopher's*. It was ſo named by the Admiral in honour of the Saint whoſe name himſelf bore *. The joy, which theſe new diſcoveries had occaſioned, was in great meaſure allay'd on their Arrival at *St. Domingo*,

* *The Author of* the Britiſh Empire in America, *tells us, that this Iſland was diſcovered by* Chriſtopher Columbus *in the firſt Voyage he made to* America, *and that he gave it the name of* St. Chriſtopher's *from the figure of its Mountains; there being in the upper Part of the Iſland a very high Mountain, which bears, as it were, on its Shoulders, another leſſer Mountain, as St.* Chriſtopher *is painted like a Giant, with the Infant Saviour on his Back.*

Domingo, where the Admiral found his Colony quite ruined, the few *Spaniards* he had left in the Iſland, murdered, and the ſmall Fortreſs he had built, levelled with the Ground. As this ruin was owing, or at leaſt aſcribed to *Caonabo*, the moſt powerful and wealthy Prince of the Iſland, the Admiral reſolved to get rid of him, as ſoon as poſſible, by ſome means or other: but as he was afraid to attack him by open Force, he had recourſe to a ſubtle invention, which being dexterouſly executed by a *Spaniſh* Gentleman, named *Ojeda*, delivered the *Spaniards* in a ſhort time from that formidable Enemy. *Ojeda*, having received the Admiral's Inſtructions, ſet out with nine Men on horſe-back, all well mounted, for *Maguana*, *Caonabo*'s ordinary Reſidence; giving out among the Inhabitants, that he was loaded with rich Preſents for that Prince, with whom the *Spaniards*, ſaid he, in token of their eſteem for him, deſire to conclude a laſting Peace. Upon this, *Ojeda* being received by *Caonabo* with all poſſible Pomp and Magnificence, and having delivered the Preſents in the Admiral's name, which, (tho' of no value amongſt us) that Prince ſeemed to be mightily pleaſed with; he began to propoſe the Conditions of a perpetual Peace and Amity between the two Nations. As they were very reaſonable and advantageous for *Caonabo*'s Subjects, he willingly agreed to them; the more, becauſe *Ojeda* promiſed him a Bell which he had heard among the *Spaniards*, and deſired it of all things, being perſuaded it could ſpeak. The ſham Treaty being concluded; *Now* ſaid Ojeda, *I muſt deliver to you in my General's name ſuch a Preſent as he has never hitherto beſtowed upon any Prince.* In ſo ſaying, he ſhewed him ſuch Iron Chains as are put upon the Legs and Hands of Malefactors,

but of ſuch workmanſhip, and ſo bright and well poliſhed, that the Prince was mightily taken with them, and returned many thanks to the Admiral for ſo valuable a Preſent. As he was going to lay them up among his other Curioſities, *Ojeda* acquainted him, that it was the faſhion among the *Europeans* to wear ſuch marks of Honour on their Legs and Wriſts; and deſired, that in token of the Eſteem he had for ſo great a Prince, he might be allowed to put them on him the firſt time, but in private, that he might ſurprize his Subjects by ſhewing himſelf to them all on a ſudden in ſuch a noble Attire. *Caonabo*, in order to oblige him, comply'd with his requeſt; which gave the *Spaniard* a fair opportunity of conducting the Prince to the place where the other *Spaniards* waited for him. Here *Ojeda*, after having manacled the ſimple *Indian*, mounted ſuddenly on horſeback, and taking him up behind him, cauſed him to be tied ſo tight to himſelf, that the Priſoner could neither ſtir Hand nor Foot till he was carried before the Admiral, who was overjoy'd to have him in his power. Our Author tells us, that this Prince, tho' a *Barbarian*, bore his Misfortune with incredible Conſtancy, and Reſolution; nor could he ever be induced to ſhew the leaſt mark of eſteem for the Admiral, whereas he never met with *Ojeda* without expreſſing a great deal of kindneſs and reſpect for him, ſaying that he had executed faithfully his General's Orders, and therefore deſerved commendation; but that the General, who had given ſuch orders, ought to be looked upon as a Traytor. The Admiral, being afraid both to take away his Life or reſtore him to his liberty, put him on ſhip-board, with a deſign

to

to ſend him into *Spain*, but the Ship was loſt in the Voyage, and the Prince with all the Crew drowned. His Brother *Manicatex* attempted to revenge this Affront; but his Army tho' an hundred thouſand Men ſtrong, was quite routed by 200 *Spaniſh* Foot, 20 Horſe, and 20 Maſtifs, which made a moſt dreadful Havock; many thouſands of them were killed on the ſpot, and all that were taken Priſoners, condemned to work in the Mines as Slaves. In the remaining part of this ſecond Book, our Author gives us an account of the many Cruelties the *Spaniards* practiſed upon the Inhabitants, of the miſerable Condition the whole Iſland was reduced to, of the Complaints made at the Court of *Spain*, againſt the Admiral, of his Voyage into *Spain*, and the kind Reception he met with at Court, *&c.*

IN the third Book; our Author relates at length the many Miſchiefs, that were occaſioned in the new Colony, by the Revolt of *Francis Roldan Ximenes*, whom the Admiral had, on his return to *Spain*, appointed *Alcaïde Major*, or Great Seneſchal of the Iſland; the ſevere and unjuſt Proceedings of the Court againſt the Admiral; for not only the King, but the Queen too, who had befriended him on all occaſions, began to give ear to his Enemies, and think that he really intended to make himſelf abſolute Lord of the Countries he had diſcover'd. Upon this, without ſo much as hearing him, nay, without giving him the leaſt notice of his being accuſed, they turned him out of his Employment of Viceroy, and appointed *Francis Bovadilla* in his room, with the Title of *Supreme Governor of the* Indies. *Bovadilla* no ſooner arrived at *St. Domingo*, than he cauſed the Admiral,

miral, as well as his two Brothers, to be ſeized and tried, and ſentenced them all three to death. This Sentence however was not executed, the Admiral having appealed to the ſupreme Court of *Spain*, whither they were all three ſent, loaded with Irons, as tho' they had been guilty of the moſt enormous Crimes. *Alphonſo de Vallejo*, who had the charge of carrying them into *Spain*, had no ſooner the Priſoners on board, than he offered to eaſe them of their Chains, during the Voyage; but the Admiral would not accept of the kind Offer; proteſting that he would never quit them, but by the King and Queen's Orders. Our Author adds, that he deſired, in his laſt Will, they might be put into his Coffin, and buried with him. On their Arrival in *Spain*, an Expreſs was immediately diſpatch'd to *Vallejo*, enjoining him to ſet the Priſoners at liberty, and inviting them to Court; where they were received with all poſſible Marks of Eſteem, and aſſured of the King and Queen's Protection againſt their Enemies. The Sentence which had been pronounced againſt them by *Bovadilla*, was declared null and unjuſt. But however the Admiral was never ſuffered to return to his Government, nor reſtored to the Dignity of Viceroy of the *Indies*.

IN this third Book, our Author gives us likewiſe an account of the Voyage of *Alphonſo de Ojeda*, in 1499, (and not in 1497, according to other Hiſtorians;) and of the Countries he diſcovered. In this Voyage *Ojeda* was accompanied by *Americus Veſpucius*, a rich Merchant of *Florence*, who being well ſkilled in Navigation, Aſtronomy and Coſmography, publiſhed, on his Return, an Account of his Voyage, wherein he aſcribed to himſelf the whole

whole Glory of the new Diſcoveries; nay, he had even the Impudence to affirm, that he was the firſt, who diſcovered the Continent of the new World; which the Public was ſo fully convinced of upon his bare Word, that tho' the contrary was afterwards undeniably known, (for *Columbus* had diſcovered it the firſt) yet the fourth part of the World was called, by his name, *America*; a memorable Inſtance, ſays our Author, that Impudence often prevails over Virtue, and that Boldneſs bears away the Reward due to Merit.

IN the fourth Book, our Author gives us an account of the other Diſcoveries made by *Columbus*; of the Form of Government, that was introduced into the Iſland of *St. Domingo*; of the Cruelties the *Spaniards* practiſed upon *Indians*, &c. What we read in this Book, touching a famous Dog, called *Berezillo*, is very extraordinary. This Dog had performed more Exploits, and ſhewed more Courage, Reſolution, and even Conduct, than any of the *Spaniſh* Conquerors. He was the Terror of the whole Iſland; and was allowed a Soldier's Pay, in Conſideration of the Services he had rendered the *Spaniards*, by worrying vaſt Numbers of the Inhabitants. The *Spaniards* relate a Story of him, which (if true) proves, that he had more Humanity than any of them. Some *Spaniards* being diſpleaſed with an *Indian* Woman, reſolved to expoſe her to *Berezillo*, who never gave quarter to any *Indian*: with this deſign they charged her to carry a Letter to a certain Place, whither it was impoſſible for her to go without meeting *Berezillo*. Accordingly ſhe had not gone far, before ſhe diſcovered the fierce Enemy coming up to her with his Mouth

open, and ready to devour her. As he came near, the *Indian*, throwing herſelf on her Knees, and ſhowing him the Letter, addreſſed him in the following Words: Mr. *Dog*, *I am charged to deliver this Letter to a Chriſtian, and beg you would do me no harm.* At theſe Words, *Berezillo* began to look on the Woman, with a quite different Eye; ſmelt her, as if it were to know whether or not ſhe had been among Chriſtians; and then retired without offering her the leaſt Hurt. This famous Warrior died at laſt in the Bed of Honour, being ſhot with an Arrow, while he was purſuing, even into the Sea, ſome *Indians* who had ſaved themſelves in their Canoes; and was much lamented by all his Fellow-Soldiers.

IN the fifth Book, our Author deſcribes at length the Iſland of *Cuba*, the Manners and Religion of the Inhabitants; the Reduction of this Iſland, and the Form of Government that was introduced into it by the *Spaniards*. The Inhabitants ſeemed at firſt determined to ſacrifice their Lives, rather than to fall under the *Spaniſh* Yoke, being well informed of the many Cruelties that Nation had practiſed in the Iſland of *Hiſpaniola*. But the cruel Death of one of their Kings, named *Hatuey*, ſtruck them with ſuch a Terrour, that the whole Iſland ſubmitted in a very ſhort time. *Hatuey* was taken priſoner in the very firſt Engagement, and condemned to die in the Flames, for no other Reaſon, than becauſe he had taken up Arms in defence of his Liberty. Of him is related the Story, ſo famous in the Hiſtory of *America*: While he was at the Stake, a *Franciſcan* Friar undertook to gain him over to the Chriſtian Religion; propoſing it to him, as an infallible

fallible Means of procuring himſelf an ever-
ſting Happineſs in Paradiſe. At theſe Words,
he *Indian* aſked him; *whether ſo delicious a*
lace, as he deſcribed, was haunted with Spa-
iards? *Yes*, anſwered the Friar, *you'll find*
paniards *in Paradiſe, but ſuch only as are very*
ood. The beſt of them, replied *Hatuey, are*
ood for nothing, nor will I ever go to a Place,
here I may meet with one of that Nation. So
e ſaid, and notwithſtanding all the Friar's
eaſons and Exhortations, died in that Reſo-
ution.

IN this Book, our Author relates ſeveral
ery curious Particulars, touching the firſt Diſ-
overy of that part of *America*, which is now
alled *New-Spain*. *Grijalva*, who commanded
he *Spaniſh* Squadron, took poſſeſſion of that
aſt Country, in the Name of the King of
pain. He was received very kindly by the
nhabitants, having acquainted them, by means
f his Interpreters, that he was come with no
ther deſign, than to conclude an Alliance be-
ween them and his Maſter. They deputed 30
f their Number to treat with *Grijalva*; who
old them, he was the Lieutenant of the moſt
owerful Prince in the World, by whom he
as charged to negotiate an Alliance between
hem and him, and that all he deſired of them,
as, that they would ſubmit, and acknow-
dge him for their Sovereign. *Grijalva* had
arce pronounced theſe Words, when one of
he chief Men among the *Indians*, after having
uelled the Tumult that began to ariſe in his
roop, returned him the following Anſwer:
" This is not an Offer of Peace and Friendſhip,
but a Declaration of War; who ever heard
of a Peace propoſed or concluded upon ſuch

" Terms? What could you require, befi
" an entire Submiſſion, had you ſubdued o
" whole Nation by Force of Arms? Befo
" you invited us to acknowledge your Prince
" you ſhould have enquired, whether or n
" we were ſatisfied with our own. Howeve
" as I am not my ſelf impowered to treat wi
" you upon ſuch Terms, I ſhall lay your Pr
" tenſions before my Superiors, and acquai
" you with their final Reſolution." Not lo
after, the Prince of that Country came in Pe
ſon to treat with *Grijalva*, made him many ri
Preſents, and begged him to put to Sea agai
and retire out of his Territories, as ſoon a
poſſible, leſt a War ſhould enſue; to which
however advantageous it might prove, he wa
willing to prefer an honourable Peace. Ac
cordingly *Grijalva* re-imbarked the ſame da
being ſenſible that he had not to do with th
Indians of *Hiſpaniola*, or *Cuba*; but with Me
who in their whole Deportment ſhew'd them
ſelves no ways inferior to the *Europeans* them
ſelves.

IN the ſixth and laſt Book of this firſ
Volume, the Reader will find a full and en
tertaining Account of the War, which wa
carried on againſt the *Spaniards* in *Hiſpaniola*
by the Inhabitants of that Iſland, under th
Conduct of a Prince of their own Nation
named *Henry*. The Anceſtors of this Princ
had reigned in one of the Cantons of *Baoruco*
but he himſelf had been brought up from
Child in the Chriſtian Religion, by the *Franci*
cans of *Vera-Paz*, in the Province of *Xarage*
where he had ſtudied not only the *Spaniſh*, bu
likewiſe the *Latin* Tongue, and given gre
Proofs, both of his Piety and extraordinar

Part

Parts. But notwithſtanding his Birth, Religion, and Education, he no ſooner left the *Franciſcans*, than he found himſelf reduced to the ſame State of Slavery, as his other Countrymen, and condemned to work in the Mines, like the meaneſt of them. Upon this he fled to the Motntains of *Baoruco*, where he was joined by great Numbers of the Natives, whom he found means to furniſh with Arms; and, in a ſhort time, diſciplined them ſo well, that he defeated the *Spaniards* in ſeveral Engagements, and obliged thoſe haughty Conquerors to ſue for a Peace, which he granted upon Terms no leſs honourable to himſelf, than advantageous to his Country, being induced thereto, by a moſt obliging Letter, which the Emperor *Charles* V. wrote to him.

OUR Author obſerves, that at firſt only the Subjects of the Crown of *Caſtille* were allowed to trade to, or ſettle in, the new Diſcoveries, becauſe *Iſabel*, Queen of *Caſtille*, had born all the Charges of that Enterprize; but that in the Edict, which was publiſhed in behalf of the *Caſtillians*, the Lawyers were particularly excluded, leſt they ſhould diſturb, with the Quirks and Tricks of the Law, the Peace and Tranquillity of the new World, as they had done that of the old. He might have added, that with the Lawyers were excluded all human and divine Laws from thoſe unhappy Countries, where the *Spaniards*, prompted by their inſatiable Avarice, practiſed ſuch Cruelties, as would ſeem incredible, were they not atteſted by their own Writers; and namely, by *Bartholomew de las Caſas*, who aſſures us, in his Treatiſe *of the Tyranny of the* Spaniards *in the* Indies, (which Book he dedicated to *Philip* II. King

King of *Spain*) that the *Spaniards* from the time they first discovered the *Indies*, to that he wrote in, had destroyed above fifteen Millions of *Indians*.

WE cannot help observing one considerable Mistake of our Author, where he quotes *Plato*'s *Timæus*, touching his *Atlantic* Island. For he makes that Philosopher say, that *beyond this vast Island there are a great many little ones, and near them a Continent larger than* Asia *and* Europe *put together*; which is very different from what we read, in the Place our Author quotes. *Plato* introduces there some *Egyptian* Priests, telling *Solon* that in former times there had been, beyond the Pillars of *Hercules*, an Island called *Atlantis*, as large as *Asia* and *Libya* put together, which was drown'd by an Earthquake, and a great Rain that lasted a whole Day and a Night. However, that the Antients had some Notion of that part of the World, which we call *America*, is past all doubt; as plainly appears from *Diodorus Siculus*, and from the Author of the Book *de Mundo*, which some ascribe to *Aristotle*, and others to *Theophrastes*. Nay, *Seneca*, the Tragedian, seems even to have foretold the Discovery of that vast Continent, in the following Verses:

Venient annis
Sæcula seris, quibus Oceanus
Vincula rerum laxet, & ingens
Pateat tellus, Tiphysque novos
Detegat orbes, nec sit terris
Ultima Thule.

THE Description our Author gives of the Manner, in which the Inhabitants of *Hispaniola* used to hunt, is not so easy to be understood.

They

They often uſed, (ſays he, *p.* 46.) *to ſet fire to the four Corners of a Field or Meadow, which without more ado they found, in the twinkling of an Eye, covered all over with Game half roaſted.* We refer to our Sportſmen, whether or not this wants a further Explanation.

THE whole Work is enriched with ſeveral Maps, done by Mr. *D'Anville*, Geographer to the *French* King.

ARTICLE VII.

Theophili Sigefridi Bayeri Regiomontani Academici *Petropolitani*, Græcarum Romanarumque Antiquitatum. Prof. Publ. Ord. Societ. Regiæ *Berolin.* Sodalis, *Muſeum Sinicum*; in quo *Sinicæ* Linguæ & Litteraturæ ratio explicatur. *Tomus Primus*, Præfationem Hiſtoricam de Progreſſu Litteraturæ *Sinicæ* in *Europa*, Grammaticæ *Sinicæ* duos Libros, Grammaticam Linguæ *Chincheo*, Miſſionariorum e *Tranquebare* Epiſtolam, *Andreæ Mulleri* Propoſitionem Clavis *Sinicæ* & Epiſtolam ad *Jo. Hevelium* comprehendit. *Petropoli* ex Typographia Academiæ Imperatoriæ, 1730.

That is,

A Chineſe Study, *wherein are explained the* Chineſe *Grammar and Litterature. By* Theophilus Sigefridus Bayerus *of* Koningsberg, *Member of the Academy*

Academy of Petersburg, *Publick Professor of the* Greek *and* Roman *Antiquities, Fellow of the* Royal-Society *of* Berlin. *Tom.* I. *containing an Historical Preface of the Progress of the* Chinese *Litterature in* Europe, *the* Chinese *Grammar divided into two Books, a Grammar of the* Chincheo *Language,* &c. Petersburg 1730. *Two Volumes, Octavo.*

AS most of the Learned themselves are quite Strangers to the *Chinese* Language, a particular and distinct Account of this Work, containing the first Rudiments and Grounds of that Tongue, will, without all doubt, be very acceptable to the Public. The Author begins with a Preface, consisting of 145 Pages, wherein he acquaints us, when, and on what Occasion, the Knowledge of the *Chinese* Language was first introduced into *Europe*; enumerates all the Authors of any Note, who have employed their Labours in illustrating this Subject, from the time, in which *Abdalla Abusaidus Beidavaeus* wrote his History of *China*, that is, from the latter End of the 13th Century, down to the present Times; gives a very particular Account of their Works, and likewise of the most remarkable *Chinese* Books, that have been, at various times, brought into *Europe*, and are now lodged in divers public Libraries, *&c.* After this, our Author relates the different Opinions of the Learned, touching the first Origin of the *Chinese* Tongue. Father *Kircher* imagined to discover a great Affinity between the *Chinese* Letters, and the *Egyptian* Hieroglyphics.

Hieroglyphics. *John Web*, and *Iſaac Voſſius*, whom our Author takes up too ſharply, for wiſhing he had been born in *China*, as if he had reckoned it no great Favour to be born in a Chriſtian Country, and brought up in our holy Religion) were of opinion, that the *Chineſe* is the moſt antient Language of the whole World, and the Mother of all the reſt. *Ludovicus Thomaſſinus* derives it from the *Hebrew*, which Opinion our Author takes to be the moſt probable, or rather, the leaſt improbable. *Gous* in his *Additamenta Atlantis Sinici*, maintains that the *Chineſe* Language was neither the firſt, or derived from any other; but artificially contrived by ſome Man of Learning, who by degrees brought it to ſuch Perfection, that it was firſt approved, and embraced by the Men of Letters, and afterwards by the whole Nation. This Opinion, however improbable, has been eſpouſed by *Leibnitz*. We ſay, *however improbable*; becauſe it is, morally impoſſible that a whole Nation ſhould renounce their Mother-Tongue, to learn ſuch a difficult and intricate Language as the *Chineſe*. Some Writers not finding the leaſt Affinity between the *Chineſe* Language, and the reſt of the known World; infer from thence, that the former cannot poſſibly proceed from the ſame Origin with the latter, and further conclude, that as the Languages cannot have the ſame firſt Origin, ſo neither can the People. Our Author endeavours, with great Zeal, to reject this Opinion; but with what ſucceſs, we leave the Reader to judge.

THE whole Work is divided into two Volumes, whereof the firſt treats of the Rudiments of the *Chineſe* Language, and the other contains two *Chineſe* Lexicons. The *Chineſe* Language,

guage, as our Author informs us, is of t
kinds; the one is that of the common Peop
the other, very different from the former,
ſpoke only by the Men of Letters, and is co
monly called by the Natives, *Quon hoa*; a
by the *Europeans*, the Language of the *Ma
darins*. The firſt Elements of the *Chineſe* La
guage are 350 Monoſyllables, which we ha
no Letters to expreſs; ſo very different is th
Pronunciation from ours. Of theſe Monoſ
lables are formed various Words, according
the various Accents and Tones with which
pronounce them. For one and the ſame Mon
ſyllable, according to the different riſing a
falling of the Voice, ſignifies quite differe
things. For inſtance, the Monoſyllable *po* ſig
nifies eleven quite different things, it being c
pable of eleven different Accents. Nay, ſom
Words, with the ſame Accent or Tone, im
port various things. Hence it often happen
that one *Chineſe*, however well verſed in th
Language, does not underſtand what anoth
reads, unleſs he looks on the Book: for ſuc
Words as are the ſame in ſound, and with th
ſame ſound ſignify different things, are expre
ſed by different Characters, according to the
various ſignifications. In common Speech th
are often obliged to expreſs the Characters wi
their Fingers, or in ſome other manner, with
out which it is plain they could not underſta
each other. As the ſame Word receives va
rious ſignifications from the different Accent
or Tones, with which it is pronounced; ſuc
as are not well verſed in the Language, a
apt to commit very great blunders. To th
purpoſe, our Author tells us, that a *Europe
having ſaid, in a familiar Entertainment wi

a *Chineſe*, that there were Ships in *Europe* as tall as the higheſt Houſes of *China*; the *Chineſe* anſwered, if the Bricks are of ſuch an immenſe ſize in *Europe*, how large muſt the Brick-kilns be? What occaſioned this miſtake was, that the ſame Word with one Accent ſignifies a Ship, and with another (which the *European* had given it) a Brick. From what we have ſaid, it is plain, that the Pronunciation of the *Chineſe* Language cannot poſſibly be taught or learnt by way of Grammar. We may, however, with the aſſiſtance of a good Grammar, and the help of Lexicons, attain to the underſtanding of their Books.

THE *Chineſe* pronounce the Words of other Languages according to their own Elements, and change our Letters B D R X Z, which they have not, into P T L S S. Thus inſtead of *Maria*, they ſay, *Ma li ya*; inſtead of *Crux cu lu ſu*; inſtead of *Spiritus*, *ſu pi li tu ſu*: in like manner, *Cardinalis*, *Eva*, *Chriſtus* are with them, *Kia vl ſi na li ſu*, *Nge va*, *Ki li ſu tu ſu*, &c. A *Chineſe* Prieſt pronounces in the Maſs the Words of the Conſecration, *Hoc eſt corpus meum*, thus, *ho ke*, (hoc) *nge ſu tu* (eſt) *co vl pu ſu* (corpus) *me vum* (meum). The words, *Hoc eſt corpus*, and *Hocus-Pocus* are not near ſo unlike, as the *Chineſe Latin* and ours. Neither is the ſignification of *Hocus-Pocus*, and *Hoc eſt corpus* more different, than the ſignification of the *Latin* words, when pronounced by a *Chineſe*, and when uttered by an *European*. For the ſignification of theſe words, as pronounced by a *Chineſe*, is, in one tone, this; *a River to be able the back part of the Head to attain, whoever thou not a Servant beaten a Lord:* with another

Accent, they import, *fire gueſt* (or Landlord, for our Author uſes the word *Hoſpes*, which ſignifies them both) *Labour wrath brother ear to repair to die to meditate maſter*; their meaning when uttered with a third Accent, is this, *how how to get the better fore-head to riſe again* James *two cloth to gratify three* Peter.

THE ſame word in the *Chineſe* Language may be a Subſtantive, an Adjective, a Verb, or any other Part of Speech; for inſtance, the word *ca*, ſignifies to *mix*, *mixt*, *mixture*, *mixtly*. They have no Genders, Numbers, nor Caſes; but this defect is ſupplied by certain Particles. The difference between the active Verb, and the paſſive, conſiſts in this, that the Active is placed before the Noun it governs, and the Paſſive after it, with the Participle *pi* or *guei* (which ſignify *to receive*) after what we call the Nominative. Thus *ngo ngai ta* ſignifies, *I love him*, and *ngo guei ta ngai*, *I am loved by him*, or, *I receive his love*. The different Tenſes of Verbs are expreſſed, without the leaſt variation in the Verb it ſelf, by certain Particles peculiar to each Tenſe, except the Preſent, which admits of no Particles; the Particles peculiar to the Preter Imperfect are *na xi kien*, to the Preter Tenſe *quo leao*, and to the Future *ciam*, &c. Thus *ngo ngai ta*, is, *I love him*, *ngo na xi kien ngai ta*, *I loved him*, &c. In like manner their Moods are diſtinguiſhed by Particles, but they have no Imperative Mood, wherefore inſtead of ſaying, *do ſuch a thing*, they uſe this Expreſſion, *I pray, or command you to do ſuch a thing*, &c.

OUR Author, after having explained the firſt Rudiments of the *Chineſe* Tongue, comes to deſcribe their manner of Writing, the Paper,

Pens,

Pens, or rather Pencils, Ink, *&c.* which they make uſe of. He tells us, that they deem it a moſt diſhonourable and ignominious thing to write ill; that no one is raiſed to any Dignity whatſoever, without being examined before-hand whether or not he can write well; and that one ſingle Character ill formed, in the Book of a learned Writer, is ſufficient to diſcredit him for ever, and exclude him from all Preferments. The Art of Printing, if we believe them, was uſed in *China* nine hundred and thirty Years before the *Dionyſian* Epoch. The *Chineſe* Characters are in all above 80000; but one, that knows only ſeven thouſand, may read an eaſy Book, tho' he cannot underſtand the Works of the Philoſophers, Poets, and Phyſicians, without being well acquainted with fifteen thouſand. As to the other Characters, the *Chineſe* themſelves are often obliged to look for their meaning in their Lexicons.

IN the remaining part of this firſt Volume our Author explains the Nature and Analogy of the *Chineſe* Characters; ſhews after what Method they write their Lexicons, teaches how to uſe them, and enumerates all the beſt *Chineſe* Lexicons which have been hitherto publiſhed. He adds a ſuccinct Account of the *Chineſe* Poetry, and produces ſome of their Verſes, which it will not perhaps be amiſs to inſert here. The following Verſes are taken from a Book, entitled, *Chi-kine*, that is, *A Collection of Verſes.* This Collection was made by *Confucius*, contains ſome Verſes of their ancient Poets, and is one of their Claſſics. The Verſes are as follow:

Voëne. kheou. chene. miene.
Lonh. chee, nane. piene.

Tchi. tſoo. i. chingh.
Tchiou. Haï. tſine. kiene.

That is, *no difference appears between a Dragon and a Serpent while they are both ſilent; but at their firſt opening their Mouths, we well diſtinguiſh the one from the other.* Theſe Verſes were wrote by King *Voëne Vanli* one of their ancient Poets. Each Verſe is made up of four Words or Syllables, for each Word is pronounced by the *Chineſe* as a Monoſyllable. The firſt Verſe of each Stanza, (whether it be of four, ſix, eight, ten or twelve Verſes) muſt rhime with the laſt, according to the Rules of the *Chineſe* Proſody; and moreover in the Stanza's of four Verſes, the ſecond and the third muſt rhime together; which we ſee obſerved in the Verſes we have quoted. We may judge from hence of the Antiquity of rhime, ſince that manner of writing was uſed before *Confucius*'s Time, who was born in the Year 551 before *Chriſt*. Our Author gives us another Specimen of the *Chineſe* Poetry, taken from a *Chineſe* Tale, which *Hoanghe*, a Native of *China*, has partly tranſlated into *French*. The Verſes run thus.

Lon li hhoang y te ku chii
Jao ine ſiou cha iao thao hhoa
I tiene chine hhene iou hiene hhoa
Ki toane giou hhoene pou ſoane ki
Neune ſſe pe theon ine iou ki
Hhoa moe tchouang hiaa khi von keu
Ju ho pou tai tehane tſane ſzeu
Je ie tchi tchi tzeu thon chii.

The Poet in theſe Verſes celebrates the *Chineſe* Willow. Our Author, keeping as cloſe to the literal

literal Senſe as poſſible, tranſlates them into *Latin*, which Tranſlation may be *Engliſhed* thus. *The Spring was ſcarce come in when the Willow decked her yellow Rind with a green Mantle; her Beauty makes the Peach-tree bluſh, who in deſpair throws off her Bloſſoms, and ſcatters them on the Ground: the brightneſs of the moſt lively colours is not to be compared with the native and amiable Beauty of the Willow; ſhe is the Harbinger of the Spring, and needs not the Silk-worm; but clothes her Branches and Leaves with a delicate Silk, no Worms can ſpin.* In theſe Verſes, according to the Rules of the *Chineſe* Poetry, the firſt Verſe and the fourth, the fifth and the eighth, the ſecond and the third, the ſixth and ſeventh, have the ſame Termination.

To the *Chineſe* Grammar, our Author has added in this firſt Volume ſeveral other Pieces; *viz.* I. A Grammar of the Language which is ſpoken by the Inhabitants of the Province of *Chin cheu*. The Language of this Province, with a ſmall Variation in the Dialect, is what the common People (whoſe Language is different from that of the Learned) uſe all over *China*. This Grammar has been printed from a Manuſcript Copy lodged in the Library of *Berlin*, and by our Author tranſlated into *Latin*, the Original being in *Spaniſh*, and probably compoſed by a *Franciſcan* Frier, ſince in the Liturgy it contains mention is made of *St. Francis*. II. A Letter to our Author from the *Daniſh* Miſſionaries in the City of *Tranquebar*, dated *October* 16, 1726; wherein they give him a ſhort acconnt of the Language, and a Specimen of the Characters and Poetry of thoſe Countries. III. *Andrew Muller*'s Propoſals for publiſhing a Key to the *Chineſe* Language.

This Braggadocio (as we may call him) tells us, that he has found a moſt eaſy and expeditious Method of teaching the *Chineſe* Language; that it came into his head, while he thought on nothing leſs, nay, without ever having thought on't at all; that whoever follows this Method, will find leſs difficulty in reading the *Chineſe* Books, than thoſe that are in any other Language whatſoever; that is, his Method makes the moſt difficult Language of the known World become the moſt eaſy. This miraculous Method he is ready to impart to the Public, not for lucre's ſake, *non ut lucrum faciam*, but out of zeal for the publick good, provided any Prince, State, or Society will promiſe him an handſome Reward, and pay down the half of it before hand. Unleſs this condition be fulfilled, as *Scire volunt omnes, mercedem ſolvere nemo*, he is reſolved to keep his Method to himſelf. He calls this Method *Clavis, vel Arcanum, quo Sinicorum characterum lectio facile, & facilius, quam ullius alius ſcripturæ, expediri, totaque legendi ratio exactiſſime cognoſci poteſt.* *Martini*, who had not this ſecret, tells us, in the Preface to his Hiſtory of *China*, that after ten years Study, he had obtained but a very ſuperficial Knowledge of the *Chineſe* Language, and that, conſidering the ſhortneſs of a Man's Life, and the difficulty of the Language, it is abſolutely impoſſible for any Foreigner ever to be maſter of it. This Paſſage *Muller* quotes, to enhance the value of his *Clavis* or *Arcanum*, but it will, perhaps, only ſerve to make it appear the more chimerical. The laſt Piece contained in this firſt Volume, is a Letter from *Muller* to *Joannes Hevelius*, in which we find nothing worth our notice.

THE

THE ſecond Volume contains, I. A *Chineſe* and *Latin* Lexicon. II. A ſhort Specimen of another Lexicon, wherein ſuch Words as belong to any particular Species of things are all placed together; for inſtance, under the word *Magiſtrate* you'll find the *Chineſe* and *Latin* Names of all the Civil and Military Magiſtrates, *&c.* But of this Lexicon, as we have ſaid juſt now, our Author gives only a Specimen. III. The Life of the famous *Chineſe* Philoſopher *Confutius*, or, as he is called by the *Chineſe*, *Cum fu cu*, copied from the *Goa* Edition of his Works. *Confucius*, as we are told here, was born in the Kingdom of *Lu* (called now the Kingdom of *Xan tum* or *Canton*) in the xxiſt Year of the Reign of the Emperor *Lim vam*, who was the XXIIId Emperor of the third Race, called *Chu*. According to this Computation, he was born in the Year 551 before *Chriſt*. His Mother, by name *Chim*, was of the noble Family *Yen*; and his Father *Xo leamhe* of the Royal Family *Ti ye*, which began to reign (if we give any credit to the *Chineſe* Annals) above four thouſand Years ago. From his very Infancy he gave Marks of a ripe Judgment; for he was never obſerved to play with other Children of his Age; but ſhew'd, in his whole Deportment, a manly Gravity. When he was but ſeven Years old, he would never taſte any kind of Victuals, before he had offered it up to Heaven, according to the antient Cuſtom of the *Chineſe*. At the Age of fifteen, he applied himſelf entirely to the ſtudy of the antient *Chineſe* Authors, collecting out of them ſuch Precepts and Inſtructions, as might prove uſeful, both to himſelf and to others. When he was nineteen (ſome ſay twenty) he married a

Lady of great Virtue, called *Kien quon xi*, by whom he had one Son, named *Pe yu*. *Pe yu*, who, was his only Child, died at the Age of Fifty, leaving behind him a Son, named *Cu ſu*, who applying himſelf to the Study of Philoſophy, wrote very learned Comments on his Grandfather's Books, and was raiſed to the chief Employments of the Empire. The Deſcendants of *Cu ſu* have always made, and ſtill continue to make a very great Figure in the Empire of *China*. *Confucius* himſelf was employed in the chief Governments and Magiſtracies of the Empire, which he undertook, not out of Ambition, but purely with a deſign to propagate his Doctrine among thoſe, who were committed to his Care, and thereby ſtir them up to the practice of Virtue. When in the Government of any Province, or Kingdom, he could not compaſs this end, he uſed to reſign his Employment, and retire elſewhere, in hopes of meeting with People better diſpoſed to receive his Doctrine, and improve by his Inſtructions. To this purpoſe, we are told, that being appointed Mandarine, or charged with the Adminiſtration of public Affairs, in the Kingdom of *Lu*, his Doctrine joined with the exemplary Life he led, made ſuch an impreſſion on the Minds of the People, that in three Months time an entire Reformation of Manners was ſeen throughout the whole Kingdom. The flouriſhing Condition of that Kingdom gave great uneaſineſs to the neighbouring, and rival Princes; namely, to the King of *Ci*, who being ſenſible, that by *Confucius*'s wiſe Regulations the Kingdom of *Lu* would, in a ſhort time, become very formidable, preſented the King with ſome young Women, extremely handſome,

me, on purpoſe to divert him from hearken-
g to the wholeſome Counſels of ſo zealous a
iniſter. This cunning Device had the deſired
fect; for the King accepted the treacherous
reſent, and was ſo taken with the Beauty of
e Women, that he laid aſide all care of public
ffairs, and gave himſelf entirely up to lewd-
eſs and debauchery. As Men are naturally
ore inclined to follow the bad, than the good
xamples of their Governours, the former Diſ-
rders were introduced a-new, and the whole
ingdom over-run with all manner of Vice.
onfucius did all in his power to ſtem the Tor-
ent, and reclaim the King from ſuch a ſcan-
alous courſe of Life. But all was to no pur-
oſe: nay, the King looking upon the ſevere
Morals and exemplary Life of his Miniſter, as
check to his own Conduct, began to look upon
im with an evil Eye, and at laſt even refuſed
o give him Audience. Whereupon *Confucius*
eſigned his Employment, abandoned the Court,
nd retired out of the Kingdom; declaring, that
s he had undertaken the Adminiſtration of pub-
ic Affairs, with no other view, than to root out
Vice, and introduce Virtue in its room; ſo
e deſpiſed that Office, and all the other Ho-
ours the King could confer upon him, if
hey were of no uſe towards the execution of
hat Deſign. He maintained to his laſt Breath
his ardent deſire of ſeeing Virtue every where
riumphant, and Vice driven out, notwithſtand-
ng the many diſcouragements and difficulties
e met with. Nay, the vaſt Empire of *China*
roved too narrow for his extenſive Zeal; for
ve are told, that he often entertained thoughts
f putting to Sea, in hopes of diſcovering new
Countries, and gaining new Proſelytes to his
Doctrine.

Doctrine. He had in all three thouſand Diſciples, of which five hundred bore conſiderable Employments; but the moſt celebrated for their Virtue and Learning were ſeventy two, whoſe Names, Countries, and Deeds, are recorded in the *Chineſe* Annals. He divided his Diſciples into four Ranks or Claſſes; in the firſt and favourite Claſs, were ſuch only as applied themſelves wholly to the improvement and perfection of their Minds with moral Virtues; the ſecond compriſed thoſe who ſtudied Logic and Eloquence; the Art of Government was the main buſineſs of the third Claſs; and the fourth ſtudied only how to explain the Rules of Morality, in an eaſy, proper, and elegant Style. The Principles he inſtilled, with great care, into the Minds of all his Diſciples, and endeavoured to ground them well in, were the following, *viz.* to fear, reverence, and obey Heaven; to conquer their Paſſions; to do as they would be done by; and never give admittance to any Thought, that was not entirely agreeable to the dictates of Reaſon. He required nothing of others, which he did not firſt practiſe himſelf, adding to his other heroic Virtues a very low Opinion of himſelf. The greateſt diſpleaſure any one could do him, was to praiſe him, or expreſs any kind of eſteem for him. In order to leſſen the great Opinion every one had conceived of him on account of his Doctrine, he uſed publickly to proteſt, that it was not his own, but that he had learnt it from the antient Philoſophers; namely, from the Kings *Yao* and *Xun*, who had flouriſhed fifteen hundred Years before he was born. We ſhall hardly meet with ſuch another inſtance of Modeſty in the Life of any other

Philo

hiloſopher. Moſt Philoſophers have indeed, with
ne Flouriſhes of Oratory, declaimed againſt the
eſire of Glory, and exhorted others to deſpiſe
, but to thoſe very Books, which they wrote up-
n the Contempt of Glory, they took care to pre-
x their Names, as *Tully* well obſerves, leſt the
Vorld ſhould not know, who had been the
uthors of them, and they by that means be
bbed of the Glory which might from thence
crue to them. Our Author tells us here, that
onfucius was frequently heard to repeat theſe
Vords, *ſi fam, yeu xim gin*; That is, that an
lero of conſummate Sanctity was to be found
the Weſt: who this Hero was, adds he, from
e *Goa* Edition of *Confucius*'s Works, is uncer-
in; but 'tis paſt all doubt, that in the Year of
e Chriſtian *Æra* 65, the Emperor *Mim ti*,
he 17th of the fifth Race) by theſe Words,
d by a holy Man, who appeared to him in a
ream, and ſeemed to be come from the
Veſt, was induced to ſend two Embaſſadors to-
ards the Weſt, enjoining them to enquire af-
r a holy Man, who had flouriſhed there, and
acquaint themſelves with his Law. The Em-
ſſadors, purſuant to their Orders, put to ſea,
d landed in a certain Iſland, not far diſtant
om the Red-Sea, where they found a famous
ol repreſenting a wicked Man, called *Foe*,
ho had flouriſhed in the *Indies* about five
ndred Years before *Confucius*, and eſtabliſhed
ere a moſt impious and execrable Law. As
e Embaſſadors were afraid to proceed further,
ey returned home with this Law, which in
oceſs of time was eſtabliſhed throughout the
ſt Empire of *China*. However incredible
is Story may appear to others, the Editors of
onfucius's Works ſeem not in the leaſt to doubt

of

of it. On this Occaſion, according to the
Idolatry was introduced into *China*, and
wholeſome Doctrine of *Confucius* laid aſide.
ſo, the miraculous Apparition, which we ha
mentioned above, was, we muſt own, very ill be
ſtowed. *Confucius* died in the ſeventy third Ye
his Age, and fifty ninth of the thirty ſeven
Chineſe Cycle. The *Chineſe* have now for th
ſpace of above two thouſand Years, paid
poſſible Reſpect and Veneration to the Memo
of this eminent Philoſopher. Whether the Cer
monies, which the *Chineſe* perform in hono
of this their great Legiſlator and Doctor,
religious or purely civil, has been Matter
great Debate between the *Jeſuits* and other *Ro
man* Catholic Miſſionaries in the Empire
China. The main Point in queſtion was thi
whether to kneel down before certain Table
on which the Name of *Confucius* was writte
was to be deemed a religious Ceremony;
only an Act of Civility, ſuch as it is among u
to make a Bow, or pull off our Hat to an Ac
quaintance. However plain it may appear, th
ſuch a Ceremony is not purely civil, but rel
gious; yet the Jeſuits, being accuſed at *Ro*
of Idolatry, becauſe they kneeled down befo
the Name of *Confucius*, maintained their Groun
with their uſual Quirks and Cavils, for th
ſpace of 60 Years, againſt all the other re
gious Orders joined together; nay, their Arg
ments ſeemed of ſuch weight to Pope *Alexa
der* VIII. that by a ſpecial Decree he ſilenc
thoſe, who oppoſed them. Notwithſtandi
this Decree, the Diſpute was revived in the Po
tificate of *Clement* XI. who after having ſent
Legate into *China*, to examine Matters on th
ſpot, and adviſed with the ableſt Divines of t

urch, in the end condemned the Jeſuits, and clared in a Bull dated the 5th of *September*, 10, that the Ceremonies, performed by the *hineſe* in honour of *Confucius*, were ſuperſti-us, and therefore ought not to be practiſed by e Miſſionaries and their Proſelytes. The ſuits, (thoſe zealous Abettors of the Pope's fallibility) inſtead of acquieſcing to this De-ion, ſet abroach, in order to elude it, a Di-nction, which, as it ſtruck at the Pope's un-ring Privilege, gave no ſmall uneaſineſs to e Court of *Rome*. The Subſtance of their eply was, That, whether or not the *Chineſe* eremonies were ſuperſtitious, was not a Que-on *de jure*, which they allowed the Pope full wer to decide; but a Queſtion *de facto*, which l not, ſaid they, within the Verge of his In-llibility. That is, the Pope has a Power to clare, whether or not it is lawful to kneel wn before *Confucius*, with a deſign to wor-ip him, for that is a Queſtion *de jure*: but nnot decide whether or not the *Chineſe* kneel wn before him, with ſuch a deſign, this be-g a Queſtion *de facto*. This Diſtinction was mediately embraced, and begun to be taught the whole Order of Jeſuits, who in all pro-bility would have proceeded further, had t the Pope ſtopped their Mouths by granting em a great many new Privileges and Exemp-ons, and bribed them, by preſenting a Cardi-l's Cap to Father *Ptolomei*, who had been harged by his General, as one of the moſt arned Men of the Order, to write in defence of e *Chineſe* Ceremonies. Now who can ſuffi-ently admire the bare-faced and unparallelled frontery of the Jeſuit *Aguillera*, who, in his nſwer to the Abbot *Lazarini*, inveighs againſt him

him with the following Words: " The witty
" Diſtinction you uſe, (ſays he) *viz.* the Pope
" can decide a Queſtion *de jure*, but not a Que-
" ſtion *de facto*, is no ways to the purpoſe,
" and moreover highly injurious to the Vicar
" of Chriſt? Did our Saviour, in giving the
" Keys to St. *Peter*, make any ſuch Diſtinction
" *&c.* You have even the Impudence to father
" that execrable Doctrine upon our Society.
" But let me entreat you to mind, for your
" own ſake, what you ſay: who knows but
" there are ſtill ſome, who, deceived by your
" hypocritical Outſide, and not yet informed
" of your ſacrilegious Amours with the Nun,
" look upon you as a Man of ſome Honeſty
" and Conſcience. If therefore you are re-
" ſolved to indulge your natural Inclination,
" and go on in the only thing you are good at,
" that is, in lying and defaming Perſons of un-
" blemiſhed Characters; take care at leaſt to
" give ſome Appearance of Truth, to the
" Falſhoods you advance. If you ſay, that
" the Jeſuits have ever impugned, directly or
" indirectly, the Infallibility of the Holy See,
" you will be belyed by all Mankind; for every
" body knows how heartily we eſpouſe, on all
" Occaſions, the Pope's Cauſe. As to your
" ſilly Diſtinction between a Queſtion *de jure*
" and one *de facto*, becauſe I am reſolved to
" deal fairly even with you, I own that ſuch a
" Diſtinction was made uſe of in the famous
" Controverſy, touching the Ceremonies prac-
" tiſed by the *Chineſe* in honour of *Confucius*.
" But was it ever employed by any Writer of
" our Society? 'Tis true, that ſome, who in ap-
" pearance eſpouſed our Quarrel, (and that
" with no good Deſign) had recourſe to ſuch
"

a Diſtinction, the Author of the *Apologetic Letters*, in defence of our Miſſionaries in *China*, uſed it. Theſe Letters you maliciouſly aſcribe to *F. Ptolomei*, which is a piece of Impudence hardly to be matched, ſince that Father was raiſed to the Dignity of a Cardinal, on account of the blind Submiſſion he ſhewed to the Deciſions of the Holy See in that famous Controverſy. No Jeſuit had any hand in the Letters you mention: they were, in all probability, written by ſome of your Brethren on the other ſide the *Alps*, who were the firſt Broachers of your Diſtinction between a Queſtion *de jure*, and a Queſtion *de facto*." Thus far *F. Aquillera*, a *icilian* Jeſuit, in his Book entitled *Lazarus*, rinted at *Rome* in 1728; wherein he maintains, gainſt the Abbot *Lazarini*, Profeſſor of Rheoric at *Padoua*, the Validity of Baptiſm conerred upon a Child in its Mother's Womb; or the Jeſuits tell us, that *Aloyſius Gonzaga*, ne of their Saints, would not come into the Vorld before he was baptized, leſt it ſhould be id that he was born a Sinner. F. *Ptolomei* was, ithout all doubt, the Author of the *Apologetic Letters* mentioned here, and handled the Holy ather's Infallibility pretty roughly in them. ut the Jeſuits take care never to put their ames to Books of that nature, to the end ey may be free to diſown them, as Occaſion equires, and even to lay them upon others.

THE fourth Piece contained in this ſecond olume, is a Specimen of *Confucius*'s Philophy, in *Chineſe* and *Latin*, with Notes; to hich is added, Part of a Book, which is exlained in the Schools among the *Chineſe*, and ontains ſome Account of the *Chineſe* Hiſtory

from the earlieſt Times, as alſo of their civil an religious Ceremonies, of their Governmen Laws, Chronology, Cycles, Coins, Weight Meaſures, &c. The Book is entitled, *Sia lun*, that is, *Inſtructions for Children*, and is o great Authority among the *Chineſe*. In the Per uſal of this Work, the Reader will be ofte obliged to gueſs at our Author's meaning, being impoſſible always to diſcover it by th Grammatical Conſtruction.

ARTICLE VIII.

Pauſanias, ou *Voyage Hiſtorique de Greece*, traduit en *Francois*, avec de Remarques. Par M. L'Abbé *Gedoyn* Chanoine de la Sainte Chapelle, & Abb de *Baugenci*, de l'Academie Royale de Inſcriptions, & Belles-Lettres, *&c.*

That is,

Pauſanias, *or* an Hiſtorical Journey ove *Greece*, *tranſlated into* French, *with Remarks. By the Abbot* Gedoyn, C *non of the Holy Chappel, and Abbot* Baugenci, *Fellow of the* French *Aca demy, and of the Royal Academy Inſcriptions, and* Belles-Lettres. *Pa* 1731. *Two Volumes, Quarto.*

THE firſt thing that occurs in this learne Work worthy of Obſervation, is M *Gedoyn*'s Preface, wherein he gives an accou of the Original, its Author, and his own Per formanc

formance. As to the Original, he obſerves, that it is the Account of Travels, and thereby accounts for the Alteration he has made in the Title. And indeed the word Voyage, (as the *French* have it) not only ſuits better with the Subject, which *Pauſanias* treats of, than the Word *Deſcription* uſed by the *Latin* Tranſlator; but is alſo more agreeable to the original Title, τῆς Ἑλλάδος περιήγησις, which imports *a Journey round* Greece, *or a Survey of that Country*. The Work then of *Pauſanias* is, and ought to be ſtiled, a Journey or Survey. But as the many Chimerical and Romantic Accounts, which have been publiſhed in all Ages, but eſpecially in ours, under the ſame Title, might raiſe in our Minds ſome Doubts, touching the *Greek* Hiſtorian's Veracity; Mr. *Gedoyn* further obſerves, that we cannot reaſonably entertain any Doubts of that kind, with reſpect to *Pauſanias*, who relates his Travels not into any remote and unknown Country; but into *Greece*, which the *Romans*, to whom he addreſſes himſelf, and amongſt whom he lived, were as well acquainted with as himſelf, and would not have failed to contradict him, had he advanced any thing, foreign to Truth. But neither is that Sincerity, which ſo plainly appears in all *Pauſanias*'s Accounts, and has never hitherto, been called in queſtion, the only thing, which raiſes him above the common Rank of Travellers. His Works ſpeak him both a curious Traveller, and a profound Writer. He was thoroughly acquainted with the Religion, Ceremonies, Laws, Cuſtoms, Manners, *&c.* of the People and Countries he deſcribes. He had read their Poets, Hiſtorians, Genealogiſts, Geographers,

Annals, and all their moſt antient Records, which were in his time, but are now no more. From them he gathered that vaſt number of curious Events and Particularities, which, as they are now only to be found in our Author, recommend him, above any other Writer, to the eſteem of the Admirers of Antiquity. For he does not confine himſelf to the bare Deſcription of Countries, as they were at the time he travelled into them; but traces the Inhabitants back to their firſt Origin, relates the Series of their Kings, records the Genealogies of their Great Men, and deſcribes with an extraordinary exactneſs, and very minutely, all the Monuments, that were extant in his time, acquainting us to what Heroes they were erected, by whom, on what occaſion, *&c.* Nay, he often aſcends, from Generation to Generation, even to the Deluge of *Deucalion*, which was the great Epoch of the *Greeks*. Such an immenſe variety of entertaining Accounts, as are inſeparable from a Plan of this nature, muſt neceſſarily not only render the reading of the Work extremely agreeable, but likewiſe acquaint the Reader with ſeveral curious and important Particulars relating to Hiſtory, Chronology, Geography, Criticiſm, *&c.* And this is what happens in the peruſal of *Pauſanias*, who in deſcribing, for inſtance, a Statue erected to an Hero, not only acquaints us with the Pedigree, Exploits, and Virtues of the Hero; but adds the Hiſtory of the Statue, names the Artificer, informs us where he was born, under what Maſter he was brought up, what Scholars he had, in what time he flouriſhed, *&c.* By this means he enables every Reader to judge, at one view, of the improvement of Arts among the *Greeks*,

and

and the time that paſſed from their firſt riſe to their laſt perfection. Thus we may gather from ſeveral hiſtorical Accounts we find in *Pauſanias*, that Sculpture attained to the higheſt degree of Perfection among the *Greeks*, in the ſpace of thirty Olympiads, or 120 Years; that is, from the 52d or 53d Olympiad, in which *Dipoenes* and *Scyllis* lived, both Diſciples to one *Dædalus*, and the moſt antient Statuaries of any Reputation that appeared in *Greece*, to the 83d, in which *Phidias* flouriſhed, who eclipſed all others.

IN the next place Mr. *Gedoyn* obſerves, that *Pauſanias* does not deſcribe *Greece*, as it is at preſent, ſtript of all its Beauties and Riches, reduced to a moſt miſerable ſtate of Slavery, and buried, as it were, in its own Ruins; but ſuch as it was in former times, when it was looked upon as the Habitation of the Muſes, and all Sciences; the Scene of Wonders; the Mother of Heroes, great Captains, Sages, Philoſophers; and, in a word, the moſt famous in all reſpects, and moſt renowned Country of the Univerſe.

MR. *Gedoyn*, after giving a general Account of antient *Greece*, the Ground-work of the preſent Hiſtory, acquaints us with the Method, in which our *Greek* Hiſtorian purſues his Subject. His relation compriſes only a part of *Greece*, and the Cities, which were poſſeſſed by the *Greek* Colonies in *Aſia-Minor*. He divides this part into ten States, which were antiently independent of one another, *viz.* *Attica*, *Corinth*, *Argolis*, *Laconia*, *Meſſenia*, *Elis*, *Achaia*, (which the Printer by miſtake has left out) *Arcadia*, *Bœotia* and *Phocis*. The Deſcription of theſe ten States comprehends that of other leſs conſiderable

ſiderable States, which, after having maintained themſelves for ſome time independent, were at laſt united to the former. Theſe ten States are deſcribed by *Pauſanias* in as many Books, each Book containing the Deſcription of one State, except the fifth and ſixth Books, which treat both of *Elis*, as the ſecond compriſes *Corinth* and *Argos*. As to the other People of *Greece*, *viz.* the *Ætolians*, *Acarnanians*, *Theſſalians*, *Macedonians*, *Locrians*, and *Epirotes*, our Author only treats of them occaſionally: whereas he deſcribes the others with all poſſible exactneſs and diſtinction; traces out their firſt Origin, and brings them down from the moſt remote and dark times to his own Age; deſcribes their Government; relates their Wars; mentions their Colonies; takes notice of their Cities and Towns, marking their ſituations and diſtances from each other: in a word, he omits nothing relating to them, which he had obſerved, or ſeemed worthy to be tranſmitted to poſterity. If in the diſcuſſion of any point in matter of Hiſtory or Antiquity, he eſpouſes one Opinion preferably to another; he always takes care to produce his Vouchers, who are generally the moſt antient Hiſtorians or Poets; but eſpecially *Homer*, whoſe Authority was of great weight with him. And this is what above any other thing recommends the Works of *Pauſanias* to ſuch of the Learned as aſpire to a thorough and well-grounded Knowledge of the Monuments of Antiquity, and are deſirous of making new diſcoveries in matters of Hiſtory, Geography, or Chronology.

As to *Pauſanias* himſelf, our Tranſlator obſerves, that he is one of thoſe Writers, who are known only by their Works; ſince we are quite

quite in the dark, as to his Perſon, and ſcarce better informed, as to his Country. *Suidas* mentions two Writers of this Name, the one a *Lacedemonian*, and the other a *Cappadocian*, born in *Cæſarea*, contemporary with *Ariſtides*, and counted by *Philoſtrates* among the Sophiſts or Rhetoricians of that time. But neither of theſe two can be our *Pauſanias*; not the *Lacedemonian*, becauſe our *Pauſanias* writes in the *Ionic*, and not in the *Doric* Dialect, and ſpeaks like a Stranger, as well of *Sparta*, as of all the other places of *Greece* in *Europe*. Neither can the *Cappadocian* be our *Pauſanias*; for our Hiſtorian was a *Lydian*, as appears from a paſſage of his Eliacs (*Lib.* 2. *Cap.* 13.) where in ſpeaking of *Tantalus* and *Pelops*; *there's no doubt*, ſays he, *but they both lived in our Country*; which words muſt neceſſarily be underſtood of *Lydia*, the native Country of thoſe Princes. From hence our Tranſlator concludes, that *Pauſanias*, who was, without all doubt, a Native of *Greece*, was born in ſome *Greek* City of *Aſia Minor*, ſituated near Mount *Sipylus*. And this is all we know touching his Country. The time he lived in, is more certain; for he himſelf acquaints us, that he lived at *Rome* in the Reign of the Emperor *Adrian*, and of the *Antonines*. He reckons 217 Years from the rebuilding of *Corinth*, to the time in which he wrote his account of *Greece*. Now it is plain from *Dion Caſſius*, and ſome Medals, that *Corinth* began to be peopled again, the Year of *Rome* 710; from whence it follows, that our Author wrote in the Year of *Rome* 927, which was the 16th of the Reign of *Antoninus* the Philoſopher; and as that Prince is the laſt Emperor our Hiſtorian

mentions, we may preſume he died in his Reign.

PAUSANIAS in all likelihood, ſays our Tranſlator, wrote ſome other Books, beſides his Hiſtory of *Greece*; for *Philoſtrates* aſcribes ſome Orations to him, and *Euſtathius*, *Stephanus Byzantinus*, and *Suidas*, quote him on occaſion of mentioning the Names of ſome Towns and People; inſinuating, that he travelled into *Syria*, *Paleſtine*, and all over *Aſia*, and even publiſhed an Account of theſe his Travels. But, however that be, the Hiſtorical Account of *Greece* is his only Work now extant; a Work which in all Ages has been admired by the Learned, and well deſerves to be propoſed as a Model to all Travellers. The Style of this Work is, as Mr. *Gedoyn* juſtly obſerves, ſo conciſe, that it often becomes obſcure, and hard to be underſtood; which he aſcribes to two Cauſes, the one, that as *Pauſanias* wrote for his Contemporaries, who were, for the moſt part, well acquainted with the things he deſcribes; he thought it needleſs to dilate on Subjects, which were already ſo generally known. The other, and perhaps the chief cauſe of this obſcurity is, that the Works of our *Greek* Hiſtorian have been ſtrangely corrupted, thro' the ignorance, or negligence, of Tranſcribers. And this is what has induced ſeveral able Critics to labour, as it were in emulation of each other, to rectify or illuſtrate his Text: and indeed, without their Elucidations and Corrections, *Pauſanias* in ſeveral Paſſages had been quite unintelligible.

As to Mr. *Gedoyn*'s Tranſlation, it is done in ſuch an eaſy, proper, and elegant Style, that one would take it rather for an Original, than

a Tranſlation. This Performance will, no doubt, be well received by the Public, and gain the Tranſlator a great Reputation in the Republic of Letters: the more, becauſe he is the firſt who has tranſlated *Pauſanias* into *French*. 'Tis true, that *Fabricius* ſpeaks of a *French* Tranſlation of *Pauſanias* done by *Vigenere*; but as no body knows any thing of ſuch a Tranſlation, we may juſtly preſume, that *Fabricius* was miſtaken in aſcribing to *Vigenere*, a Tranſlation that never was extant, as he is guilty in the ſame place of another fault, which is his omitting, in his account of the Tranſlations of *Pauſanias*, one done into *Italian* by *Alfonſo Bonacciuoli*, printed at *Mantua* in 1593, and ſtill extant. To the Tranſlation Mr. *Gedoyn* has added ſome very learned Notes relating to matters of Chronology, Geography, Mythology, Hiſtory, *&c.* and has taken care (for which he can never be ſufficiently commended) to make only ſuch Remarks as are preciſely neceſſary for the right intelligence of the obſcure or dubious Paſſages. He is not fond of making a ſhew of his Erudition; and therefore has not imitated thoſe (*Dutch* and *German*) Commentators, who, to diſplay their Erudition, croud Notes upon Notes, ſtop the Reader at every Word, multiply Beings, and, (what is worſe) Folio's, without any neceſſity; and when they have worn out the Reader's Patience with a thouſand idle and empty Speculations, drawn moſtly from their Port-folio's, Repertories, and Common-place-books, leave him more perplexed than ever. As Mr. *Gedoyn* is, to our knowledge, well verſed in the Hiſtory, Chronology, and Mythology of the *Greeks*, he might eaſily have drowned, after the modern Faſhion, the Text

in his Notes. But he remembred the famous ſaying of *Horace*, in his Art of Poetry, *ſed nunc non erat his locus*; a Law, which moſt of our modern Writers look upon as antiquated. Mr. *Gedoyn* ingenuouſly owns, that his Notes are for the moſt part borrowed from *Caſaubon*, *Meurſius*, *Kuhnius*, *Meziriac*, and *Paulmier de Grentemeſnil*; and acknowledges himſelf indebted for ſeveral Lights to the Gentlemen of the Academy of *Inſcriptions* and *Belles Lettres*. To the Notes our Tranſlator has added ſeveral Copper-Plates, which will all prove very uſeful; but the three firſt Mr. *Gedoyn* thought abſolutely neceſſary. Theſe are three Maps done from the Memoirs of the late Mr. *Deliſle* by Mr. *Buache*, his Son-in-law; the firſt a general Map of all *Greece*, and the Countries poſſeſſed by the *Greeks* in *Aſia Minor*, the other two are particular Maps of *South* and *North Greece*. Beſides theſe, the Reader will find the place where the Olympic Games were performed, and the Order of ſome celebrated Battles engraved according to the Deſigns of the Chevalier de *Folard*; whoſe Abilities in matters of this nature, are already well known in the Republic of Letters. The whole Work is cloſed with a very copious Index of all the Matters contained in the Text, as well as in the Notes.

As to the Editions of *Pauſanias*; that of *Aldus*, containing only the *Greek* Text, was publiſhed at *Venice* in 1516, Fol. *Kuhnius* uſed a Copy of this Edition, illuſtrated with a great many Manuſcript Notes, by *Iſaac Caſaubon*. *Domitius Chalderinus*, a Native of *Verona*, tranſlated the *Attica* and *Corinthiaca*, into *Latin*; which Tranſlation was in ſeveral places corrected by *Johannes Oporinus*, and printed at

Baſil

Basil 1541, 4to. *Abrahamus Loescherus* translated the entire Work of *Pausanias* into *Latin*, and his Translation likewise was printed at *Basil* 1550. *Le Clerc* tells us, in his *Bibliotheque Choisie*, Tom. XI. p. 153, that the Translation of *Loescherus* was published together with the *Greek* Text, but he is mistaken. Neither did *Loescherus* add any Notes to his Translation, except a few conjectural ones set down in the Margin. A *Latin* Translation of *Pausanias*, by *Romulus Amasæus*, was printed at *Rome* 1547, 8vo. and reprinted at *Florence* 1551, 8vo. at *Basil* 1557, 8vo. and at *Lyons* 1559, 12mo. All these Translations were published by themselves, without the *Greek* Text. The Editions comprizing both the *Greek* Text, and the *Latin* Translations, are the following. 1. That of *Francfort* 1583, Fol. comprizing the *Greek* Text, according to *Aldus*'s Edition; but corrected in a great many places, and illustrated with Notes, by *Guillielmus Xylander*; and the *Latin* Translation of *Amasæus*, with several Corrections, Notes, and copious Indexes, by *Fridericus Sylburgius*, who to the Translation has added a Dissertation *de Grammaticis Pausaniæ Anomaliis*, a Description of *Greece* from *Strabo*, *Ptolemy*, and *Pliny*, *&c.* 2. The *Hanaw* Edition 1613, Fol. which only differs from the former in this, that the Translation is here joined to the Text, whereas in the *Francfort* Edition it is by itself. 3. The *Leipsic* Edition, which contains whatever is to be found in the two former; but is, in other respects, far preferable to them. The Books are here divided into Chapters, with the Contents prefixed to each Book, and the Notes of *Sylburgius* and *Xylander* added at the foot of each Page. Besides, the *Greek*

Text

Text is far more correct, having been reviſed with great care, and illuſtrated with very learned Notes, by *Joachinus Kuhnius*. To theſe we may add the *Italian* Tranſlation, by *Alfonſo Bonacciuoli*, printed at *Mantua* in 1593.

MR. *Gedoyn* takes no notice of the ſevere Cenſure, which *Scaliger* paſſes upon our Author *, thinking perhaps that Critic's ill-natured Reflections ſufficiently exploded by *Voſſius* †, and the general Opinion of all the Learned, who unanimouſly agree, as *Begerus* rightly obſerves ‖, that *Pauſanias* is a moſt accurate Writer; *Scriptor, ut inter doctos conſtat, accuratiſſimus.* Nay, ſome have found fault with him ‡ on account of his being too exact and minute; *accuratus ad faſtidium uſque ſtatuarum diis dedicatarum enarrator.* It is, we muſt own, ſomewhat ſurprizing, that ſuch an over-exact Writer as *Pauſanias*, in the minute Account he gives of the Temples and Altars at *Athens*, ſhould have omitted the Altar, which St. *Paul* tells the *Athenians* themſelves he had ſeen in their City, dedicated *to the unknown God*, Ἀγνώστῳ Θεῷ **. *Pauſanias* indeed (and alſo *Philoſtrates* and *Suidas*) ſpeaks of Altars at *Athens* conſecrated *To the unknown Gods:* but it is very plain, that none of theſe Altars can be that, which St. *Paul* mentions. People were ſuperſtitious in thoſe times to ſuch a degree, that they not only gave room in their Temples to their own Gods; but willingly admitted all ſorts of foreign Deities. Neither were they ſatisfied with that, but, leſt any God ſhould be left

* Scaliger *in Not.* Ariſt. *de Anim.*
† Voſſius *Lib.* 2. *de* Hiſtor. Græcis.
‖ Laur. Begerus, *Tom.* 1. Theſauri Brandenb. *pag.* 284.
‡ Petrus Faber III. *Semeſtr. p.* 52.
** Actor. *Cap.* 17.

left out, uſed to conſecrate Altars with this Inſcription compriſing them all, *To the unknown Gods.* From them the Roman Catholics ſubſtituting their Saints to the profane Deities of the *Gentiles*, have learned to dedicate Altars, appoint Holy-Days, *&c.* not only to ſuch and ſuch Saints in particular, but to *all Saints* in general. As *Pauſanias* in deſcribing the Altars, and enumerating the Gods that were worſhipped at *Athens* (wherein he is minute to an exceſs) makes no where mention of an Altar dedicated to any *unknown God* in particular; St. *Hierome* is of opinion, that there was no ſuch Altar at *Athens*; adding, without mincing the matter, that St. *Paul* was miſtaken in relating this inſcription, as he generally is in the Verſes he occaſionally quotes out of the *Greek* Poets. According to that Father, the Inſcription which St. *Paul* ſpeaks of, was as follows: *To the unknown Gods of* Europe, Aſia, *and* Africa; *all the unknown and foreign Gods.* But whether from *Pauſanias*'s not mentioning any Altar at *Athens*, dedicated to *the unknown God*, we may rightly infer, that there was no ſuch Altar there, tho' St. *Paul* poſitively affirms to have ſeen one with that Inſcription; is what I leave the Reader to judge.

ARTICLE IX.

Rerum *Italicarum* Scriptores, *&c.*

That is,

The Italian *Hiſtorians, from the Year of the Chriſtian* Æra 500 *to* 1500, &c. *By*

[1] Hieronym. *in* Epiſt. *ad* Titum. *Cap.* 1.

By Lewis Anthony Muratori. Milan 1723. *Third Volume.*

THE Pieces contained in the third Volume of Mr. *Muratori*'s Collection, are,

Anastasii Bibliothecarii Vitæ Romanorum Pontificum.

1. THE Lives of the *Roman* Pontiffs, from St. *Peter* to *Nicholas* I. commonly ascribed to *Anastasius Bibliothecarius.* To this Piece are prefixed two Dissertations; the one touching the antient Catalogues of *Roman* Pontiffs, by *Emanuel Schelestratius*; the other touching the Book of the Lives of the Pontiffs, which is generally ascribed to *Anastasius Bibliothecarius*, and entitled *Liber Pontificalis*; by *Johannes Ciampinius.* From these Dissertations we learn, that *Anastasius* wrote only the Lives of *Gregory* IV. *Sergius* II. *Leo* IV. *Benedict* III. and *Nicholas* I. and that the Lives of the other Popes contained in the *Liber Pontificalis* were done by different Authors. *Anastasius* was a Native of *Greece*, and one of the most learned Men of his Age. He flourished about the middle of the 9th Century, and was Abbot of *Saint Mary*'s *trans Tiberim*, and Librarian of the Church of *Rome*, whence he is called *Anastasius Bibliothecarius.* Authors are divided in their Opinions, touching the Authority of this Book. *Blondel*, tho' a Protestant, delivers his Opinion of it in the following Words: *eo veteres Ecclesiæ Romanæ Tabulæ continentur, nihilque eo scripto incorruptius editum, nihilque a falsi suspicione alienius reperiri potest.* *Salmasius* is of the same Opinion, and bestows great Commendations on the Author; saying, among other things, that we have not the least Reason to call in question the Truth of what he advances, since the whole Book is written *quasi solis radi-*

Bu

ut *Peter Halloix*, tho' a Roman Catholic, as far from entertaining ſuch an Opinion of the Work, or its Author. We ſhall ſet down his Words at length. *Quæ cum haud ſatis cohæreant*; ays he, ſpeaking of the *Liber Pontificalis*) *me-s, ut quidem ſentio, credetur Euſebio, & vete-bus martyrologiis, quam Anaſtaſio Bibliothecario, t ejus Libro* de Romanis Pontificibus, *qui fal-attributus Damaſo Papæ, plurimos antehac de-cit.—Damaſus talem Librum ſcripſit nullum: l illæ omnes vitæ a dicto Anaſtaſio ſunt defor-atæ, & fædis hallucinationibus plenæ.* Thus eter *Halloix*; who is the only Writer of any ote among the Roman Catholics, that ever eſtioned the Authority of this Work. But s however is not ſo ſtrange, as that *Salmaſius*, er having taken a great deal of pains to prove t St. *Peter* was never at *Rome*, ſhould be-w ſuch Panegyrics on a Book, wherein it is erted, in the very firſt Page, that that Apoſtle fered Martyrdom at *Rome* together with *Paul*, in the Reign of *Nero*, and was buried r that Emperor's Palace in the *Vatican*. r, (ſays the Author of the *Liber Pontificalis*, aking of St. *Peter*) *martyrio cum Paulo coro-tur poſt paſſionem Domini annis* 38, *qui ſepul-eſt via Aurelia in templo Apollinis juxta locum crucifixus eſt, juxta Palatium Neronianum Vaticano, juxta territorium triumphale in Ca-das Julias.* We find here mention made of alices, Veſtments, Reliques, Holy-water, the rifice of the Maſs, *&c.* in the earlieſt times Chriſtianity. As to the Pope, he is ſtiled, *arius Dei*; *Claviger Cæli*; *Auriga ſpiritualis aelis*; *univerſalis Pontifex*; *ſpecialis Pater*; *nium Arbiter, tenens claves David, habens cla-Scientiæ, in cujus pectoris arca Tabulæ Teſta-*

menti, & Manna cæleſtis ſaporis requieſcunt, illi enim, qui quod ligat nemo ſolvit, quod ſolvit nemo ligat qui aperit, & nemo claudit; claudit, & nemo aperit ac vicem in terris poſſidet Dei, &c. Theſe are the Titles beſtowed upon the Popes by an Author whom Mr. *Blondel* is pleaſed to call a *Writer* of *incorrupt Sincerity*. *Baronius*, *Bellarmine*, and other Roman Catholic Writers, lay great ſtreſs on this Book, in order to prove the Antiquity of the Ceremonies, Diſcipline, and Tenets of the Church of *Rome*. They ſtrive, *tanquam pro aris & focis*, to eſtabliſh its Authority, and to convince us, that the firſt Part of it, comprizing the Lives of the firſt twelve Popes, was compoſed by *S. Irenæus* Biſhop of *Lyons*, who flouriſhed about the middle of the ſecond Century. But all the Arguments they could produce, have been learnedly confuted by *Hermannus Conringius*, in his Treatiſe *de Electorib. Rom. Imperii*, *Hoſpinianus* in his Treatiſe *de Origine Temporum*, Lib. 2. cap. 14. §. 7. by *Carolus Molinæus*, and chiefly by Dr. *Pearſon* Biſhop of *Cheſter*, in his firſt Diſſertation *on the Succeſſion of the Popes*, cap. 12. num. 12. where he ſhews that the Author of the *Liber Pontificalis*, or the Lives of the Popes, lived in the ſixth Century, and was altogether ignorant of the State of the primitive Church.

Vitæ nonnullorum Pontificum Romanorum a Nicolao Aragoniæ S. R. E. Cardinali conſcriptæ, &c.

2. To the Lives of the Popes from St. Peter to *Nicholas* I. commonly aſcribed to *Anaſtaſius Bibliothecarius*, are added the Lives of ſeven other Popes, by *Nicholas Roſſelius*, *Pandulph Piſanus*, and *Bernardus Guidonis*. *Nicholas Roſſelius* was a Native of the Kingdom of *Arragon*, flouriſhed in the Pontificate of *Innocent* VI. and was created Cardinal in 1356. If we believe *Baronius*, theſe Lives were written by

vers Authors, and only collected by the Cardinal of *Arragon*. *Pandulphus Piſanus* was a Native of *Piſa* in *Tuſcany*, and flouriſhed about the Beginning of the 12th Century. *Bernardus Guidonis*, that is, *Bernard* Son of *Guido*, was born in a Village of *Limoſin* near *Roche-Abeille*, about the Year 1260; and, having embraced a religious Life among the *Dominicans*, was created Inquiſitor againſt the *Albigenſes* in 1305; Biſhop of *Tuy* in *Gallicia* in 1323, and from thence tranſlated to the See of *Lodeve* in 1324. He died in 1331. The Author of his Life, honours him with the following Panegyric; *Vir magni conſilii, magnæ experientiæ expertæque prudentiæ, ac Religionis probatæ; vir modeſtus atque ſenſatus, ac humilitate profundus; fama, gratia, ſcientia ac eloquentia clarus; aſſimilatus inſuper in fidei fervore, in zelo, ac ſinceritate Religionis, Patribus Primitivis.* An Inquiſitor, that is, a Man who was obliged, by his Office, to diveſt himſelf of all Senſe of Humanity, could hardly deſerve ſuch an Elogy.

THE Reader will find, in the Life of Pope *Alexander* III. the Form of the Oath of *Innocence*, as it is called there, which *Henry* II. took at *Caen* in *Normandy*, in the preſence of the Pope's Legates, in order to clear himſelf from all ſuſpicion of his being privy to the Death of *Thomas Becket*, Archbiſhop of *Canterbury*. The Form of the Oath was as follows. "I *Henry*, King, ſwear upon the Holy Evangeliſts, that I never entertained any thoughts of putting *S. Thomas* to death, nor was any ways privy to that Crime; but as much concerned, when I heard it had been perpetrated, as if news had been brought me of the Death of my own Son. I own, how-

" ever, that the wrath and indignation I ſhewed
" againſt the holy Prelate, were the occaſion
" of his being murdered. For which Crime I
" promiſe to ſend, at my own expence, and
" without delay, three hundred Soldiers to the
" Holy-Land, and either to maintain them
" there a whole Year, or to pay ſuch a Sum
" as may maintain the like number. More-
" over, I promiſe to wear the Croſs for three
" Years, and to go in Perſon to the Holy-
" Land, if the Pope does not give me leave
" to remain at home. Beſides, I aboliſh, and
" from this moment forbid and annul all the
" unlawful Cuſtoms, which I have eſtabliſhed
" throughout all my Dominions. I will allow
" Appeals to be made to the Apoſtolic See,
" and hinder no body from appealing to
" *Rome*. I likewiſe ſwear, together with the
" King, my eldeſt Son, that we will receive,
" and hold the Kingdom of *England*, of Pope
" *Alexander*, and his Catholic Succeſſors;
" nor will we or our Succeſſors ever look upon
" on ourſelves as lawful Kings of *England*, till
" Pope *Alexander* and his Succeſſors ſhall have
" acknowledged us as ſuch." None of our
Hiſtorians mention the Article, wherein King
Henry obliges himſelf to hold his Kingdom of
the Pope, which certainly they would have
done, had he taken any ſuch Oath. But moſt
part of theſe Lives are Panegyrics, rather than
Hiſtories; the main drift of their Authors
(who were the Pope's Servants) being to raiſe
the Papal Dignity above the Regal, and ſet
forth the Power and Authority of the Popes.

AT the end of the Life of Pope *Leo* IV.
Mr. *Muratori* has inſerted the following Re-
mark. *In the Manuſcripts of a latter date,* (
ſpea

ſpeaks of the Manuſcripts of the Ambroſian Library) *marked* B *and* C, *which we have hitherto made uſe of to correct the Lives of the Popes generally aſcribed to* Anaſtaſius, *we find next to* Leo IV. Johannes Anglicus, *who is ſaid to have been a Woman, and to have governed the Church of* Rome *for the ſpace of two Years. But that notorious Fable has been already exploded with ſuch weighty and convincing Arguments, not only by Roman Catholic Writers, but by the Proteſtants themſelves, that it is not worth our while to take any further notice of it.* This, we muſt own, is a great commendation of the Manuſcript Copies, which Mr. *Muratori* has made uſe of, in order to give us a more correct Edition of *Anaſtaſius*'s Works. If he looked upon theſe Manuſcripts as genuine, he ought not to have ſtruck the Name of this Lady out of his Catalogue of the Popes; if he took them to be ſpurious, how came he to make uſe of them at all? We know, that ſeveral Proteſtant Writers have given up this Point, and now look upon the Hiſtory of the Female Pope as a meer Fable. Nay, Mr. *Blondel* was ſo fully convinced (by Silver Arguments, ſay ſome) that there never was a ſhe Pope, that he could not help eſpouſing, in this debate, *out of pure love to truth*, the Cauſe of the Church of *Rome*. Since Mr. *Muratori* is pleaſed to call the Arguments, which have been produced againſt the Hiſtory of Pope *Joan*, *weighty*, *convincing*, and *invincible*, it will not perhaps be amiſs to take a ſhort view of them, that the Reader may judge whether or not they deſerve ſuch glorious and high-ſounding Epithets.

THE firſt unanſwerable Argument, uſed by *Baronius*, *Bellarmin*, *Onuphrius*, &c. is this. *No Writer makes any mention of Pope* JOAN *before the middle of the* 13th *Century, when this Story was ſet abroad by* MARTINUS POLONUS, *a ſilly Monk, who is guilty of a great many other very groſs Miſtakes.* This Argument is far from being invincible: for *Anaſtaſius Bibliothecarius* (or whoever was the Author of the Work that paſſes under his Name) makes expreſs mention of Pope *Joan*; as appears from the Manuſcript Copies of the *Ambroſian* Library, from thoſe of the Library of the Duke of *Modena*, and of the Cathedral Church of *Milan*, which contain the Hiſtory of Pope *Joan*, and are tacitly acknowledged by Mr. *Muratori* himſelf to be genuine; ſince he has made uſe of them to give us a more correct Edition of *Anaſtaſius*'s Hiſtory of the Popes. 'Tis true, that in ſome ancient Manuſcript Copies of *Anaſtaſius* no mention is made of our ſhe-Pope; but in others, no leſs antient, ſhe is ranked with the other Popes, and her Hiſtory related at length. *Salmaſius* and *Freher* atteſt to have ſeen in *Augsburg* two very antient Copies of *Anaſtaſius*, containing a diſtinct Account of a *Female Pope*. Beſides theſe two Copies we are aſſured by Mr. *le Sueur*, in his *Eccleſiaſtical Hiſtory*, and *Colomeſius* in his *Hiſtorical Miſcellanies*, that another very antient one is lodged in the *French* King's Library, which relates the ſame Fact. Now were that Hiſtory to be found only in one antient Manuſcript, that would be a ſtrong proof of its being true; ſince it is not at all probable that any one would have forged a Story ſo prejudicial to the See of *Rome* in thoſe Days, when the Roman Chatholic Religion prevailed

all

all over *Europe*, and Men were ſo much addicted to that See. As to *Martinus Polonus*, who is ſaid to have been the firſt (tho' falſely, as we have ſhewn) that related that Story; he was Archbiſhop of *Coſenza*, High Penitentiary to Pope *Innocent* IV. and conſequently would never have related the Hiſtory of Pope *Joan*, had he not been convinced that it was true. Mr. *Chevreau*, in the ſecond Part of his *Hiſtory of the World*, endeavours to weaken the Authority of *Martinus Polonus*, by telling us, that he was a ſilly Monk, and guilty of a great many very conſiderable Miſtakes in his *Treatiſe of the Wonders of* Rome: as for inſtance, he miſtakes one Gate for another, the *Pantheon* for a Temple of *Cybele*, and the *Amphitheatre* for a Temple of the Sun. But tho' we ſhould allow M. *Polonus* to have been really guilty of ſuch miſtakes (which we can hardly believe) yet this way of arguing; he miſtakes the *Amphitheatre* for a Temple of the Sun, *ergo*, he miſtakes a Pope for a Popeſs; is ſo abſurd and ridiculous, that it deſerves no ſerious Anſwer. Some latter *Roman Catholic* Writers, and namely, Mr. *Muratori* have boldly advanced, that the Promotion of a Woman to the Papal Chair is not recorded in the genuine Writers of *M. Polonus*. But as Cardinal *Bellarmin* after examining, with great care, ſeveral antient and authentic Manuſcripts, acknowledged, tho' much againſt his Will, that *Martinus Polonus* really wrote the Hiſtory of the Popeſs, we may look upon all the Arguments that are produced to the contrary as meers ſhifts and quibbles.

THE ſecond Argument, which the *Roman Catholic* Writers lay great ſtreſs on, is this; The Fathers of the Council of *Soiſſons*, ſay

they, having wrote to Pope *Leo* IV. for his Approbation; their Deputies found that he deceaſed before their Arrival, and returned the ſame Year from *Rome* to *France*, with the Subſcription of his Succeſſor Pope *Benedict* III. As Pope *Joan*, commonly called *John* VIII. is ſaid to have held the Papal Chair between *Leo* IV. and *Benedict* III. they conclude from the Acts of this Council, that *Benedict* III, ſucceeded *Leo* IV. and conſequently, that Lady *Joan* ought to be expunged out of the Catalogue of the Popes. When the Acts of this Council (which was the ſecond of *Soiſſons*) were firſt publiſhed, the *Proteſtant* Writers challenged the *Roman Catholics* to produce the antient Manuſcripts, from which they had been printed; and ſome of them even proteſted (perhaps too raſhly) that they were ready to give up the matter in debate, if what was advanced could be proved from Manuſcripts of uncontroverted Antiquity and Credit. We ſay, *perhaps too raſhly*; becauſe, however authentic the Manuſcripts might have been, they ought, before giving up the Queſtion, to have examined, and fixed the time of the Departure of the Council's Deputies, of their ſtay at *Rome*, and return to *Soiſſons*. But there was no occaſion of diſcuſſing theſe Points: for notwithſtanding all the *Proteſtants* could ſay, the *Roman Catholics* could never be induced to bring their Manuſcripts to light, or point out the Library where they were to be found. From whence it was concluded, that the Acts of that Council, as publiſhed by *Sirmond* and *Binius* in their Commentaries, were far from being genuine. For had the Manuſcripts, from which they copied the above-mentioned Account of the Council's

Coun il's Deputies Journey to *Rome*, and Return to *Soiſſons*, been authentic, they would infallibly have produced them, when challenged on terms ſo advantageous to their Cauſe. To this we may add the inextricable difficulties thoſe have thrown themſelves into, who make *Benedict* III. ſucceed, without any intermediate Pope, to *Leo* IV. They are forced to lengthen the Lives of the Popes, who preceded and followed our Popeſs, and to confound the whole Order of their Succeſſion. *Bellarmin* calculates very minutely the time of each Pontificate, except that of *Leo* IV. which is a plain proof, that he was at a loſs how to diſpoſe of the two Years, during which the Papal Chair was filled by *Joan.* In his Treatiſe of *Eccleſiaſtical Writers* he extends the Pontificate of *Nicholas* I. who ſucceeded *Benedict* III. to ten Years; but in his *Chronology* he reduces it to nine and a half. *Platina* computes only ſeven Years, nine Months, and thirteen Days. *Anaſtaſius*, according to Mr. *Muratori*'s Edition, gives him nine Years, two Months, and twenty Days. Neither do they agree among themſelves, with reſpect to the number of their *Johns*. *Baronius*, *Bellarmin*, *Onuphrius*, &c. count only twenty three Popes who bore that Name; whereas *Platina*, and *Bartholomew Caranza*, Archbiſhop of *Toledo*, in his *Abridgement of the Councils*, reckon four and twenty Popes of that Name. Such are the Variations and Contradictions that have been introduced into the Hiſtory of the Popes, by thoſe, who were reſolved, at all adventures, to bereave our Female Pope of her Triple Crown, which ſhe was ſurely as worthy of, as moſt of the profligate Fellows that have wore it.

BUT the finding out of what gave birth to this pretended Fable is, what moſt of all puzzles the Defenders of the Papal Dignity. *Baronius* finds out a Patriarcheſs placed on the See of *Conſtantinople*, which ſtrange Adventure gave riſe, in his Opinion, to the Story of a Popeſs raiſed to the See of *Rome*. One might anſwer *Baronius*; that if a Woman was really choſen for Patriarch of *Conſtantinople* and all the *Eaſt*, it was not impoſſible for another Woman to be choſen Patriarch of *Rome* and all the *Weſt*. Others tell us, that their Pope *John* XII. had a Miſtreſs, named *Ann*, or *Joan*, or *Matilda*, or *Olimpia*, who had a great Aſcendant over him; whence, becauſe he let himſelf be governed by her, he was nick-named Pope *Joan*. Had all the Popes, who kept Miſtreſſes, or were governed by them, been deemed Females, we ſhould have but very few Males among them. Pope *John* was not ſurely more ruled by his Concubine, than in latter Ages *Paul* III. by his pretty Daughter *Madonna Coſtanza*, who was to him what the famous Donna *Lucrezia* is ſaid to have been to Pope *Alexander* VI. in the following Epitaph.

Conditur hoc tumulo Lucretia nomine; ſed re
Thais Pontificis, filia, ſponſa, nurus.

THE third Argument ſome *Roman Catholic* Writers greatly inſiſt upon, is drawn from the improbability, and almoſt, ſay they, impoſſibility, of ſuch an event. For what is more improbable, than that a young Woman ſhould be advanced to a Pontificate? Tho' we ſhould allow it to be improbable, we ought not from thence to infer that it is falſe: for how many things

things highly improbable are at the ſame time undoubtedly true? Beſides, we ſhall find nothing ſo very improbable in the Caſe, if we ſuppoſe, as we ought to do, that ſhe diſguiſed herſelf ſo well, that no one could doubt of her being a Man. How many inſtances of this nature have all Ages produced? We read of Prieſts, Monks, Doctors, Captains, and Soldiers, all Females, who were taken for Men. Beſides, the Hiſtory of the Patriarcheſs of *Conſtantinople* is not ſo improbable, as not to be believed by thoſe very Writers, who find ſuch improbabilities and impoſſibilities in the Hiſtory of our Popeſs. If a Woman could diſguiſe her Sex ſo artfully, as to be raiſed to the Patriarchal See of *Conſtantinople*; why could not another Woman by the ſame means be placed on the Patriarchal See of *Rome?* Some odd and intricate Circumſtances, which give a certain air of improbability to a Fact, do not therefore render it incredible, eſpecially when it is atteſted by unexceptionable Witneſſes. Now the Hiſtory of the She-Pontiff is atteſted by a great many Witneſſes of unqueſtioned Credit, who flouriſhed long before the Reformation, were all of the *Roman* Religion, moſt part of them Clergymen, and even ſome canonized Saints. Is it not highly improbable, nay, altogether impoſſible, that Men of that Character ſhould have forged ſuch a Story, ſo prejudicial to their own Intereſt? Had they forged it, is it likely they would have been allowed to divulge it in their Writings, at a time when the Papal Tyranny prevailed to ſuch a degree all over *Europe?* It is far leſs improbable, that there was a Female Pontiff, than that her Story ſhould have been invented

by the *Roman Catholics* themſelves, divulged in their Books with impunity, and received, as matter of Fact, and without contradiction, during the ſpace of five hundred Years. So that after all, ſuch as deny there ever was a She-Pope, believe things far more improbable, than thoſe who admit the truth of that Hiſtory. *Ptolomæus Lucenſis* lays great ſtreſs on ſome antient Manuſcripts of *Anaſtaſius*, *Martinus Polonus*, *Marianus Scotus*, *Sigebert*, &c. in which this Story is not to be found. But it is plain, they have been corrupted. Neither ought that to ſeem ſtrange, ſince the Holy Scripture itſelf has undergone the ſame fate; and ſeveral important Paſſages are to be found in ſome Copies very different from what they are in others. The Knavery of the Prieſts has corrupted all ſorts of Books, by retrenching, adding, or altering ſome thing or other. We ſhall cloſe this Subject with a *French* Epigram, aſcribed to one *Joannes Pannonius*, wherein he gives the reaſon, why the famous *Groping Chair* is now no more in uſe.

Nul ne pouvoit jouïr des ſainctes clefs de Romme
Sans monſtrer qu'il avoit les marques de vray homme:
D'où vient donc qu'à preſent ceſte preuve eſt ceſſée
Et qu'on n' ha plus beſoin de la chaire percée?
C'eſt pource que ceux-là qui ores les clefs ont,
Par les enfans qu'ils font, monſtrent bien ce qu'ils ſont.

Which we find thus tranſlated by an obſcure Poet of our own Nation.

Whilom

Whilom none mought the Keys of Rome *poſſeſs;*
Till he the marks had ſhewn of Manfulneſs.
Whence then I pray 's that Scrutiny no more,
And that the Groping Chair's *thrown out of Door?*
Why troth, Thoſe now, who thoſe ſame Keys do bear,
By th' younglings they beget, ſhew plainly what
they are.

IN the Lives of the Popes, which take up is whole Volume, the Reader will find moſt rt of the remarkable Events of thoſe Times, ſcribed with great minuteneſs. The Life of pe *Celeſtin* V. is done in Verſe (and indeed ry elegantly, conſidering the Ignorance of oſe times) by a Cardinal, who ſtiles himſelf, *cobus Cardinalis S. Georgii ad Velum Auræum, evus & in Papatu familiaris.*

ARTICLE X.

The Preſent State of LEARNING.

LEIPSICK.

MR. *Chriſtian Gotthold. Williſch*, late Rector of *Annaberg*, and now Miniſter at *Frey-g*, has publiſhed here, *Arcana Bibliothecæ næbergenſis, in partes tres diviſa, Epiſto-* LXXII *ſummorum quorundam Principum, riſſimorumque ſeculi* XVI & XVII *Virorum dum editas, nec non Annalium Typograph. ue ad annum M. D. Specimen complexa.* 8vo.

Mr. *Geſner* has put out a ſecond Part of Obſervations upon the *Philopatris* of *Lu-: Joh. Matthiæ Geſneri Diſputatio Academica*

mica de Philopatride, Dialogo Lucianeo. In 8vo. The firſt Part was printed at *Iena*, in the Year 1715.

The following Book is written originally in *French*, by Mr. *John Gottlieb Uhlich*, a *Saxon* Advocate: *Les Droits des Ambaſſadeurs & des autres Miniſtres publics les plus éminens, avec un Tableau qui repreſente les Miniſtres négocians à pluſieurs Cours de l'Europe dans les années* 1730 *& 1731.* In 4to.

Elementa Juris Canonici & Proteſtantium Eccleſiaſtici, commoda Auditoribus Methodo adornata à Jo. Georg. Pertſch Juris-conſulto. In 8vo.

They have printed here a curious Diſſertation concerning the high Office of Cup-bearer belonging to the King of *Bohemia* as one of the Electors of the *Roman* Empire. *De Origine & Progreſſu Archipincernatus Bohemici in ſacro Romano Imperio, ac ſummis inde derivandis Juribus, Diſquiſitio Hiſtorica. Adjecta ſunt in fine Diplomata Rudolphina huc pertinentia.* In 8vo.

Conr. Sam. Schurtzfleiſchii Hiſtoria Civilis, Sacra, atque Literaria Sæculi decimi ſexti, in Annales digeſta, & nunc è MS. eruta. In 8vo.

Chreſtomathia Græca, ſive Loci illuſtres ex optimis Scriptoribus delecti, quam potuit emendate editi, Notulis brevibus, & Indice copioſo illuſtrati à Jo. Matthia Geſnero. Obiter Demoſthenis encomium Lucinaneum tranſpoſita una pagina integritati reſtituitur. In 8vo.

Syllepſilogia Hiſtorico-Medica, hoc eſt, Conceptionis Muliebris Conſideratio Phyſico-Medico-Forenſis, qua ejuſdem locus, organa, materiæ, modus in atretis ſeu imperforatis, item ſigna & impedimenta, deinde Didymotocia ſeu Gemellatio, ſuperfœtatio & embryotocia, & denique varii

de Graviditate vera, falsa, occulta & diuturna, nec non de Gravidarum privilegiis animique pathematis & impressione, raris & curiosis Observationibus traduntur à D. Martino Schurigio, Physico Dresdensi. In 4to.

M. Gottleb Frid. Gude V. D. M. Laubæ Lusatorum, & Soc. Scient. & Charit. Sax. Collegæ de Ecclesiæ Ephesinæ Statu imprimis ævo Apostolico, Commentatio Historico-Exegetico-Critica, una cum posteriorum vinculorum Pauli ejusque Martirii Vindiciis Cel. Wesselio, Theol. Batavo oppositis. Accedit Vita S. Pauli per Gensium Majorem olim descripta, propter raritatem nunc recusa.

WOLFENBUTTEL.

Mr. *Eckhard* has published *Henrici Leonis Auctoritas arca sacra in constituendis atque confirmandis Episcopis ex Historiæ Monumentis exhibita ac commonstrata à Tobia Eckhardo Ill. Hanedl. R.* In 4to.

Henricus Leo, Duke of *Saxony* and *Bavaria*, died in the Year 1195. *Mathilda* his second Wife, was Daughter to *Henry* II. King of *England.*

IENA.

Dr. *Wycherer* has asserted the eternal Divinity of our Saviour against Mr. *Whiston: Johan. Henderici Wycherer Theolog. D. & P. P. exord. Phil. Natural. Ordinarii Vindiciæ Æternæ Divinitatis Jesu Christi adversus Guilielmi Whiston Angli* Account of the Primitive Faith *de expositionem fidei duorum primorum à nato Christo seculorum, Exercitationibus Academicis nunc propositæ.* In 4to. To this Book he has prefixed a Dissertation, entitled, *de Arii Veræ Divinitatis Christi hostis Morte misera ex Antiquitatis*

quitatis Ecclesiasticæ Monumentis clarissimè ostensa, Prolusio, &c. In 4to.

D. Menonis Hannekenii Theologi olim Marpurgensis ac denique Lubecensis, Explicatio Epistolæ S. Pauli ad Ephesios, quam variis Observationibus illustravit & clarissimi viri Jo. Friderici Burgii logica ejusdem Epistolæ Analysi locupletavit Laurentius Reinhardus. Præfationem præmisit Jo. Reinhardus Rus, LL. OO. & sacr. in Acad. Ien. P. P. O. In 4to.

Burcardi Gotth. Struvii Schediasma de Partu supposito & custodia Fœminarum illustrium, variis argumentis atque exemplis illustratum. In 4to.

De Pauli in Urbem Romam ingressu Actorum XXVIII. 16. *descripto, Exercitatio Historico-Theologica varii generis Observationibus illustrata.* In 4to. Mr. *Arletius* is the Author of this Dissertation.

Christiani Sam. Ziegra Ampliss. Colleg. Phil. adjuncti Meritissimi, Dissertatio de Serpentibus ignitis, populo Israelitico in Deserto divinitus missis, ex Num. Cap. XXI. In 4to.

HALLE.

There is lately come out here *Joan. Petr. de Ludewig, Juris-consulti, Fridericianæ Cancellarii, Vita Justiniani atque Theodoræ, Augustorum, nec non Triboniani. Juris-prudentiæ Justinianeæ Proscenium. Fide coævorum, Latii & Græciæ, Scriptorum; numismatum, conciliorum, legum, litterarum, codicillorum, lapidum, picturarum, musivorum aliorumque monumentorum, ad Legum & Corporis Juris intelligendam Historiam, tùm ad novi Juris Architectorum Apologiam; dispulsis Autorum, in vario Scientiarum genere, erroribus & calumniis.* In 4to. Mr. *Ludewig* has illustrated that Work with several Medals

Medals neatly engraved, and a Map entitled *Orbis Juſtinianeus Seculi ſexti.*

HAMBURGH.

The *Life of Mr. Bayle*, by Mr. *Des Maizeaux* has been tranſlated into High-Dutch by Dr. *Kohl.* In 8vo.

BERNE.

The two following Books have been printed here: *Introduzzione alla Filoſofia Wolffiana, nella quale ſi diſcorre d'alcuni Principii di queſto ſiſtema di Filoſofia, da G. G. K.* in 8vo.

Controverſe Philoſophique qu'il y a eu entre M. le Baron de Leibnitz d'une part, & Meſſieurs Foucher, Bayle, Newton & Clarke de l'autre, ſur l'Harmonie préetablie qui ſe trouve entre l'Ame & le Corps: avec une Preface, où l'on prouve la verité de cette Harmonie. Par J. J. K. In 8vo.

GENEVA.

They have printed here, under the Name of *Amſterdam*, a Book intitled *Le Monde fou preferé au Monde ſage.* M. *de Muralt*, known by his *Letters upon the Engliſh and the French*, is thought to be Author of it. That Gentleman is given into a refined Devotion, which bears the Name of *Pietiſm*, and lives now in the Principality of *Neufchâtel*, with ſome other Perſons, who profeſs a ſingular Piety. They do not aſſiſt at the uſual religious Aſſemblies, but ſeparate themſelves from them, upon the account of the general Corruption of Mankind. They are Charitable, viſit the Sick, and behave themſelves in a very regular and edifying manner. Some of them pretend to be inſpired, but theſe are of the lower rank, and the Chiefs

amongſt them don't pretend to that divine favour, tho' they have a great regard for ſuch Inſpirations.

PARIS.

Father *Montfaucon* will ſoon publiſh the IV. Volume of his *Monumens de la Monarchie Françoiſe.*

Mr. *Silhouette* has put out a ſecond Edition of *Idée generale du Gouvernement & de la Morale des Chinois, tirée particulierement des Ouvrages de Confucius.* In 12mo. The firſt Edition was printed in 1729.

Les Privileges des Suiſſes, enſemble ceux accordés aux Villes Imperiales & Anſeatiques, & aux habitans de Geneve, reſidens en France. Avec un Traité Hiſtorique & Politique des Alliances entre la France & les treize Cantons, depuis Charles VIII. *juſqu'à preſent. Et des Obſervations ſur la Juſtice des Suiſſes fondées ſur les principes du Droit Public. Dedié à S. A. S. Monſeigneur le Duc du Maine. Par M. Vogel, Grand Juge des Gardes Suiſſes.* In 4to.

Lettre de M. de Sal--- Medecin, à M. l'Abbé de M. D. L. ou Diſſertation Critique ſur l'Apparition des Eſprits. In 12mo. pag. 57. The Author of that Pamphlet denies all ſorts of Apparitions.

LYONS.

They have printed here, under the Name of *Avignon*, a ſecond Edition of *Bibliotheque Janſénienne.* In 12mo. F. *Colonia*, a Jeſuit, is the Author of it. It gives an Account of the Books of the *Janſeniſts*; but that Account is very imperfect.

AVI

AVIGNON.

F. *Boyer* has publiſhed *Hiſtoire Generale de l'Egliſe Cathedrale de Vaiſon, avec une Chronologie de tous les Evêques qui l'ont gouvernée; & une Chorographie ou Deſcription en Vers Latins & François des Villes, Bourgs, Villages, Paroiſſes & Chapelles qui compoſent ce Dioceſe. Par le R. P. Louis Anſelme Boyer de Sainte Marthe de Taraſcon, Profeſſeur en Theologie de l'Ordre des FF. Prêcheurs de la Congregation du Très-Saint Sacrement*, 2 vol. in 4to. The *Chorography* or Deſcription of the Dioceſs of *Vaiſon* in Latin Verſe, was written by *Joſeph-Maria Suarez*, Biſhop of that Place, a very learned Man.

AMSTERDAM.

Wetſtein and *Smith* have printed a very curious Book, entitled *La Vie de Mahomet, traduite & compilée de l'Alcoran, des Traditions Authentiques de la Sonna, & des meilleurs Auteurs Arabes, par M. Jean Gagnier, Profeſſeur des Langues Orientales dans l'Univerſité d'Oxford*, 2 vol. in 12mo. The Preface contains ſeveral curious and learned Obſervations upon the *Life of Mahomet*, by Count *Boulainvilliers*.

They have likewiſe printed, *Entretien inſtructif d'un Pere avec ſon Fils, ſur les premiers Principes de la Religion & de la Morale; ou Catechiſme raiſonné, traduit de l'Anglois, par Mylord **** in 12mo.

LONDON.

Lately printed a new Edition of the *Marmora Oxonienſia*, which were publiſhed by Dr. *Prideaux* in the year 1676.

This

This Edition bears this Title, *Marmorum Arundellianorum, Seldenianorum, a liorumque Academiæ Oxonienſi donatorum, cu variis Commentariis & Indice, ſecunda Editi Londini Typis Gulielmi Bowyer.* 1732 Folio. B *Michael Mattaire.* All the Plates are grave afreſh; and two new ones added.

Beſides what Dr. *Prideaux*'s Edition contain there are added in this the Notes of the follow ing learned Men, *Jacob. Palmerius, Joan. Mar ſham, Thom. Reineſius, Edm. Chiſhull, Thom Smith, Rich. Bentley, Scipio Maffeus, Henr. Dod well.* As alſo a *Specimen Conjecturarum a Annotationum,* in which the Editor has bee aſſiſted by *three Copies* of Dr. *Prideaux*'s Edi tion, with *marginal Notes,* and by ſome othe Pieces not before printed.

The Work is concluded by a very large *I dex* of all the Words in the Marbles, and of a the Things mentioned in the foregoing Com ment. In which *Index* are interſpers'd a gre many Obſervations.

There are 300 Copies only printed, all large Paper. The whole contains 175 Sheet

THE following Extract of a Letter, whic we have received from M. *Argelati,* cannot b be acceptable to our Readers.

Extract of a Letter from Mr. Argelati, *dat* Milan November *the* 20*th* 1731.

I ſuppoſe your Medalliſts have not yet w examined my Edition of *Mezzobarba.* my Preface, I ſaid, that I was only giving numb

numberleſs Corrections, and the Additions contained in the MSS. communicated to me. The ſecond Volume which I am preparing without intermiſſion, will contain my own Additions, which will be much more conſiderable than thoſe of *Paris*. I am aſſiſted by ſix Gentlemen, who are travelling on purpoſe to view the moſt remarkable Cabinets of *Europe*.

The following Books have been juſt imported, and are ſold by NIC. PREVOST, Bookſeller in the *Strand*.

COmmentarii *Academiæ Scientiarum Petropolitanæ*. Tom. I. *ad annum* 1726. Tom. II. *ad annum* 1727. Petropoli, typis Academiæ 1728, & 1729, In 4to.

Plantarum minus cognitarum Centuria I. II. III. *complectentes Plantas circa Byzantium & in Oriente obſervatas per J. C. Buxbaum. Acad. Scient. Socium.* Petropoli ex Typographiæ Academiæ, 1728, 1729. In 4to.

Theophili Sigefridi Bayeri Regiomontani, Academici Petropolitani, Græcarum Romanarumque Antiquitatum Prof. Publ. Ord. Societ. Regiæ Berolin. Sodalis, Muſeum Sinicum in quo Sinicæ Linguæ & Litteraturæ ratio explicatur. Petropoli, ex Typographia Academiæ Imperatoriæ 1730. 2 vol. In 8vo.

Chriſtiani Wolfii Elementa Matheſeos Univerſæ. Tom. I. *qui Commentationem de Methodo Mathematica, Arithmeticam, Geometriam, Trigonometriam*

metriam planam, & Analyſin, tam Finitorum quam Infinitorum complectitur. Editio nova, priori multo auctior & correctior. Genevæ 1732. In 4to.

Il Decamerone di M. Giovanni Boccaccio nuovamente corretto & con diligentia ſtampato. M. D. XXVII. In 4to. This Edition lately printed in *Italy*, is perfectly agreeable to that of the Junti of 1527. It is beautifully printed, in *Italick*.

Le Ode di Anacreonte nuovamente da vari illuſtri Poeti nella Italiana favella tradotte, ed altre Rime publicate nell' occaſione delle feliciſſime nozze degli Ecc. Sig. C. D. Filippo Archinto, e Co. D. Giulia Borromea. Milano. 1731. In 4to.

Vita di Benvenuto Cellini Orefice e Scultore Fiorentino, da lui medeſimo ſcritta nella quale molte curioſe particolarità ſi toccano appartenenti alle Arti ed all' Iſtoria del ſuo tempo. Tratta da un' Ottimo Manoſcritto, e dedicata all' Eccell. di Mylord Riccardo Boyle, Conte di Burlington. In Colonia 1731. In 4to. This Book is printed at *Rome*, but as the Author, who lived under the Pontificate of *Clement* VII. and *Paul* III. relates ſeveral ſecret Tranſactions of that time, they ſuppoſed it to be printed at *Cologn*.

Mythologie ou l'Hiſtorie des Dieux, des Demi-Dieux, & des plus illuſtres Heros de l'Antiquité Payenne. Contenant l'Explication de la Fable & de la Metamorphoſe ; où l'on fait voir, que le Culte, les Myſteres, les Sacrifices, & les autres Ceremonies du Paganiſme ne ſont que des Copies imparfaites de l'Hiſtoire Sainte. Avec la Relation de la Deſtruction de Troye, par Dares Phrygien, nouvellement traduite en François ſur la Traduction Latine de Corn. Nepos par Mr. Dupuy. A Paris 1731. 2 vol. 12mo.

Oeuvres

Oeuvres de Monſieur Riviere du Freny : contenant ſes Comedies ; les Amuſemens ſerieux & comiques ; le Puits de la Verité, Hiſtoire Gauloiſe ; le Parallele d'Homere & de Rabelais ; ſes Nouvelles Hiſtoriques ; ſes Poeſies diverſes, ſur Chanſons, &c. A Paris 1731. 6 vol. In 12mo.

Traité de la Verité de la Religion Chretienne. Tiré du Latin de Mr. J. Alphonſe Turretin. Section III. De la Verité de la Religion Judaïque. A Geneve 1731. In 8vo.

Oeuvres diverſes de Mr. le Baron de Walef, Auteur des Titans ; contenant ſes Odes ſur les Affaires du tems, avec une Deſcription en Abregé de la Hollande ; des Reflexions nouvelles ſur l'Iliade d'Homere, & la Tragedie d'Electre ; le Siecle de Louis le Grand, & Themire ou l'Actrice nouvelle ſur le Theatre d'Athenes ; les Ruës de Madrid, l'Hiſtoire de la Porcelaine, & le Combat des Echaſſes : avec pluſieurs Satires & autres Pieces. A Liege, 1731. 5 vol. In 8vo.

Elementa Chimiæ, quæ anniverſario labore dacuit in publicis, privatiſque Scholis, Hermannus Boerhave. Lugduni Batavorum 1732. In 4to. 2 vol.

Anacreontis Teii Odæ & Fragmenta, Græcè & Latinè : cum Notis Joannis Cornelii de Pauw. Trajecti ad Rhenum 1732. In 4to.

Jo. Frid. Cottæ Commentatio Hiſtorico-Theologica de fallibili Pontificis Romani Auctoritate ex Actis Concilii Conſtantienſis maximam partem deducta, atque Viro Clariſſimo Matth. Petitdidiero Theologo Gallo oppoſita. Lugduni Batavorum 1732. In 12mo.

Le Zodiaque de la Vie, ou Preceptes pour diriger la Conduite & les Mœurs des hommes.

Traduit du Latin de Marcel Palingene par Mr. de la Monnerie. A la Haye 1731. In 12mo.

Dictionaire de la Langue Françoiſe ancienne & Moderne de Pierre Richelet; augmenté de pluſieurs Additions d'Hiſtoire, de Grammaire, de Critique, de Juris-prudence, & d'une liſte des Auteurs & des Livres citez dans ce Dictionaire. Nouvelle Edition augmentée d'un grand nombre d'Articles. A Amſterdam 1732. In 4to. 2 vol.

Poëſies de Monſieur l'Abbe de Chaulieu, & de Monſieur le Marquis de la Fare. Nouvelle Edition corrigée & conſiderablement augmentée. A la Haye 1731. In 12mo.

Recueil des Lettres & Memoires écrits par M. l'Abbé de Montgon, contenant les Negociations dont il a été chargé. 1731. In 12mo.

Voyages en Anglois & en François d'A. de la Motraye en diverſes Provinces & Places de la Pruſſe Ducale & Royal, de la Ruſſie, de la Pologne, &c. Contenant un Traité de divers Ordres de Chevalerïe, &c. des Remarques Geographiques, Topographiques, Hiſtoriques & Politiques, ſur ces Provinces, &c. A la Haye 1732. In Folio.

CATA-

Des Livres nouveaux que NICOLAS PREVOST *& Comp. Libraires vis-à-vis* Southampton-Street *in the* Strand, *ont reçû des Pays Etrangers*, &c.

PAUSANIAS *ou Voyage Hiſtorique de la Greece, traduit en François, avec des Remarques. Par Mr. L'Abbé* GEDOYN, 2 vol. 4to. fig. *à Paris* 1731.

Tentamina Experimentorum naturalium captorum in Academia del Cimento ſub Auſpiciis S. P. Leopoldi M. Etruriæ Ducis, & ab ejus Academiæ Secretario conſcriptorum, ex Italico in Latinum Sermonem converſa; quibus commentarios, nova experimenta, & Orationem de Methodo inſtituendi experimenta Phyſica addidit Petrus van Muſſchenbroek, 4to. fig. *Lugd. Bat.* 1731.

Hiſtoire de l'Iſle Eſpagnole, ou de S. Domingue, ecrite particulierement ſur des Memoires Manuſcrits du P. Jean Baptiſte le PERS, *Jeſuite, & ſur les Pieces Originales, qui ſe conſervent au depôt de la Marine. Par le P. Pierre-Francois-Xavier de* CHARLEVOIX, 2 vol. 4to. fig. *à Paris* 1730.

Nova Plantarum genera juxta Tournefortii Methodum diſpoſita quibus Plantæ MDCCCC. recenſentur, ſcilicet fere MCCCC. nondum obſervatæ, reliquæ ſuis ſedibus reſtitutæ; quarum vero figuram exhiberè viſum fuit, eæ ad DL. æneis Tabulis CVIII. graphice expreſſæ ſunt; Adnotationibus, atque Obſervationibus, præcipue Fungorum, Mucorum, aſſumque Plantarum Stationem, Ortum, & Incrementum ſpectantibus, interdum adjectis. Regiæ Celſitudini Joannis Gaſtonis M. Etruriæ Ducis. Autore Petro Antonio Michelio Flor. Folio. *Florentiæ* 1729.

Vita & Res Geſtæ Sultani, Almalichi Alnāſiri, Saladini, Jobi Modaffiri Joſephi F. Jobi, F. Sjadſi, auctore Bohadino F. Sjeddadi, nec non Excerpta ex Hiſtoria Univerſali Abulfedæ, eaſdem Res geſtas, reliquamque Hiſtoriam Temporis, compendioſe exhibentia. Itemque ſpecimen ex Hiſtoria majore Saladini, Grandiore Cothurno conſcripta ab Amadodino Iſpahanenſi: ex MSS. Arabicis Academiæ Lugduno-Batavæ edidit ac Latino vertit *Albertus* SCHULTENS. Accedit Index Commentariuſque Geographicus ex MSS. ejuſdem Bibliothecæ contextus. Folio. *Lugd. Bat.* 1732.

Sermons ſur divers Sujets par Meſſire Antoine Anſelme, *Predicateur ordinaire du Roy, de l'Academie Royale des Belles Lettres.* 6 vol. 12mo. à Paris 1731.

Sermons du Pere Hubert, *Pretre de l'Oratoire*, 5 vol. 12mo. Paris 1725.

Elemens Hiſtoriques ou Methode courte & facile pour apprendre l'Hiſtorie aux Enfans, par Mr. Drouet *de* Maupertuy. 1 vol. 12mo. à Paris 1730.

Hiſtoire

Hiſtoire du Theatre Italien, depuis la Decadence de la Comedie Latine; avec des Extraits, & Examens Critiques de pluſieurs Tragedies, & Comedies Italiennes, auxquels on a joint une Explication des figures, avec une Lettre de M. Rouſſeau, & la Reponſe de l'Auteur. Par Louis Ricoboni, dit Lelio. Tom. II. 8vo. à Paris 1731.

Abregé Chronologique des principaux Evenemens qui ont precedé la Conſtitution Unigenitus, & qui l'ont ſuivie; où l'on montre en peu de mots la Naiſſance, & le Progrès des erreurs qui l'ont enfantée, avec les 101 *Propoſitions du Pere Queſnel miſes en Parallele avec l'Ecriture & la Tradition.* 12mo. à Nancy 1731.

Chriſt. Auguſti Salig de Diptychis Veterum, tam profanis, quam ſacris, Liber Singularis; Variis, ex omni Antiquitate, præſertim Eccleſiaſtica, de Oblationibus, Martyribus, Martyrologiis, Kalendariis, Litaniis, Necrologiis, de Origine Miſſæ & Invocationis Sanctorum, Obſervationibus illuſtratus: Scriptus ex Bibliotheca Wolferbytana. 4to. *Halæ Magd.* 1731.

Coſmologia Generalis, Methodo ſcientifica pertractata, qua ad Solidam, inprimis Dei atque Naturæ, cognitionem Via ſternitur. Autore Chriſtiano Wolfio. 4to. *Francofurti & Lipſiæ* 1731.

Auguſta Concilii Nicæni II. Cenſura, hoc eſt Caroli M. de impio Imaginum cultu Lib. IV. ad primam Editionem recudi eos curavit ac ſubinde partim emendavit, partim illuſtravit præmiſſis & ſuæ, & primi editoris præfationibus, itemque Anonymi cujuſdam Diſſertatione critica Chriſtoph. Aug. Heumanus, 8vo. *Han.* 1731.

Les principes de la Nature, ou de la Generation des choſes, par M. Colonne, 12mo. à Paris 1731.

La Catanoiſe, ou Hiſtoire ſecrete des Mouvements arrivez au Royaume de Naples, ſous la Reine Jeanne I. 12mo. à Paris 1731.

Les Avantures de Baron de Foeneſte, par Theodore-Agripa d'Aubigné. Nouvelle Edition augmentée de pluſieurs Remarques Hiſtoriques, de l'Hiſtoire Secrete de l'Auteur, ecrite par lui même, & de la Bibliotheque de Maître Guillaume, enrichie de Notes par (M. le Duchat) 2 vol. *Amſterdam* 1731.

Introduction generale a l'Etude des Sciences & des Belles Lettres, en faveur des perſonnes qui ne ſavent que le François. 8vo. *à la Haye* 1731.

Rerum Italicarum Scriptores ab Anno Æræ Chriſtianæ 500 ad 1500. quorum potiſſima Pars nunc primum in Lucem prodit ex Ambroſianæ, Eſtenſis, aliarumque inſignium Bibliothecarum Codicibus, Ludovicus Antonius Muratorius, &c. collegit, ordinavit, &c. Fol. Tom. XVII. which makes the XIXth Volume.

HISTORIA LITTERARIA:

OR, AN

EXACT AND EARLY ACCOUNT

OF THE MOST

VALUABLE BOOKS

Publiſhed in the ſeveral Parts of EUROPE.

Floriferis ut apes in ſaltibus omnia libant,
Omnia nos itidem.——————Lucret.

NUMBER XV.

Being the Third of VOL. III.

LONDON:
Printed for N. PREVOST, over-againſt *Southampton-ſtreet*, in the *Strand*; and E. SYMON, in *Cornhill*.
M.DCC.XXXII.
(Price One Shilling.)

A TABLE of the ARTICLES for N°. XV. Vol. III. 1731.

Art. XI. *THE Life and Actions of* Soltân Al-Malec Al-Nâfer Salâh'addin Modhaffer Yûſof *the Son of* Ayûb *the Son of* Shâd; *by* Bahâo'ddin *the Son of* Shedâd, *&c.* Page 215

Art. XII. *Elements of Chemiſtry as taught, both in public and private Lectures, by* Herm. Boerhaave. 245

Art. XIII. *The Lives of the Emperor* Juſtinian, *the Empreſs* Theodora, *and* Tribonianus. *By* John Peter Ludewig. 264

Art. XIV. *The Hiſtory of the Iſland of* Hiſpaniola, *or of* San Domingo. *By Father* Peter-Francis-Xavier de Charlevoix. 286

Art. XV. *Preſent State of Learning.* 297

Meſſina. *ibid.*

Rome. 298

Milan. *ibid.*

Florence. 300

Padoua. 301

Venice. *ibid.*

Lucca. 302

Leipſick. 303

Nuremberg. *ibid.*

Iena. 304

Hamburgh. *ibid.*

Bourdeaux. 305

Paris. *ibid.*

Montpellier. 309

Dijon. 310

Rouen. *ibid.*

Amſterdam. *ibid.*

Faneker. 311

Hague. *ibid.*

London. *ibid.*

HISTORIA LITTERARIA.

ARTICLE XI.

Vita & Res geſtæ *Sultani Almalichi Alnaſeri Saladini Abi Modaffiri Joſephi F. Jobi, F. Sjadſi,* autore *Bohadino F. Sjeddadi,* &c.

That is,

The Life and Actions of Soltân Al-Malec Al-Nâſer Salâh'addîn Modhaffer Yûſof *the Son of* Ayûb *the Son of* Shâd; by Bahâo'ddin *the Son of* Shedâd, *&c.*

Being a Continuation of Art. V. of Numb. XIV.

WE left the *Soltân* in a Sea of Grief for the loſs of *Ptolemais*, from whence our Hiſtorian did his beſt to recover him, by remonſtrating the Vanity of grieving for what he could not recal; and by ſetting forth the neceſſity of returning to himſelf, that the Enemy might not take the advantage of his Inactivity to his farther detriment. He entreated him to think of *Jeruſalem*, and of ſecuring the maritime Country, and of releaſing thoſe whom the Enemy now held in Captivity. A Council was called, wherein it was reſol-

reſolved, That it was to no purpoſe any longer to keep the *Franks* confined, ſince the City of *Ptolemais* was fallen into their hands. The *Soltân* therefore commanded the Baggage to march off with the groſs of the Army, while he himſelf with a choice Body of light Horſe kept his ground, to watch the Enemy's Motions, and to mark what they would do with the captive Garriſon; flattering himſelf at the ſame time, that the *Franks*, puffed up by their good Fortune, might be tempted to make a Sally upon him, and thereby give him an opportunity of taking ſome revenge on them. But nothing of this happened; the *Franks*, regardleſs of him, minded nothing but the City they had got.

AFTER a ſmart skirmiſh which ſoon enſued, each ſide bethought them of the execution of the Treaty which had been agreed on at the Surrender of *Ptolemais*; and Meſſengers went from ſide to ſide to examine into and ſettle Matters purſuant thereto. And particularly, a *Maronite* and two belonging to the King of *England*, came to the *Soltân*'s Camp, and having produced two exact Liſts of their Captives, demanded a ſight of the true Croſs, that they might know whether it was there, or at *Baghdad*. It was accordingly produced, and they adored it, proſtrating themſelves with their Faces in the Duſt, and behaving with extraordinary and boundleſs Devotion towards it. They ſignified, That their Kings allowed the *Soltân* three Months for the execution of the Treaty, the Conditions whereof, were to be fulfilled at three different Periods, upon three monthly Days. Accordingly, Preparations were made for the firſt delivery,

livery, and all was ſoon ready, except ſome Nobles, whoſe Names were given in, but could not readily be found; which took up ſome time.

WHEN the firſt Term or Period was expired, a diſpute aroſe. The *Soltân* would make no delivery till the *Franks* had releaſed their Priſoners, and accepted his Security for the two remaining Payments; or elſe given him Security to make good what they received of him, 'till they had diſcharged their Priſoners. The *Franks*, we are told, were ſo unreaſonable as to agree to neither; but inſiſted, that the *Soltân* ſhould make his firſt Payment, and truſt wholly to their Honour; which upon this occaſion would not paſs current with him. He had no Opinion of their ſincerity, and would not truſt them ſo far; but by ſticking out, he brought a great calamity upon the Captives he wanted to releaſe.

FOR the King of *England* (upon whom our Hiſtorian here beſtows the Epithet of *accurſed*) obſerving that the *Soltân* refuſed to deliver the Money, Captives and Croſs, which were to make up his firſt Payment, reſolved to be even with him. Here *Bahâo'ddin* takes occaſion to blacken our firſt *Richard*. He pretends, that the Beſieged were promiſed their Lives, at leaſt, even if the *Soltân* ſhould not think good to anſwer their Stipulations. But this *accurſed Man* (ſays he) broke his Faith, and perpetrated that which his Heart had determined, even tho' he had received the *Soltân*'s Payment, as was owned by thoſe even of his own Religion. He drew out three thouſand of the obſcureſt and leaſt uſeful of the Captives, who being all chained together,

he miſerably ſlaughtered in one place. Our Hiſtorian afterwards tells us, it was given out, that this horrid Butchery was done by way of Retaliation; or becauſe the King of *England* reſolving to march for *Aſcalon*, thought it unſafe to leave ſuch numbers of *Moſlems* in the City behind him. The *Soltân*'s People beheld this Slaughter, but could not diſtinctly perceive what was going forwards; they could only report, that the Enemy was in motion, which gave an Alarm, and brought on a warm diſpute, wherein both ſides ſuffered a great loſs of Blood: But with the firſt Light of the next Morning the *Moſlems* ſaw what had been tranſacted the Afternoon before; and mourned the Fate of their three thouſand Martyrs, as they called them.

THE Fortifications of *Ptolemais* were throughly repaired, and the King of *England* marched away for *Aſcalon*; leaving a ſtrong Garriſon behind him. He was encouraged to this Expedition, by information he had from two *Scenite Arabs*, who reported the *Soltân*'s Forces to be inconſiderable; but being convinced of quite the reverſe, by frequent inſtances in his march, he ordered the two *Arabs* to be put to death as Traitors.

THIS march was truly a very troubleſom one to *Richard*, and no General could do more than the *Soltân* did to prevent it; and had not a very exact Diſcipline been obſerved in the *Chriſtian* Army, and had they not been armed, at all points, in a very extraordinary manner, it had been impoſſible for them to proceed at all.

AT laſt, tired out, they ſent Embaſſadors to expoſtulate with the *Soltân*. "That the "War

" War was ſpun out to an unreaſonable " length, that the braveſt of each ſide were " continually falling; that they were come " only to aſſiſt the *Franks* of *Jeruſalem*; " that it would be but juſt and prudent in the " *Soltân* to make Peace with them, that the " Armies might return each to their home." Thus it was expoſtulated with *Al-Malec Al-Adel* the *Soltân*'s Brother, who went to hear what the Ambaſſadors had to ſay.

THE *Soltân* was not fond of hearkning to this, knowing the *Turkmans* to be on the point of joining him. However, it was ſo ordered, that the King of *England* and *Al-Malec Al-Adel* met to diſcourſe this matter over, each of them proudly and potently guarded. The Converſation was ſo managed, that the King of *England* was the firſt that made mention of Peace. To which *Al-Adel* returned, " That a bare mention of Peace was nothing, " that he ſhould be glad to know the Condi- " tions expected, that he might be able to " act as a Mediator with the *Soltân* towards " bringing it to a Concluſion." The King of *England* then ſaid, that, in a word, their demand was *a general Reſtitution of all*, and that the *Soltân* ſhould march home with all his Army. This was rejected by *Al-Adel*, with great ſcorn, and high words aroſe, and they parted.

THE *Soltân* upon this reſolved to come to action with the *Franks*; and the Battle of *Arſûf*, as our Hiſtorian calls it, enſued; wherein he received a total overthrow, highly to his mortification, nor had he ever ſeen ſo black a day before. This, and the loſs of *Ptolemais* ſo little a time before, made him determine,

to be before-hand with the *Franks*, by demoliſhing the City of *Aſcalon*, whither they were now bending their march; that it might prove of no uſe to them towards the recovery of *Jeruſalem*, or enable them to obſtruct the Communication with *Egypt*. Upon theſe Conſiderations, therefore he ordered it to be demoliſhed, to his infinite regret, it being a lovely Place, and very ſtrong; and demoliſhed it was, with the utmoſt precipitation, amidſt the general confuſion and outcries of the Inhabitants, who lamented, that they ſhould be driven to ſo ſore a neceſſity. The Work was hurried on the more, that it might not be interrupted by the *Franks*; from whom, in the midſt of it, a Propoſal of Peace came; but no leſs than the whole Kingdom of *Jeruſalem* was demanded. The *Soltân* was glad to underſtand they were grown ſick of the War, and ordered ſome ſhew of Compliance to be made; but finding that the demolition went on heavily, and that he was unable to remove what was treaſured up in the Place, he ſet fire thereto, to the unſpeakable loſs of Proviſions, Stores, Houſhold Furniture, *&c.* But the Fortifications and Towers were ſo ſolidly built, that it proved a Work of great difficulty to make an end of the Deſtruction that was begun; while *Al-Malec Al-Adel* kept the Enemy from ſuſpecting what was going forward, by amuſing them with a talk of Peace.

A few days afterwards, the *Soltân* viſited *Lydda* and *Ramlah*; and obſerving the Church of the former, and the Caſtle of the latter, to be firm Buildings, he levelled them both with the ground. While this Work was in hand, he went privately to *Jeruſalem* to take a Survey of

of that Holy City; and before he departed thence, which was in two or three days, he ſaw every thing put into good order, and duly provided.

ABOUT this time, the Marquiſs of *Tyre* offered to make a ſeparate Peace with the *Soltân*, on condition *Sidon* and *Berytus* were put into his hands; in return for which, he engaged to break with his Brethren in Faith, and to reduce *Ptolemais* to his Obedience again. The *Soltân* wanted ſome Earneſt of his Sincerity; and the King of *England* underſtanding the Motion, marched back to *Ptolemais*, to fruſtrate the Marquiſs's Project, and bring him to a better Mind.

THE Enemy, therefore, being retired to that diſtance, the *Soltân* thought he might ſafely ſend his Bother to *Jeruſalem* to direct Affairs there; from whence he in a few days returned again to the Army.

WE cannot paſs over unobſerved, that, here, we are told, the *Soltân* had liſted a regular Band of *Arabian Banditti*, to be continually pilfering and ſtealing what they could from the *Franks*, whether Money, Horſes, or even living Perſons. They were uſed to ſurprize them in their Sleep, and wake them with a drawn Dagger at their Throats, and commanding them Silence upon pain of Death, took them out of their Tents, and carried them off Priſoners; and many that attempted to cry out, paid for it with their Lives.

UPON the 26th of this ſame Month, the King of *England* deſired *Al-Malec Al-Adel* would ſend an Ambaſſador to him; and what the King had to ſay amounted to this, as it was communicated to the *Soltân*: *The* Moſlems

and the Franks *both periſh; their Countries are deſolated, and their Wealth and Strength are unmeaſurably conſumed. We have both done our Duty in this Conteſt and Holy War. Nothing remains to be diſputed but the Holy City, the Croſs, and our Boundaries. As for the Holy City, which is the very Source of our Religion, we cannot forgo our Claim to that, tho' we were all to die in the Proſecution thereof. As for the Country, reſtore to us, all on this ſide* Jordan. *And as for the Croſs, which, in your eſteem, is of no manner of Value, but with us of the higheſt Veneration, the* Soltân *ſhall give us that; that ſo, concluding a Peace, we may reſt from our Labour.*

THE *Soltân* called a Council to deliberate upon this, and the following Anſwer was returned. *The Holy City is of the ſame concern to us, as to you; nay, of greater and more noble concern; for thence did our Prophet take his* Night-Journey *to Heaven, and there are the Angels wont to hold their ſolemn Aſſemblies. Do not therefore ſo much as let it enter into your thoughts that we will abandon it. We cannot be ſo careleſs or neglectful of our own Concerns, or anſwer it to the reſt of our Faith. As for the Countries, they originally and of right belong to us, which you ſubdued to your ſelves, taking advantage of the weakneſs of the* Moſlems *in thoſe days. Laſtly, The Croſs is a ſcandal with us, and a great diſhonour of the Deity, of which it becomes us to be mindful; unleſs the delivery of it may in a very remarkable degree redound to the Advantage of* Iſlamiſm.

THREE days after this, *Al-Malec Al-Adel* called our Hiſtorian and four others of chief note, and gave them the following Meſſage to the *Soltân*. *The King of* England *deſires that* Al-Malec Al-Adel *may take his Siſter in Marriage;*

riage; *and, to confirm the Peace upon a ſolid Foundation, that ſhe may reſide at* Jeruſalem; nd *receiving, as a Dowry from her Brother, all hat is his between* Ptolemais *and* Aſcalon, *with ther Gifts, ſhe and her Husband may reign ointly at* Jeruſalem, *as King and Queen of* Paeſtine; *and the ſaid Kingdom to be added to the eſt of* Al-Adel's *Lands and Provinces. That on he other hand, the* Soltân *ſhould deliver up to im,* [the King of *England*] *the true Croſs, and ave the Knights Templars and Hoſpitalers in he quiet Poſſeſſion of their Lands and Caſtles. hat there ſhould be a general Releaſe of Priſoers on each ſide. That the Peace being thus ſetled on a laſting Baſis, the King of* England *would roſs the Seas home again.*

Al-Malec Al-Adel was very fond of this roject, and he choſe ſuch a Number of Amaſſadors, of which our Hiſtorian was the hief, to ſerve as ſo many Witneſſes, that the ltân either approved of the Plan, or rejected Peace offered upon ſuch honourable and adntageous Conditions. The *Soltân*, without ſitation declared his Aſſent, being perſuaded, ſeems, that the King would never ratify Peace upon ſuch terms, and that the whole s a colluſion.

AN Ambaſſador was ſent to the King of *ngland*, to acquaint him, that the *Soltân* came o his Meaſures; but when he arrived, he s told, there was a diſappointment; that the ng's Siſter was highly offended at the Match, d had vowed by all that was good and ſacred, er to admit a *Moſlem* to her Embraces; and t thereupon the King had promiſed her to bring *Adel* over to the *Chriſtian* Faith. And thus

was

was the great Buſineſs of Peace ſuſpended for the preſent.

In conſequence of this diſappointment, the War took its old courſe, and the Sword on each ſide was unſheathed again. A few days afterwards, the Marquiſs of *Tyre* made a renewal of his offer to break with the *Franks*, by his Ambaſſador, ſent for that purpoſe. His Anger proceeded from the diſſatisfaction of the other *Chriſtian* Princes with his Marriage, ſays our Author, deeming it repugnant to their Laws and Ordinances. The *Soltân* lent an attentive ear to the purport of this Embaſſy, glad to hear of the diſſenſion ariſen among the adverſe Powers; and ordered this Ambaſſador to be complimented with all the Honours ſhewn to thoſe of the moſt conſiderable Princes.

We muſt not inſiſt much on the Occurrences of the War, which henceforward languiſhes very conſiderably, and ſhall only purſue the Negotiations towards a Peace, that we may not ſwell out this Article to an immoderate bulk, or have occaſion to continue it in the following Number.

In three or four Days after the *Tyrian* Ambaſſador's arrival in the *Soltân*'s Quarters, *Al-Malec Al-Adel* and the King of *England* had a meeting, wherein great kindneſs and complaiſance were ſhewn on both ſides; and they parted as if the firmeſt Friendſhip had taken root between them. The King took this opportunity of deſiring a Conference with the *Soltân* himſelf, from whom he received much ſuch an Anſwer as formerly, *viz.* "That it would "not look well for them to war upon each "other after a Conference; but that Affairs "being duly ſettled, it would be highly be-

"coming

coming. That it could not ſuit with their Dignity to confer together, but upon a matter of the higheſt moment. That neither underſtood the other's Tongue. And, upon the whole, that it were beſt to defer their Congreſs till every thing was ſettled upon the moſt amicable footing, that they might ſee each other with Pleaſure and Decency, and ever afterwards hold a fair Intelligence with each other." The *Soltân* s told, that the King was ſtruck with admira- n at this Anſwer, and thence perceived no od was to be done but by ſubmitting to the *ltân*, and acquieſcing with his Inclinations.

THE next day, the *Soltân* gave Audience the *Tyrian* Ambaſſador, who aſſured him, t not only the Lord of *Tyre* was ready to ak all Meaſures with the Weſtern *Franks*, alſo many Nobles beſides; and the like. e *Soltân* gave him a favourable hearing, s delighted at what he ſaid, and promiſed a ſpeedy Anſwer. At the ſame time came *Engliſh* Ambaſſador, accompanied by a n of one hundred and twenty years of Age. ſaid, "That his Maſter ſought the *Sol- ân*'s Love and Friendſhip: That the *Sol- ân* having ſaid he would inveſt his Brother *Al-Adel* with thoſe maritime Provinces; he hould be glad if he would act as Umpire etween him and his Brother, and divide he Cities fairly between them. That by all neans the *Franks* ſhould have ſome ſhare of *Jeruſalem*. Finally, That he would have im order the Partition ſo, as neither to eſſen himſelf in the eyes of the *Moſlems*, or im [the King] in the eyes of the *Franks*." *Soltân* promiſed fair, and the Ambaſſador being

being gone, he ſent after them, to know their mind concerning the Captives; but in his heart there was no hopes of ſecurity and reſt but by an utter expulſion of the *Franks*, as he privately expreſſed himſelf to our Hiſtorian.

HOWEVER, this double Offer of Peace brought on a debate, whether it were beſt to hearken to the King, or to the Marquiſs, and the Propoſals of each were laid before the Council: but for weighty Reaſons, it was unanimouſly agreed, that the King was to be preferred. The ground-work of this Peace was the intended Marriage of the King's Siſter with the *Soltân*'s Brother; that theſe two ſhould have the whole Kingdom of *Jeruſalem*; and that the Queen ſhould have all of it belonging to the *Franks* in right of her Brother, and *Al-Malec Al-Adel*, what belonged to the *Moſlems* in right of the *Soltân*. But the Queen being averſe to this Plan, and all the *Chriſtians* crying out againſt it; the King declared he could not proceed to execution till he had conſulted the Pope; that accordingly he had ſent an Ambaſſador to him, whom he expected to return in ſix Months time; that if the Pope granted a Diſpenſation, well and good; but that, if he did not, *Al-Malec Al-Adel* ſhould have his Brother's Daughter, whom he could diſpoſe of as he pleaſed, without troubling the Pope. In the mean time, the War went on; but to forward the Peace in proſpect, the *Sidonian*, who came Ambaſſador from the Marquiſs of *Tyre*, was ſhewn upon all occaſions to ſpur them on to a concluſion of what had therto had ended in mere talk; nor by delaying, to give the *Soltân* occaſion to ſtrengthen himſelf

imſelf, by entring into a ſeparate Allyance ith the ſaid Marquiſs.

THE Affair of the Marriage was canvaſſed d explained to the *Soltân*'s Underſtanding, ho could not rightly conceive what ſhould hin- r the King from diſpoſing of his Siſter as ſily as of his Niece; and upon the cloſe it as returned, That in expectation of the Pope's ciſion, the Plan ſhould remain unalterable; d be executed juſt as it was, if it came to Match.

THE Armies then, on each ſide, betook em to their Winter Quarters, the *Soltân* re- ing to *Jeruſalem*, and the King to *Ptolemais*. fter ſome time, the King ſent an Ambaſſador ſignify his deſire to confer with *Al-Malec -Adel*, whom he now looked on as his other, upon an Affair of equal importance to h ſide; wherefore *Al-Malec Al-Adel* ſet out th a ſtrong Guard, and furniſhed with pro- Instructions to expedite the Affair depend- g. Among other Articles, he was to inſiſt on demolition of *Berytus*; to make an offer of true Croſs; to agree that they ſhould ex- iſe their Religion in the Church of the Re- rection; and that they ſhould have free perty to viſit *Jeruſalem* as Pilgrims, pro- ed they were unarmed. *Year of the* Hejr. 588.

Al-Malec Al-Adel departed from *Jeruſalem*, d on his way diſpatched an Expreſs with far- r Propoſals, which had been communicated him on the part of the King of *England*, erein was ſpecified, that "the Partition of he Country ſhould be exactly equal, nor one have more than the other, ſaving that hey would have the whole City of *Jeruſa-*

"*lem*,

" *lem*, allowing the *Moſlems* a place there
" for their Devotion."

THIS opened a new Paſſage to diſpute
and *Al-Malec Al-Adel* would not meet th
King, but upon condition of his agreeing
the Articles he was charged with, and ſtiff
and to very little purpoſe was the matter co
teſted; wherefore *Al-Adel* returned again
the *Soltân*, having been able to make no pr
greſs in his Negotiation.

THE Marquiſs of *Tyre*, in the mean ti
preſſed the *Soltân* to declare himſelf, and ta
part with him; but his Ambaſſador was d
miſſed with words only. The next Month,
was told the *Soltân*, by a Noble *Moſlem*, w
made his eſcape out of *Ptolemais*, That t
King of *England* obſerved a profound ſilen
upon the ſubject of Peace, upon hearing the
was ſome diſturbance ariſen beyond the E
phrates, which might coſt the *Soltân* no ſm
trouble to quell. This ſame Month the
rian Ambaſſador returned, and the *Soltân* fea
ing, that if he did not declare himſelf
favour of him, the Marquiſs might be tempt
to join the turbulent Spirits a-croſs the E
phrates, and thereby give him a diverſi
from his HOLY WAR; he gave his aſſe
to the Allyance, and diſmiſſed the Ambaſſad
But within a very few days, News came th
the Marquiſs had been aſſaſſinated at the in
gation of the King of *England*.

The next Month there came an Ambaſſad
from *Conſtantinople*, demanding, among oth
things, " the true Croſs; that the Church of t
" Reſurrection, and all the other Churches
" note in *Jeruſalem*, ſhould be delivered up
" *Greek* Prieſts; and that the *Soltân* wou
" ma

" make with them a League Offenſive and De-
" fenſive, and join to reduce *Cyprus*." In two
days this Ambaſſador was diſmiſſed, and an
Egyptian was ſent to *Conſtantinople* on the part
of the *Soltân*, with a civil repulſe; and was
particularly ordered to remonſtrate, " That
" the King of *Georgia* had proferred two hun-
" dred thouſand Pieces of Gold for the Croſs,
" to no purpoſe."

THE *Franks* flattering themſelves, that the
Soltân's Affairs were more embroiled than they
really were, and knowing, that his Army was
in Quarters, beſieged *Darût*, a place of in-
different Strength and Conſequence, near *Gaza*,
and eaſily carried it; and in other ſlight At-
tempts they began again to infeſt the *Soltân*,
but we have not room here to touch on the
particulars.

THE *Soltân* therefore ſummoned in his Army,
and the next News he heard, was, that the
Franks were on full march towards *Jeruſalem*.
A Council was called upon this, wherein it was
reſolved, That the Walls of that City ſhould
be divided among the Chiefs to be by them
repaired, while the *Soltân* with the groſs of the
Army kept the Field. Some skirmiſhes en-
ſued between detached Parties and the Ene-
my's Convoys, wherein no great advantage
was obtained on either ſide. But on the 11th
of this Month, the *Soltân* received an unex-
pected and heart-breaking blow, by the rout
of the *Egyptian* Army and Caravan, which the
King of *England* ſurprized, and thereby ob-
tained a vaſt booty, taking three thouſand Ca-
mels, and five hundred Priſoners, and as many
Horſes; upon News of which, the *Soltân* was
ſaid inconſolable.

FLUSHED with this extraordinary piece of good fortune, Count *Henry* was ſent from their Camp to *Tyre*, *Tripoly*, and *Ptolemais*, to preſs all the able Men there into the Service againſt *Jeruſalem*, which they now determined to beſiege in good earneſt. Whereupon the *Soltân* ſet all hands to work in preparing that City for an aſſault, and in deſtroying the Wells, and poiſoning the Springs and Streams thereabouts, that there might remain nothing for them to drink, the Soil being quite rocky, and very improper for ſinking of Wells. At the ſame time, he ſent to all parts to gather his Army together.

THE War being revived to this pitch, the *Soltân*, who was now in *Jeruſalem*, aſſembled his Princes and Captains; and our Hiſtorian, at the *Soltân*'s Command, exhorted them in a very religious ſtrain, to imitate their Holy Prophet *Mohammed*, by entring into a ſolemn Vow and Aſſociation to perſevere againſt the Dangers which threatened them, even to death itſelf. This was unanimouſly approved, and the *Soltân* pauſing a while, as if he intended to ſpeak, while all that were preſent expected what he would ſay, motionleſs and ſtill, he thus at length began, after the uſual initial form. *Know ye, That ye are this day the Safeguard of* Iſlamiſm, *its Strength and Bulwark. Ye well know that the Blood of the* Moſlems, *their Wealth and future Good, are now in your hands; and that none has dared to withſtand and make head against this Enemy, but your ſelves. If now ye withdraw your ſelves, (which God forbid!) the Enemy will fold and roll up theſe Realms, as the Angel who writes down human Actions, rolls and folds up his Regiſters. But theſe Realms are recommend-*

to your Faith and Piety; and ye are the Men, who have taken on you this Charge, and upon that account have been unſparingly ſupplied from the Treaſury. The Hopes and Wealth of the reſt of the Moſlemite *Provinces are centered in you. I have ſpoken.*

To this *Seifo'ddîn Meſhtûb* at once made anſwer, in the following emphatical, tho' ſhort Expreſſions. *Our Lord, we are thy Slaves, and Bond-Servants. Thou haſt loaded us with thy Favours. Thou haſt raiſed us to Dignity and Honour. Thou haſt o'erwhelmed us with thy Munificence. We have nothing, properly, of our own but our Heads; and thoſe are in thy hands, and at thy devotion. By the* Almighty! *not one of us will ſlacken his hand, much leſs forſake thee, but as Death cuts us off.* In the ſame manner the reſt profeſſed themſelves. The *Mamlûks*, however, arraigned this Conduct, and were for keeping the Field againſt the Enemy, and not ſuffering themſelves to be penned up between four Walls, and expoſed to the danger of ſuffering the Calamities, which were ſo ſeverely felt by thoſe who defended *Ptolemais*, all which was freſh in mind. But to leave them; the *Soltân* at this juncture was very grave and ſolemn, and the next day being *Friday*, performed a private and very decent Devotion preſcribed and ſuggeſted to him by our Hiſtorian, reſigning himſelf up to God, and imploring his Aid. The very next Morning news was brought, that a Diſſenſion was ariſen in the *Chriſtian* Army; ſome being for the Siege of *Jeruſalem*, and others againſt it. Of the former were the *French*, who declared they came into this Country for no other

reaſon, nor would return till *Jeruſalem* were recovered. On the other hand, the King of *England* alledged, the impoſſibility of Succeſs in the attempt, for want of Water. This was warmly debated between them; and at length they choſe three hundred of their Chiefs to decide upon the Queſtion; theſe three hundred choſe twelve, and the twelve choſe three; and theſe pronounced, that the Siege was not to be undertaken, to the great joy of the *Moſlems*.

THE *Franks* thus retreated, the *Soltân* gave audience to an Ambaſſador from Count *Henry*, who notified to him, "That the King of "*England* had made over the maritime Realms "to him; wherefore he now laid claim to "them, and demanded reſtitution of his Do-"minions, that he might conclude a Peace "with him, and be as his Son." At this the *Soltân* was ſo enraged, that he could ſcarce keep his hands off the Ambaſſador, and immediately commanded him to be gone. But upon his deſire to be heard a word farther, he declared, "His Maſter acknowledged his Realms were "in the hand of the *Soltân*, and that he ſhould "hold himſelf obliged to him for what he "ſhould be pleaſed to reſtore to him." This ſoothed his Paſſion, and the Ambaſſador was allowed to ſtay. A while after came a *Moſlem*, a Servant to one of the *Soltân*'s Grandees, called *Meſhtûb*, from the King of *England*, charged with the following Meſſage to his Maſter. Tell your Lord, *That on both ſides we periſh every day. That it were beſt to refrain from further bloodſhed. Beware how you think that this Motion proceeds from my weakneſs. I have only the common Good at heart. Let him therefore act the Mediator between us*

and the Soltân. *Do not flatter your ſelves with a vain hope, becauſe I have withdrawn the Camp; for the Ram draws backwards only to butt with the greater violence.* This was *Richard*'s Meſſage to *Meſhtûb*, and he ſent private Agents under diſguiſed pretences to forward the concluſion of a Peace; but no actual good enſued thereon for the preſent.

UPON the 26th of this ſame Month came the King's Ambaſſador to the *Soltân*, the ſubſtance of whoſe Charge runs thus. *The King of* England *ſaith, I am very deſirous of thy Allyance and Friendſhip. As I would by no means act the part of* Pharaoh, *ſo neither can I imagine thou wouldſt. Nor doth it become thee to deſire the Deſtruction of all the* Moſlems; *or me, of all* Franks. *For as much as I have inveſted this my Siſter's Son, Count* Henry, *with the Dominion of theſe Lands, I deliver him up to thy Care, that he and his Army may obey thee, and be ready at thy call, if thou ſhouldſt want their Aſſiſtance in the* Eaſt. *The ſaid King ſaith, furthermore; Since thou haſt behaved ſo generouſly towards ſo many Monks, who have obtained a reſtitution of ſo many Churches from thee; why ſhouldſt thou deal ſo hardly by me, who only ask thee for one Church? I promiſed to make thee eaſy upon every Article thou didſt not approve of, when I treated with* Al-Malec Al-Adel, *and I now perform my word; and if thou grant me but a bare ſpot or piece of waſte Ground in the Holy City, I will accept of it.* The Ambaſſador having thus delivered himſelf, a Council was called, and for very weighty and cogent Reaſons the following Anſwer was diſpatched to the King. *For as much as thou approacheſt ſo near unto our wiſhes, and humbleſt thy ſelf; and ſince it be-*

hoveth us to offer one good turn for another; behold the Son of thy Siſter ſhall be unto us, as one of the Sons of the Soltân; *and unto thee ſhall be given the great Church of the Reſurrection. The Realms we will divide between us. You ſhall have the Sea-Coaſt, which you now have in poſſeſſion; and we will keep the Strong-holds and the Mountains. What lies between us may be equally divided. But* Aſcalon, *and all thereunto belonging* [the *Franks* had rebuilt or repaired it] *ſhall be utterly demoliſhed, that it may neither be ours or yours. The Territory, however, dependant on it, you may have, if ſuch be your deſire. But for leaving* Aſcalon *in your poſſeſſion, we abominate the very thoughts thereof.*

THE Ambaſſador was diſpatched the very ſame day, and the next there came an Ambaſſador from *Godfrey*, the unfortunate King of *Jeruſalem*, "To return the *Soltân* thanks for "his many Favours, and to entreat that "twenty *Chriſtians* might be admitted into the "Caſtle of *Jeruſalem*, on the hard Condition, "that they ſhould not hold the leaſt Correſpon-"dence with thoſe of their own Faith, who "might happen to be there:" but nothing further could be obtained from the *Soltân* except the liberty of viſiting the ſaid City as Pilgrims, without Impoſition, or Toll. At this Audience it was again ſtrenuouſly inſiſted, that *Aſcalon* ſhould be demoliſhed; nor did it avâil to remonſtrate, that the King had been at great Charges in repairing it; the grant of the Country about it, being deemed by the *Soltân*, a ſufficient indemnity for that loſs. It was at this time alſo inſiſted, that *Darût* and other ſtrong Places ſhould be demoliſhed in like manner. In three or four days this Ambaſſador alſo

was

was dispatched with a rich Present in his hands for his Master, in return for two Falcons he had brought.

THE same night came another Message from the King of *England*, "To desire, that "the before-mentioned Places and another "might not be demolished: to remonstrate "how inconsiderable they were to so mighty "a Prince as the *Soltân*: to acquaint him, that "it would be next to impossible to prevail on "the *Franks* to consent to such a Demolition: "to entreat him to have a greater regard to "Peace, than to suffer it to be retarded for so "slight an obstacle: and to set forth, that the "King was very desirous to return home; a "Pleasure he could not hope for, if he was "not complied with." Behold Reader, I pray, (says our Historian) what Artifices to compass an end, sometimes soothing, sometimes threatning, though the most urgent necessity called him homewards. Truly we stood in the greatest need of the divine Assistance to elude his wiles; and never had we to do with a more politic, or more warlike Enemy. The *Soltân* having advised with his Council, answered, "That as slight as the King was "pleased to make of the three places in que-"stion, they were by all means to be demo-"lished; and that they might take *Lydda* in "the plain, to make good the Loss at *Asca-"lon*." But upon the seventh another Ambassador came from the King, to declare, "That they could not touch one Stone of "*Ascalon*, and scorned to have so mean a Story "of them told:" Wherefore the *Soltân* prepared for War.

IN a few days the *Soltân* laid close siege to *Jaffa*, while the King of *England* marched against *Berytus*. The Siege of *Jaffa* deserves well to be read in our Author's own words; for though of short duration, yet for the time, none ever exceeded it in dreadful doings and obstinate behaviour on each side. The Town it self was taken, and unmercifully plundered by the greedy *Moslems*, who here retook a good part of the Booty which had been taken from the *Egyptian* Caravan and Army; but the Inhabitants, by the *Soltân*'s Order, retired into their Castle, to be there screened from the fury of his People, who were now transported with an uncommon desire of Rapine and Revenge. The King of *England* heard what was befallen to *Jaffa*, and hastened to its relief with fifty Ships, among which, his own, says our Author, who saw it, was all red, and had a red Sail. He found that the City had been taken and plundered, and that the Castle was upon the point of being evacuated. Wherefore he landed, and with a furious assault drove away the *Moslems*, who were in and about the Town, and possessed himself of their Camp. All this was transacted in a very few days.

UPON this occasion, several *Mamûlks* fell into the King of *England*'s hands, and he with them had a good deal of free Discourse; extolling the *Soltân*, and declaring, that for his own part he came naked and unprepared for such a War; professing, that he did not imagine the *Soltân* could have reduced *Jaffa* in two months, which he mastered in two days: then calling one to him, "Go, says he, and salute the *Soltân*, and say to him in my Name, "I adjure thee to agree to a Peace. We must

"make

" make an end of the matter. My Realms " beyond Sea are running to ruin. It is neither " for our Intereſt, or yours, that the War " ſhould be any longer protracted." The *Soltân* made anſwer, " That the King might " thank himſelf that *Jaffa* was ruined; and " that now he would agree to give him up " all from *Tyre* to *Cæſarea*." Immediately there came another Meſſage from the King, " That it was a Cuſtom among the *Franks*, " when any one received a City in gift, for " him thenceforwards to become the Vaſſal " and Servant of him that gave it. That if " the *Soltân* would give him *Jaffa* and *Aſcalon*, " the Garriſons of thoſe Places ſhould be al- " ways at his command. Finally, That if the " *Soltân* ſhould ſtand in need of his Service " in perſon, he would fly to his aid, and aſ- " ſiſt him with all his Abilities, ſo well known " to the *Soltân* himſelf." The *Soltân* anſwered to this, " Since the King came ſo far down to " him, he would make him as civil a return. " That they would divide the two Cities be- " tween them; the King to have *Jaffa*, and " the *Soltân*, *Aſcalon*." The King in anſwer to this " returned thanks for *Jaffa*, but begged " he might have *Aſcalon* alſo; that a Peace " without more ado might be happily con- " cluded, and he, not be obliged to winter " here." The *Soltân*, without the leaſt heſi- tation, replied; " It is impoſſible for us to " part with *Aſcalon*; he muſt winter here, " ſince he cannot but know, that the Land " now in his poſſeſſion, will be loſt to him, " as ſoon as he departs; nay, and even " though he ſtay, if God ſo pleaſe. If it is " no trouble to him to winter here, at the

" distance of a two Months Voyage from his " House and Home, and in the very bloom " of his days, to abstract himself from the Plea- " sures his Age is fond of: I am sure it can " be no great hardship upon me, who am " here, in the heart of my Dominions, in the " midst of my Family and Children; where " I enjoy whatever I want, in great abun- " dance; besides, I grow old, and have no " longer a taste of Pleasures, but loath them. " Moreover, I have an Army for Winter, and " an Army for Summer. Lastly, By per- " sisting in the War, I am firmly persuaded, " that I perform a most acceptable Service to " God: nor will I desist, till it has pleased " him to adjudge the Victory to the one, or " to the other."

THE Ambassador upon hearing this, desired an Audience of *Al-Malec Al-Adel*. In the mean time, the *Soltân* was assured, that the Enemy was marched from *Ptolemais* to the farther relief of *Jaffa*; whereupon, it was resolved to infest them on their march by all possible means; that they might not embody together. But he received Advice again, that the Enemy were so far advanced on their way, that there would be no opportunity of molesting them; but at the same time he was told, the King of *England* lay without *Jaffa*, with a very small number of Tents and Men. The *Soltân* travelled all night through by-ways, in hopes to surprize him, and at dawn he reached the Tents, which were not above ten in number. The *Franks* took the Alarm with great presence of Mind; though they were but seventeen Horsemen, according to some, and no more than nine according to others; and of Foot not above

bove three or four hundred. They behaved with ſuch intrepidity, and particularly the King f *England* in perſon, that the *Soltân* drew off, o avoid the ſhame of being even routed by uch a mere handful; which went the more gainſt him, as he had freſh and deep in mind, he baulk, and repulſe, and loſs of Booty re-aken, he had ſo lately ſuſtained at this ſame lace.

Al-Malec Al-Adel, a very few days after this emanded a Conference with the King of *Eng-nd*, and an Ambaſſador ſet out to acquaint him herewith; but he returned the very ſame day ith News, that the King would not admit im into the City, "That he was quite diſ-guſted at the diſdain he was treated with by the *Soltân*. That indeed he had been very deſirous of returning home; but ſince the *Soltân* had detained him till it was now Winter, he was reſolved to keep his ground, and would treat no farther."

About the middle of the next Month, he *Soltân* had a great acceſſion of Strength, nd calling together his Chiefs, he thus beſpoke em: *The King of* England *is dangerouſly ill*; e French *are doubtleſs meditating their return* er Sea. *The Enemy now exhauſted, are ripe r Slaughter. Wherefore, I am for marching up* Jaffa, *where if any opportunity preſents it ſelf, e may lay hold on it; if not, we may march way for* Aſcalon *under the covert of Night*; hereby, *if my generous warmth deceive me not, e may attain our end.* This was determined. bout the ſame time, the King of *England* nt out for Fruit and Snow, and was co-ouſly ſupplied; for his illneſs had brought him a great hankering after Pears and Peaches.

Peaches. The *Soltân* by enquiring of thos
who went backward and forward, informe
himself of the state of *Jaffa*, and the Transac
tions between the discontented *French* and Kin
Richard.

PRESENTLY after, the King made fres
instances for Peace, declaring, that in all he ha
done hitherto he had only meant to maintain hi
Dignity among the *Franks*; and that if th
Soltân would not absolutely surrender *Ascalo*
to him, it was to be hoped he would not think
much of refunding the Charges he had bee
at in the Repairs there. It was answered, tha
if the King would without more ado give u
Ascalon, the Peace, so long talked of, shou
take place; for it seems, the War was grow
insupportably grievous, even to the *Soltân'*
Forces.

THE Evening of the same day, the *Soltâ*
had the agreeable Advice, that the King of *Eng*
land had not only given up *Ascalon*, and woul
not even insist on the Charges he had been a
there; but was really resolved at all events t
have a Peace. The *Soltân*, however, could
hardly think he was in earnest, and instantl
sent to have some certainty that he would no
retract; and the King gave his Hand upon i
provided the Articles stood, as regulated at th
first Treaty with *Al-Malec Al-Adel*.

SOME few obstacles, which were presentl
removed, arose to retard the Ratification o
this Peace; and the final Articles were draw
up by our Historian, to continue in force thre
Years. And being presented to the King o
England, who was sick in Bed, and not abl
to peruse them; he desired they might be ca
ried and laid before Count *Henry* and the oth
Princes

Princes: and the Peace was ratified with great Solemnity on both ſides, without loſs of time.

THE Joy on both ſides was inexpreſſible, though the *Soltân* himſelf was far from being thoroughly pleaſed therewith. He declared to our Author, "He dreaded any agreement "with the Enemy, and knew not what he had "beſt to do; fearing it might one day or "other prove fatal, or at leaſt, highly detri- "mental to the *Moſlem* Intereſt."

Aſcalon and *Jaffa* were demoliſhed, and ſuch multitudes of Pilgrims now flocked to *Jeruſalem*, that the King of *England* was moved to deſire of the *Soltân* to admit none but ſuch as produced his royal Permiſſion. This, when it was underſtood, only encreaſed the Number of Devotees, whom the *Soltân* received and protected with the greateſt Hoſpitality; excuſing himſelf to the King, That he could not in Conſcience refuſe reception to ſuch as took on them ſo holy a Journey. In the mean time, the King grew worſe and worſe, and a Report was ſpread that he was dead.

THE *Moſlem* Army now disbanded, it was proclaimed, that the *Soltân* would take on him the Pilgrimage to *Mecca*, and grant eſpecial Favours and Privileges to thoſe of his Army who ſhould attend on him thither; and great Preparations were made for this meritorious Expedition.

WE have given in this abſtract many inſtances of the *Soltân*'s Valour, and admirable conſtancy in War; of his Humanity, conſidering the miſtaken Zeal on each ſide; and of his great Prudence in negotiating Affairs of the Cabinet: but it remains that we give you one particular

and

and glaring Inſtance of his Abilities to rule, how well he deſerved that Honour, and how equal he was to that nice and important Charge; which we cannot do more effectually than by inſerting here the Advice he gave to one of his Sons, who upon the breaking up of this War, was on the point of ſetting out for the Provinces he governed. The *Soltan's* Words to him were to this purpoſe: "I in "the moſt earneſt manner injoin you to re- "verence the Almighty, who is the chief of "all good; and religiouſly to keep his Com- "mandments. In him, is thy Salvation. Be- "ware how you ſhed Blood, draw not that "on your head, for Blood once ſhed never "ſleeps. Again, I recommend it to you, "that you do your endeavour to retain the "Hearts and Affections of your People, "and diligently to cheriſh and take care of "them; for they are not ſo much committed "to your charge in my Name, as in the aw- "ful Name of God. Let it be alſo recom- "meuded to you, to maintain a fair Under- "ſtanding and Harmony with the Chiefs, and "Nobles, and Grandees; for I roſe not "to this lofty pitch, but by an engaging de- "portment towards all. Never bear Malice "againſt any Man, leſt Death take you off "in the midſt of it. Beware alſo how you ſo "much as offend any one; for Man forgives "not till Satisfaction be made; whereas, if "you offend God, Repentance will procure "your Pardon with him, for he is Merciful."

THE *Soltân* being obliged to defer his Pil- grimage, determined to viſit *Egypt:* and ha- ing certain Advice that the King of *England* was ſailed, he went to ſurvey the maritime Pro-

Provinces of *Paleſtine*, and ſo proceed to *Da-*
maſcus, and from thence return to *Egypt* again,
aking *Jeruſalem* in his way. In this Progreſs
e redreſſed the Grievances of the People
here any were complained of, looked to the
eceſſary Repairs where wanting, and com-
leated and ſtrengthned the Garriſons where
eceſſary. At length he reached *Damaſcus*, the
ity, as we are told, of his principal delight
nd affection. Here all without diſtinction
ere promiſcuouſly admitted into his preſence,
nd the Poets exerted their Talents to his
raiſe and Honour. Here, ſays our Author,
the accuſtomed Hours of public Buſineſs,
e expanded the Wing of his Juſtice, and ſtretched
t the Cloud of his Munificence, and diſpelled
e Troubles and Injuries of the ſubject Flock.

As he was repoſing and enjoying himſelf
ter his infinite Toils in this earthly Paradiſe,
r ſuch *Damaſcus* is frequently and very juſtly
iled, he was ſmitten with his laſt ſickneſs. It
as a Fever of a very troubleſome ſort, un-
r which he ſupported himſelf, with wonder-
l Reſignation and Temper, while his Senſes
mained with him. At length he became de-
rious; upon which a general Stagnation of
uſineſs, and a total Suſpenſion of what looked
e Diverſion was obſerved all over the City.
e expired upon the 13th day of his illneſs,
th the moſt auſpicious Signs of a happy Exit,
d migrated to thoſe Manſions of true and per-
ct Reſt, where he hoped to be rewarded for
s matchleſs Zeal, Piety, aud Juſtice upon
rth. I have often, ſays our Author, heard
en profeſs, they were ready to redeem the
ves of their deareſt deceaſed Friends with
eir own; and until this day I always thought

it

it was saying a little more than they would be really willing to make good; but this day convinced me there is very often the sincerest Truth in such Expressions.

He left not a Farthing behind him to defray the Expences of his Funeral; and his Survivors were constrained to borrow what was necessary to prepare him for, and convey him to the Sepulchre. He was brought out on a Bier, covered with a striped Garment of Silk, just after the Noon-tide Prayers. At the sad sight the Distraction was such, that there was no going on with the Devotion of the Solemnity. He was then carried back again into the Palace where he sickned and died, and was buried in the Western Pavillion, or Summer Room thereof, a little before the time of Evening Service.

So lived and so died one of the greatest Princes that ever bore Rule upon Earth, a splendid Example to all, who are laden with the weighty concern of watching over the happiness of Nations; and in all respects well worthy of being proposed as a Pattern for those of his sublime Rank to imitate, if we except only his Enthusiasm, which transported him to what his Soul had naturally abhorred: so true is it that a mean is to be observed, even in Religion, which if taken on the wrong side, is apt to enflame some Minds to all violent Attempts to promote the Honour and Propagation of it, unmindful that God himself is all Mercy, Patience, and Long-suffering, and by no means delighted with the Death, even of the greatest Sinner.

This most elegant History, though stiled *The Life and Actions of* Soltân Salâh'addîn, has his HOLY WAR for its principal Object.

o ſupply this defect, the learned *Schultens* has dded two Supplements from Authors of prime ame among the Orientals, tho' of very dif- rent Genius; for the information of ſuch who ay be deſirous of being more particularly quainted with this Hero. And that they may ad the whole with real Pleaſure and Profit, has added a Geographical Commentary of the laces mentioned in the three Pieces of this his curate Tranſlation, in an Alphabetical Order, hich will carry its own Commendation along th it, to all who may have occaſion to con- lt it.

ARTICLE XII.

lementa Chemiæ quæ Anniverſario La- bore docuit in publicis privatiſque Scholis, *Hermannus Boerhaave*, &c.

That is,

lements of Chemiſtry as taught, both in ublic and private Lectures, by Herm. Boerhaave. *In two Volumes*, 4to. *with Copper Cuts. Printed at* Leyden *for* lf. Severinus, 1732. *Vol.* I. *Pag.* 896. *Vol.* II. *Pag.* 538.

T will prepoſſeſs a Reader with no very advantageous Opinion of this Work, to d the Author proteſting from the very ginning "That it was extorted from him by Force *; that he had no thoughts of publiſhing any thing in Chemiſtry †; that "he

* *In Ded. and in Pref.* † *Pref.*

" he cannot pretend to produce any thing new " upon it *; that it was written in a violent " hurry, amidſt a thouſand Diſtractions; that " it is ſwelled with Repetitions; and that a " multitude of things in it are very different " from what they ſhould have been †." In all which Confeſſions, there not only appears much Modeſty, but a good deal of Truth.

THE Occaſion of its Publication, the Author attributes to a ſpurious Edition, which got abroad ſome Years ago in *Holland*, by the indirect Practices of ſome of his Pupils, abetted by the Avarice of the Bookſellers. The whole Affair whereof, he relates very minutely, and laments in terms the moſt pitiful and piercing ||. The Public, however, always backward to enter into the perſonal Complaints of Authors aggrieved, will be apt to judge differently; and think, that if there be any Merit in the preſent Work, it is in ſome meaſure due to the Editors of the former, as the occaſional Cauſe; and thus be inclined to over-look their Crime, in conſideration of its Effects. On the contrary, what failings are in it, will with equal Juſtice be laid at their door, who have thus dragged the learned Profeſſor before the Public, for which he was not prepared.

THE Author's Deſign in this Treatiſe, he informs us, was not to improve the Matter of the Science, but the Manner of it; that is, to diſpoſe the Materials in a more natural Order, and deſcribe 'em in more clear and familiar Words ‡. So that to do him Juſtice, we muſt only conſider his Work on that ſide, and examine how he has performed on the Article of Method and Diction. For

* *Pref.* † *Ibid.* || *Ibid.* ‡ *Ibid.*

FOR *Method*, inſtead of that tumultuary Farrago of Rules and Proceſſes found in former Writers; he has endeavoured to reduce 'em into a kind of Chain, wherein, after the Manner of Geometricians, Generals always come before Particulars; and thoſe neceſſary for underſtanding a following thing, are always premiſed to it: by which means we never come unprepared to a new ſtep; nor is there a neceſſity for repeating any Proceſs *.

FOR the Point of *Style*, it appears, that the Author had great deſigns of keeping up to the *Roman* Purity, after the Example of *Georgius Agricola*. But what is more Eſſential, he declares more than once † how ſollicitous he has been to expreſs himſelf in the moſt open and familiar Words; by avoiding Technical Terms, and giving every thing the turn which ſhall make it moſt obvious, and eaſily conceived.

IN this, we wiſh he may have met all the Succeſs the goodneſs of his Deſign deſerved. Some of his Readers, I know, do not find his Diction altogether ſo clear and expreſſive as he intended; and ſuggeſt, that of all the good Talents of the celebrated Profeſſor of *Leyden*, Elocution is not that which he ought to value himſelf moſt upon. Indeed, ſome of his other Writings have given ſuſpicions hereof; which we are afraid the preſent one will not entirely remove. We need go no further than the firſt Pages of the Preface it ſelf, and the Propoſitum ſubjoined, to find inſtances, which will give us pain to reconcile, either to the Purity of Style, or the Clearneſs of Expreſſion.

* P. 1, 3, 4. † *Paſſ. in Præf.*

INDEED, For Latinity, his having failed therein, is very excuſable, and will be more ſo, with ſome People, than his having attempted it. A Syſtem of Chemiſtry, all in *Ciceronian* Terms, ſeems a deſperate Deſign; and fitter perhaps for a *Caſtalio*, or a *Bembus*, than a *Boerhaave*. The Work would not have been the worſe, if he had called known things, by their known Names, without ſometimes introducing Terms, which an antient *Roman* would be as much puzzled at, as a Modern. E. gr. when he calls *Tartar*, *Lapillus Vini* * ; a *Crucible*, *Catillus fuſorius* ; a *Retort*, *Cornuta*; or when he uſes *Expreſſio* for *Deſtillatio*, and the like. Theſe will be rubs in many of his Readers way; and may even ſometimes miſlead 'em: as when he ſpeaks of *Spiritus Nitri Expreſſus*, may not ſome Novice in theſe Matters, conclude that Spirit of *Nitre* is procurable by preſſing?

FOR his manner of writing, the reigning Character of it is to be cloſe, ſummary, and accurate: which he ſeems every where to aim at, at the expence of the eaſy, the natural, and the perſpicuous. He often labours hard to ſave a Word, and turns a Period into twenty different Forms, in order to take not that which is cleareſt and moſt natural, but that which is the ſhorteſt. Hence ſome of his Periods appear, as if inverted; and might well enough be read backwards ‡. Yet we gain little by this exceſſive

* *Vol.* I. *p.* 124.

‡ Folia Vaſorum fabrica Numero tenuitate mobiles maxime Humores per ſuperficiem valde auctam, Aeri per varia Actuoſo fere Nudos exponunt, ſic & eos maximopere permutant atque in Naturam ſingularem Excoquendo perficiunt,

ceſſive cloſeneſs; the Printer being as profuſe, as the Author is ſparing. While the one is pinching his Matter into the leaſt, the other is diſtending it into the greateſt compaſs poſſible. Had the latter been leſs reſerved of his Words, and the former more frugal of Letter and Margin, the Book would both have been more agreeable to read, and eaſier to purchaſe.

INDEED, ſometimes the Author is not ſo properly conciſe, as denſe, if I may uſe the Word. When the Subject is limpid of it ſelf, he frequently inſpiſſates it, by throwing in a heap of Circumſtances not Eſſential to it. 'Twill be difficult to give an Idea of his manner of Writing, to thoſe who have not ſeen his Books; as not being reducible to any of the *Genera Dictionis* laid down by Rhetoricians. It ſhews it ſelf chiefly in Deſcriptions, wherein his Method is, not to ſtrike at the quick of a thing at once, but to compaſs and run round it; not to endeavour to hit it ſo much by the evenneſs of the aim, as by the multitude of Strokes and Trials, and without dwelling on its Eſſence, to rehearſe its Adjuncts, and Appurtenances. Thus if he have occaſion to ſay, That "one of "the Juices of Flowers is Honey *, and another "Wax;" he curſorily indicates the things themſelves; and then caſting about for their Antecedents and Conſequents, adds, with regard to Honey †, That "the Bees ſip it up, convey it

ficiunt, plantæ ſuæ reddunt, pulmonem Vice funguntur, ut Malpighiana docent. Vol. I. p. 58, 59.

Quæ res Viſui patulas vivis Coloribus vere exprimit, ſuaviſſima hinc Naturæ, ſtabiliſque per ſecula, imitetur ars pingendi, adeo ſane habetur pulchra, ut ſemper Nobiliſſimas interhabita ſit, *&c. Ibid.* p. 89.

* P. 59. † *Ibid.*

" into their Folliculi, diſgorge it into their " Combs, and ſeal it up with Wax." With regard to Wax *, " That the ſame Inſects ſcrape " it off with their rough Legs, mould it into " round Balls, lodge it on the hind part of their " Abdomen, carry it into their Hives to be " ready for the making, and ſealing up their " Combs." By this means he has found the way of combining the greateſt Conciſeneſs with the utmoſt Prolixity.

THE excellent Author, however, does not confine himſelf to one manner of writing, but roves through all the Species of Eloquence, and ſhines both in the Jejune and the Florid, the Summary and the Copious, in the different Parts of his Book. In the Hiſtory of Chemiſtry, he is extremely reſerved and barren; in the Object of the Art, infinitely cloſe and ſhort; in the Uſes, full of Flights and Ornaments; and in the Inſtrument of Fire, the moſt diffuſive Writer of the Age. Here, ſo zealous does he grow to be underſtood, and ſo fearful leſt any thing paſs unheeded; that he is never tired with Explaining and Amplification. The moſt Oracular Author alive, who has never been uſed to ſpeak but with a profundity, which might have become the Tripod; here lays aſide his Majeſty, and in favour of his dear Pupils, ſcruples not to deal in Repetitions, Pleonaſms, Epithets, Antithets, and other Decorations of Rhetoric. He does not here fly rapidly over things, almoſt without touching 'em; but he ſettles wherever he comes, and like a *Tartar-Hord*, never quits the Ground while there is a bit of green Herbage left. He that could hitherto ſkim over Matters of the greateſt Curioſity, and croud

* P. 59.

croud the whole *Hiſtory and Anatomy of Vegetables* into leſs than ſeven ſmall Pages, can here give us double the number, on the Properties neceſſary to a *Criterion of Fire*; which a Schoolman would have expreſſed in three Words, *Convenire omni, ſoli, ac ſemper.* In ſhort, he ſtarts nothing here, but what he runs down; follows it into all its lengths, takes it in all its Attitudes; gives it us firſt, by way of Anticipation, again expreſly, then again in its Conſequences, and uſually once more in ſome Reflexion, or Recapitulation. He doubles on himſelf every moment, runs Diviſions on a needleſs Point, ſtops ſhort at each Step, and often turns back to point out the Wonders he has delivered *. The Reader may perceive, I am practiſing ſomething of his Manner in this very Deſcription; but will have a better Idea of it, from a ſingle Paſſage of the Author, than from all I have ſaid. The Propoſition, then, "That Cold ſtrengthens Bodies, by "bringing their Parts nearer each other," is thus expreſſed in our Author's Style. "Cold "alſo conſolidates all thoſe called firm Bodies; "foraſmuch as it makes that thing in Bodies, "which we call Body, be contained in leſs "Space than it filled before. And hence it "unites all its Matter cloſer; by which means "a ſtronger Coheſion of the whole Maſs uſu-"ally ariſes; which is denominated Strength, "or Firmneſs in Bodies. It alſo makes the "ſeveral Parts whereof the whole Body is "compoſed, cohere more ſtrongly to each "other, and not be ſeparable from their con-

* *Vid.* Capp. de *Utilit.* & de *Igne*, paſſim præf. p. 106, & *ſeq.* 144, & *ſeq.*

" tiguous ones, by ſo ſmall a force as they " were before. Laſtly, So far as we can " learn, it binds the ſmalleſt Parts of the " Corporeal Maſs together, as well as the " whole Maſs it ſelf."—So this other Propoſition, " Melted Iron retains the ſame bulk,&c*." in the Author ſtands thus. Iron melted into a liquified Matter, appears in the Veſſel wherein the melted Metal is now contained, as of the ſame bulk, &c †.

WE muſt not diſmiſs the Article of Diction, without obſerving the Author's ſingular Art in raiſing vulgar things by the Pomp wherewith he deſcribes them. The moſt trivial Matters acquire a Solemnity under his Hands, and grow up as by Magic, into Matters of Importance. Thus, that a hot Poker will burn Bodies, tho' it give no Light; is no great Myſtery. But let Dr. *Boerhaave* lay his hand on it, and it appears with all the Parade of a Phyſico-Chemical Experiment. Thus—" Take " an Iron out of the Fire, before it be red- " hot, and while it only approaches thereto; " put it in a very dark place: and it will " emit no Light: yet if you touch an Ani- " mal

* Frigus etiam Omnia Corpora, firma dicta, conſolidat; nimirum ipſum illud, quod in corpore corpus vocamus, facit minori jam, quam prius, contineri ſpatio; tuncque materiem ejus univerſam arctius unit, unde fere ſemper fortior exoritur totius maſſæ Cohæſio, quæ & robur, vel firmitas, audit Corporum. Præterea vero efficit, quoque ut ſingulæ partes, quibus univerſum Corpus conſtituitur fortius jam concreſcant ſimul inter ſe, neq; patiantur ſe divelli a vicinis tam facili Vi quam quidem antea.—Denique quantum perſpicere valemus, & ipſas atomos corporeæ maſſæ compingit æque quam magnem Molem. p. 148.

† Simul dein ac funditur ferrum in liquefactam jam Materiem videtur in Vaſe ſuo quo fuſum jam coërcetur, manere ejuſdem Molis. Vol. I. p. 143.

" mal with it; it will raiſe a ſindging Noiſe;
" produce a ſtench of burning; and conſume
" the Part, to the very Bone; nay, and the
" Bone it ſelf: and if you apply it on a Piece
" of dry Wood, it will be found to raiſe Sparks
" of Fire, and even kindle a live Flame *."

THESE things we are to ſuppoſe calculated for the Meridian of *Leyden*, but will hardly go down at *London*. It might give us no advantageous Idea of our Profeſſor's Pupils, whom, however, he frequently ſtyles, *Doctiſſimi*, *Nobiliſſimi*, &c. to ſuppoſe 'em to need ſuch Abecedarian Inſtructions.—But, in effect, the Fault is not in them, nor yet in the Author, nor can any where be fairly laid, but on thoſe officious Editors above mentioned; who have extorted the Book from him before it was matured. Elſe we had ſeen the Chapter of *Fire* as Laconic as that of *Metals*; and the whole Book of a piece with his incomparable *Inſtitutions* and *Aphoriſms*. This rehabilitates Dr. *Boerhaave* in his Name, and Honours; and we ſee failings in his Book, without loſing any thing of our Eſteem for the Author.

WE may add, that the Work it ſelf, with all its failings, is far ſuperior to any thing of the kind extant; and tho' it may appear in ſome reſpects inferior to the former Edition, in others it has much the advantage of it. If the former uſually delivers things in a more full and explicit, as well as a more natural and

* Ferrum profecto Igne eductum, nondum candeſcens, at Ignitioni prope interim accedens, ponito tu ſiqui dubitas, in Atris Tenebris; Lucis emittet Nihil: Ubi vero Animal eo tetigeris cum ſibilante Strepitu, atque Ambuſti Nidore, ad Oſſa uſque imo & Oſſa ipſa combures penitus: Vel Ligno impone arido Ignem; ſcintillas excitabis, & vivam flammam. Vol. I. p. 133, &c.

agreeable Manner; and contains a number of Inſtances, Characters of Authors, Hints, Queries, and Paradoxes omitted in this: The latter is more Uniform, Conſiſtent, and Correct, and tho' much ſhorter in moſt parts, in ſome others is incomparably fuller.

ON the whole, the Gentleman of *Oxford* who has undertaken a Tranſlation, would do well, in the Courſe of his Work, to have an Eye to both: make the latter his *Baſis*; but in ſome Parts, call in the former, by way of *Comment*, and Illuſtration, and in others, without departing from the Laws of Tranſlation, qualify the Redundancies of Style, and reduce it nearer to the *Engliſh* Standard. He will alſo find a multitude of Errors and Inaccuracies to correct, ſome of which the Author ſeems to have fallen into, by his Rhetorification. As when, after obſerving that Bodies by expanding by Heat, become bigger in hot Climates than in cold, and conſequently ſpecifically lighter; he adds, "inaſmuch as they contain leſs Matter under more Surface *." Which is evidently falſe, and ſeems only to have been here introduced by way of Antithet, for the ſake of oppoſing *More* to *Leſs*. And to the like Cauſe we may refer another Miſtake in the following Paſſage. "As Cold increaſes to a "greater Degree, the Contraction of Bodies alſo "increaſes; and their former Expanſion alſo "becomes leſs, in a leſs Degree of Cold †." Where what is called *Expanſion*, and ſtands in Anti-

* Hinc reddi comparative leviora, dum ſub ſuperficie majore, minus habent Materiæ. Vol. I. p. 145.

† Pro auctо frigore in gradum majorem, ſimul quoque hæc Contractio augetur, decreſcitque prior in minore frigore Expanſio. Vol. I. p. 146.

ntitheſis to *Contraction*, ſhould in juſtneſs have en *Contraction* itſelf. Dr. *Boerhaave*, I own, any Man, ought to be exempted from e Imputation of ſuch Errors as theſe, which e ought to father on the Printer, Copiſt, the rrector, or any Perſon rather than him; but at by ſigning the Book in ſo much Form, with s own Hand, he has in ſome meaſure made nſelf anſwerable for every thing in it. Beſides, at there are plenty of Faults of another kind the Printer to anſwer for; as well as for the raver, who begins to blunder from the very ſt Plate, the third Figure whereof he has, by is means, made utterly unintelligible.

THUS much for the *Book in general*; *Manner*, *Method*, and *Style*. We come w to a nearer Survey of its *Parts*; and to dicate the Matters or Contents thereof.—The thor divides it into three Parts, *viz.* A *ſtory* of Chemiſtry, containing 25 Pages; *Theory*, containing 870 Pages; and a *Prac-e*, containing 538 Pages.

To the whole are prefixed a Dedication, eface, Cuts, a Table of Contents to the eory; a Table of Operations to the Prac-e: and at the end of each Volume a copious ll-digeſted Index.

THE *Dedication* to his Brother *James Boer-ave*, lets us into a piece of Litterary Hiſtory, . That our Learned Author and his Brother ve exchanged Profeſſions; the firſt having out in the way of Divinity, and the latter, w a Miniſter at *Utrecht*, in that of Phyſic.

AT the end of the *Preface*, he gives us a ſt of his genuine Writings, which are but , *viz.* his *Inſtitutions*, *Aphoriſms*, *Index of ants*, and Book *de Materia Medica*; be-

ſides

ſides occaſional *Orations*, and *Prefaces* to other Books.

THE *Cuts* are done with great negligence, and tho' there be expreſs Deſcriptions to each on the oppoſite Pages, which ſwells 'em immoderately, there is ſo ill an underſtanding between the *Text*, the *Deſcription*, and the *Figure*, that they often puzzle and contradict, inſtead of explaining each other. Of which we have an Inſtance in the very firſt Plate, where in the third Figure we find Letters omitted which are referred to in the Deſcription; and even in the Deſcription the ſame thing is referred to, ſometimes by one Letter, ſometimes by another *.

Hiſtory of Chemiſtry. THE *Hiſtory* of Chemiſtry begins with an Account of its Name, which in *Greek* is χημια, or χημεια, the Antiquity of which the Author after *Zozimus* the *Panopolitan*, traces beyond the Deluge. Its Etymon he derives, after *Bochart*, from the *Arabic Chema*, to hide; as denoting the ſecrecy wherewith it was kept; or from the *Egyptian Chemia*, the black of the Eye, to denote the great Value put on it.

Name.

Etymon.

Signification. IN thoſe early days, the Term was uſed ſometimes to ſignify the Knowledge of natural things; and ſometimes to denote a Book, containing the Rules of that Science, pretended to have been given by Angels to the antient Patriarchs †. In after-times, the ſame term was peculiarly applied to the Art of working Metals, as being a Capital Branch of Natural Science as then practiſed; and in late days it has alſo been given to the Art of tranſmuting Metals, and making Gold ‖.—The Author ſubjoins ſeveral other Names, whereby Che-

Synonym.

miſts

* P. 140. † P. 7. ‖ P. 10.

ſtry has been known in different Ages and untries, as *Chemi*, *Alkumia*, Ιμορθ. ποιητική, *Spa-ia*, and the *Hyſſopic* Art *.

FROM the Name he proceeds to the *Thing* elf; and enquires into the Origin, and An-uity of it, particularly the *Metallurgic* Part, *Metallurg.* ich he obſerves to have been practiſed in the *Orig.* ntediluvian Age, by *Tubal-cain*, Son of *La-ch*, whom after *Voſſius* he makes the *Vulcan* the Antients, and argues him to have been roughly verſed in Chemiſtry, inaſmuch Scripture repreſents him as able to make enſils of *Braſs* and *Iron*; two Metals which Author ſhews, after *Agricola* and *Ercker*, very difficult of Preparation; and require thorough ſkill in Metals to manage †:

HE proceeds next to inquire into the *Coun-* *Country.* where Chemiſtry had its riſe; which he ws, from the Inſtance of *Tubal-cain* above-ntioned, to have been the ſame with that abited by the firſt Men, *viz. Meſopotamia:* Meſopot. m whence Chemiſtry like other Arts was pagated into *Egypt*, which ſoon became its Egypt. ef Seat, and the place where it was cultivated h greateſt ſucceſs. Accordingly *Moſes* is al-ged to have been a great Chemiſt; ſince he s able to burn Gold, pulverize, and make nto a potable Liquor; a pitch of ſkill be-nd what the modern Chemiſts can pretend

This proficiency of the antient *Egyptians* the Chemical Art, Dr. *Boerhaave* farther nfirms from this, that *Egypt* it ſelf in the red Language of the Country, was called *mia*, and *Hermochemios*, alſo *Hephaiſtia*, *Vulcania*; and that there was a magni-nt Temple at *Memphis*, erected to *Vulcan* the

* p. 7 † p. 8.

the Inventor of Fire, where he was worſhipp under the Name of Δια Ηφαιστον, from πφδω burn *.

Alchemy Orig.

THE Author goes on to enquire into th other Branch of Chemiſtry, which aims the *making of Gold* out of the baſer Meta either by Converſion, Maturation, or Sepa tion, which the *Arabs* of late days, he ſa have denominated *Alchemia*, or *Alchimia*. T Origin of this Art is very obſcure: ſome ca it back very far †; *Suidas*, in particular, r lates, that *Diocleſian*, who lived at the la end of the third Century, ordered all t Books on this Subject to be burnt, on acco of ſome Plot which the *Egyptians* were hatc ing againſt the *Roman* State. But in anot place, the ſame Author goes much high makes the Art to have been known, and pra tiſed at the time of the *Argonauts*; and affi expreſſly, that the *Golden Fleece*, which was t Object of their Expedition, was no other th a Book called Δερρις, wherein the manner making Gold was exactly deſcribed ‖. B he produces no Vouchers for this; and wh renders his Teſtimony the leſs credible, is, th the antient Authors, who had the beſt oppo tunity of being informed of the Matter, a whoſe Subject naturally led 'em to have m tioned it, as *Sanchoniathon*, *Orpheus*, *Hom Heſiod*, *Pindar*, *Herodotus*, *Thucydides*, *Hi pocrates*, *Ariſtotle*, *Theophraſtus*, *Galen*, a *Dioſcorides*, are utterly ſilent on it.

THE moſt antient Teſtimonies concerning are thoſe of *Jul. Firmicus Maternus*, an Auth of the fourth Century, who ſpeaks of Alch my as a thing then well known. *Æneas Gaz*

* P. 9. † P. 10. ‖ P. 11.

e fifth Century; *G. Syncellus* in the ſeventh; *Anaſtaſius* the *Sinaite*, in the eighth Cen-, ſpeak of it ſtill more plainly; from ch time the Art appears to have been com- enough, and cultivated by a multitude of k Authors *, chiefly Eccleſiaſtics, whoſe nes the Author here rehearſes; but whoſe tings ſtill remain unpubliſhed in the Li- ies of *Rome*, *Venice*, and *Paris* †.

HE chief who have made Improvements in Branch of the Art, are *Geber*, the *Arab*, who in the ſeventh Century; *Morienus*, a Monk *eruſalem*, before the Year 1182; *Albertus nus*, a *German*, about the Year 1200; *r Bacon*, a Monk of *Weſtminſter*, about Year 1226; *George Ripley*, Canon of *Brid- on*, about the ſame time; *Raimund Lully*, *aniard*, about the Year 1235; *Johan de eſciſſa*, a *Franciſcan*, about the Year 1375; and *John Hollandus*, *Dutchmen*; and *Baſil ntine*, uſually by miſtake ſaid to have been onk of *Erffurt*. The Author gives us a logue of the Writings of each of theſe, the time and place of the Edition of many em ‖. *Principal Alchemiſts.*

OR that other Branch of Alchemy, which an *Univerſal Medicine*, the Author attri- s its Origin to that figurative Style uſed he *Arabian* Chemiſts ‡; who calling the rfect Metals *ſick* Men, Gold a *ſound* Man, Impurity of Metals, *Leproſy*; and the ns of meliorating them, *Medicines*; gave ſion to a notion among the Populace, that ame thing which turned other Metals into , would change ſick Men into ſound ones: *Univerſal Remedy.* *Origin.*

p. 12. † p. 12, 13. ‖ p. 15, 16, 17, 18.

ones: which was further confirmed, when
Arabs began to apply Chemiſtry to the
of extracting Medicinal Virtues from Drugs
which the firſt Inſtance was given by *Rhaze*

Medicinal Chemiſtry. FROM that time Chemiſtry was chi
cultivated with a view to Phyſic; eſpeci
after *Baſil Valentine*'s Treatiſe of Antimo
and the Doctrine of three Principles broac
by him, which ſet the whole Nation of C
miſts in queſt after Medicines; by wh
means Phyſic, which had till now been wh
Galenical, turned entirely into the Vein
Chemiſtry.

Venereal Diſeaſe. Riſe. An Accident which happened about
ſame time, had alſo its ſhare in the Effe
The Venereal Diſeaſe had juſt then made its
pearance, which the common School-Medi
was not able to cure. But *Carpus*, an *Ita*
Chemiſt, having by the Uſe of *Mercury* di
vered a Specific, henceforwards nothing in
dicine would go down that was not thorou
Chemical.

THE great Promoters of this Branch, w
Paracelſus, and *Helmont*, whoſe Hiſtories
Author gives us more in detail; as collec
from their own Writings *.

Paracelſus. *Theoph. Aureol. Paracelſus Bombaſt*, ab
henhein, was born in 1493, at *Einſidlen*
Village near *Zurich* in *Switzerland*; and e
cated firſt in Phyſic under his Father, t
in Chemiſtry under the Abbot *Trithe*
and afterwards under *Sigiſmund Fugger*
Schwatz. He travelled through moſt C
tries of *Europe* to ſee the Mines, viſit the A
demies, and pick up Secrets †; and was t
priſoner on the Frontiers of *Ruſſia* by
Tarta

* P. 19. † p. 20.

artars; who ſent him to *Conſtantinople*. He terwards ſerved as Phyſician and Surgeon in veral Camps and Sieges, and was at laſt ade Profeſſor of Phyſic at *Baſil* *. He had veral Remedies, as *Opium* and *Mercury*, unown to others at that time, wherewith he ought great Cures. For his indiſcreet Behaour to the Magiſtrates of *Baſil*, he was obed to quit the Place privately; after which ſtrolled about *Alſatia* two or three Years, ays drunk, yet working notable Cures, d died in a public Inn at *Saltzburg*, in 41 †.

Jo. Baptiſt Van Helmont, was of a noble Fa- Helmont. y at *Bruſſels*, born in 1577. He applied nſelf to Phyſic againſt his Parents Conſent ‖, was created Doctor at twenty two Years of e. But finding the Inſufficiency of the ool-Phyſic, which could not cure him of *Itch*, he threw aſide his Profeſſion in diſn, and took to travelling; where meeting h a Chemiſt, from whom he received bet- Inſtructions, he devoted himſelf thenceh to the new Art; and in order thereto red to *Welwoord*, where he ſpent his whole e in making Experiments, many of 'em great danger of his Life: And died in 4.

THESE two Authors have been ſucceeded he ſame way, by many later ones, as *Fran. Boe Sylvius*, *Otto Tachenius*, and others ‡.

THE Author cloſes this part with a *Methodus endi*, or an Account of the beſt Books in Branch of the Science **: beginning the *Syſtems*, or *Courſes* of Practical Operas; the principal of which are thoſe of *Crollius*,

* P. 21. † 24. ‖ 25. ‡ 26. ** 27.

Crollius, *Beguinus*, *Hartmannus*, *Glaſer*, *Le Febure*, *Lemery*, *Le Mort*, and *Barchauſen*.—Then follow thoſe in the *Art of Metals*, the chief whereof are * *Geber*, *G. Agricola*, *Laz. Erckern*, *Glauber*, *Becher*, *Kunkel*, *Borrichius*.—Then thoſe in *Alchemy*, the chief of which are, *Morienus*, *R. Bacon*, *G. Ripley*, *R. Lully*, *Bern. Comes Treviſan*, *Iſ. Hollandus*, *Baſil Valentine*, *Artephius*, *Irenæus Philaletha*, *Mic. Sendivogius*, *Paracelſus*, *Van Helmont*, and others found in the *Theatrum Chemicum* and *Turba Philoſophorum*.—Laſtly, He enumerates thoſe who have applied Chemiſtry to Philoſophy and Phyſic, the chief whereof are *Helmont*, Mr. *Boyle*, *J. Bohnius*, Drs. *Cox*, and *Slare*, *M. Homberg*, *Geoffroy* and *Lemery*, *G. Ern. Stahl*, and *Fr. Hoffman* †.

THUS ends the *Hiſtory of Chemiſtry*, wherein it were to be wiſhed the Author had avoided that Confuſion viſible in the firſt Part of it; the drift whereof, as it ſtands in his Text, few Perſons will readily comprehend.

HE would alſo have been read with more pleaſure, if he had been leſs jejune, and not uſually have contented himſelf to give us a dry Table of the *Names* of Chemiſts, and *Titles* of obſcure *Manuſcripts* lock'd up in two or three Libraries. 'Tis pity too, he ſhould have confined his purſuits ſo near home, when he had room to have followed the Art into *India*, *Arabia*, *China*, and other Eaſtern Countries, which would have afforded him a multitude of curious and intereſting Incidents; as appears by thoſe tranſient Notices given us by *Iſ. Voſſius* ||.

* P. 28. † p. 29.
|| In Obſerv. Variæ, Cap. 14.

Dr. *Dickenoſn* *, *D'Herbelot* †, the Academy of *Naturæ Curioſa* ‖, the Jeſuit Miſſionaries ‡, and other Authors. But what would have rejoiced the Friends of Dr. *Boerhaave* ſtill more, is, if he had ſhewn leſs fondneſs and partiality for his Art, and not have endeavoured, after the manner of vulgar Writers, to raiſe its Dignity beyond all Reaſon and Meaſure; which has drawn him to advance many things on ſlender Grounds, and even ſometimes inconſiſtent with one another. As when, to render the Art more extraordinary, he ſeems to adopt idle Stories of I know not what Intrigues between Demons and Women in Antediluvian Days **, on the Credit of a ſuſpected Monkiſh Writer; which, tho' he at firſt treat as Fables, he afterwards ſuppoſes true, and draws a concluſion from 'em, that the Word *Chemia* was in uſe before the Flood ††. —Or when, to confirm the Antiquity of the Art he makes *Vulcan* ‖‖ the ſame with *Tubal-cain*, and conſequently prior to the Flood, contrary to the Opinion of the beſt Writers; and after Sir *Iſaac Newton* has ſhewn *Vulcan* to be the ſame with the antient *Thoas*, or *Cinyras*, or *Baal-Caan*, and only to have lived about the time of *David*.—Or when, to make the Art appear of *Egyptian* Origin, he ſuppoſes *Vulcan* the firſt Monarch of *Egypt* ‡‡, whom the moſt authentic Accounts, only make a petty Prince

* In Phyſ. Vet.
† Bibl. Orient. in Voc. *Kimia* & *Simia*.
‖ In Act. Phyſ. Med. Vol. 1. p. 125, *&c.*
‡ In Lettr. Ed. & Cur. paſſim.
** *P. 5, and 6.* †† *Ibid.* ‖‖ *p. 7, and 8.*
‡‡ *p. 8.*

of ſome Iſland in the *Archipelago*; as *Sicily*, *Lipara*, *Cyprus*, or *Lemnos*. Nor can *Tubalcain*, the eighth from *Adam*, be made Founder of the Kingdom of *Egypt*, without carrying the Antiquities of that Country beyond what either Sacred or Prophane Hiſtory will warrant. Add, that to make Chemiſtry the more venerable, he derives it from a Word which denotes a thing *Secret* *; and in order thereto, ſuppoſes it originally *Arabic*; yet to have been in uſe before the Flood †: two things which he will have much ado to reconcile with each other, unleſs he can ſhew, that the *Arabs* were a Nation before the Diſperſion; and their Language in uſe long before *Babel*: Neither of which they themſelves pretend to ‖.

IN our next Journal we ſhall proceed to give an Account of the Author's Theory of Chemiſtry; and in the following one, of his Practice.

ARTICLE XIII.

Joan. Petr. de Ludewig Juriſconſulti, &c. Vita *Juſtiniani* M. atque *Theodoræ*, Auguſtorum; nec non *Triboniani*. *Juriſprudentiæ Juſtinianæ* Proſcenium. Fide coævorum, Latii & Græciæ Scriptorum; Numiſmatum, Conciliorum, Legum, Litterarum, Codicillorum, Lapidum, Picturarum, Muſivorum, aliorumque Monumentorum, cum ad Legum & Corporis Juris intelligendam Hiſtoriam, tum

* *P.* 7. † *p.* 6.

‖ *Vid.* Pocock Præf. ad Carm. Tograi. & Specim. Hiſt. *Arab. p.* 38. 40.

tum ad novi Juris Architectorum apologiam; depulsis Autorum, in vario Scientiarum genere, erroribus & calumniis.

That is,

The Lives of the Emperor Justinian, *the Empress* Theodora, *and* Tribonianus. *Being an Introduction to the* Justinian Jurisprudence, *compiled from the Contemporary Writers, both* Greek *and* Latin; *from the Coins, Councils, Laws,* &c. *By* John Peter Ludewig, *Civilian,* &c. Halle, 1731. 4to. P. P. 752.

THIS learned Work is an Introduction to the *Institutes* of the Emperor *Justinian*, and contains a great deal of Erudition, and several very curious Observations. The whole Work is divided into eight Chapters. In the first, the Author enumerates the many Manuscript Copies of the *Institutes*, that are to be found in divers public, as well as private Libraries of *Europe*. In the second, he treats of the various Translations of the *Institutes*, and prefers to all others the *Greek* Version, done by *Theophilus*, from the Original Copy of *Justinian*, and while that Emperor was still alive, or, at least, not long after his Death. For he translates the following Words of *Justinian* (§. *ult. de usucap.*) *Nostra autem divina Constitutio, quam nuper promulgavimus*, thus, Ἡ δὲ τοῦ νυνὶ βασιλέως διάταξις, ἣν ἀναγκαῖον ἐξεφώνησε *extat & Principis nostri Constitutio quam* NUPER *emisit*. *Theophilus* kept so close to the Origi-

nal, that he retained in his *Greek* Tranſlation ſeveral *Latin* Expreſſions, and all the Technical Words, which other Interpreters, leſs ſcrupulous, afterwards tranſlated into *Greek*. In the third Chapter, Mr. *Ludewig* gives us a Catalogue of all the Authors, who have written Comments on the *Inſtitutes*; paſſes his Judgment on their Works, acquaints us with their beſt Editions, *&c.* In the fourth he relates the Commendations that have been beſtowed upon them by ſome Writers, and the Objections made againſt them by others. The fifth Chapter contains a Diſſertation on the Title of the *Inſtitutes*, on the Rubricks, Paragraphs, Stops, Accents, *&c.* In the ſixth he treats of the Preface prefixed to the *Inſtitutes*, which he takes to have been added after *Juſtinian*'s Time. In the ſeventh, he examines, whether theſe Words, *In nomine domini noſtri Jeſu Chriſti*, before the *Inſtitutes*, be genuine or ſuppoſititious. He is of opinion, that they were truly uſed by *Juſtinian*; but exclaims againſt the modern Cuſtom of prefixing the holy Name of God, of the Trinity, or Jeſus Chriſt, to all public Inſtruments, Contracts, Laſt Wills, *&c.* To invoke the Name of God, ſays he, in things, which are of no great moment, is taking it in vain, and prophaning it. He calls this Cuſtom *impious*, *hypocritical*, and *ſuperſtitious*. As to the Words *Dei Gratia*, *by the Grace of God*, uſed by Princes and great Men in their Titles; Father *Mabillon* is of opinion, that it was firſt uſed by *Pepin*, to cover his unjuſt Uſurpation, and make the common People believe, that the Crown was beſtowed on him by a particular Favour of Hea-

Heaven. Others, namely *Becmannus* *, think that the Words, *In nomine Dei*, uſed by the Emperor *Juſtinian*, were in proceſs of time changed by his Succeſſors into thoſe others, *Dei Gratia*. For the Emperor *Leo* often uſed, as he ſhews, theſe Motto's; Λέων ἐν Θεῷ βασιλεὺς, ἐν Χριστῷ καὶ Θεῷ πιστὸς Βασιλεὺς, ἐν ὀνόματι τοῦ δεσπότου Ἰησοῦ Χριστοῦ, τοῦ θεοῦ ἡμῶν αὐτοκράτωρ Καισαρ. Our Author produces a Medal of *Wamba*, King of *Spain* in 672, with the following Letters IN. DI. NM. WAMBA. R. that is, *In Dei nomine Wamba Rex*, to prove, that the Motto *In Dei nomine* uſed by *Juſtinian*, was borrowed from him by other Princes. But as to the Words *Dei Gratia*, he thinks they were firſt uſed by every one, as a Teſtimony of Piety and Religion; for all the Prieſts, who aſſiſted at the Council of *Conſtantinople*, ſubſcribed thus, ἐλέῳ Θεοῦ πρεσβύτερος, *Dei Gratia Presbyter*. They became afterwards a Character of Power, and Princes alone were allowed to uſe them. Hence ſome great Men of *France* were charged with High-Treaſon, as our Author obſerves, for adding them to their Titles. The eighth Chapter, (which takes up above two thirds of the Book) contains the Life of the Emperor *Juſtinian*. What our Author relates of him, is taken from the *Greek* and *Latin* Writers, who were either Contemporaries with that Emperor, or flouriſhed in the ſame Century; and therefore deſerves particular Notice.

Juſtinian, ſurnamed *the Great*, was born the 5th of *May* 482, in a ſmall Village, ſituate in the Country of the *Dardani*, and called by

* Becmannus in Notitia Dignitatum. Tom. I. Diſſ. 1. c. 3. §. 7.

the Natives *Achrida* or *Ochrida* *; but by the *Romans*, *Taureſia*. Some Geographers place the Village, in which he was born, in *Dalmatia*, others in *Macedonia*, and ſome in *Bulgaria*. *Juſtinian* was no ſooner raiſed to the Imperial Dignity, but he declared it the Metropolis of *Dacia*, *Triballia*, *Dardania*, *Myſia*, *Pannonia*, *Macedonia*, *Hungary*, *Servia*, *Moldavia*, *Albania*, and *Bulgaria*, honoured it with the See of an Archbiſhop, and named it from himſelf *Juſtiniana*, with the Epithet *Prima*, in order to diſtinguiſh it from *Juſtiniana Secunda*, a City of *Cyprus*, on which likewiſe he beſtowed great Honours, it being the Native Country of his Wife *Theodora*. Our Emperor's Father was called, in the Language of the Country, *Iſtock* (that is, Stock or Trunk,) and his Mother *Bigleniz*; which by the *Latins* were changed into *Sabatius* † and *Vigilantia*. The Emperor's own Name was *Uprauda*, from the *Illyric* or *Sclavonic* Word *Uprait*, ſignifying *upright*, *honeſt*, *juſt*; from whence he was probably called *Juſtinian*, tho' Authors commonly form that Name from the Name of the Emperor *Juſtin*, his Uncle, who adopted him. Some Writers of great note, among whom *Jornandes* ‖, ſuppoſe the Family of the Emperor *Juſtinian* to be a Branch of the *Anician* Family, which was one of the moſt illuſtrious of *Rome*, and commonly believed to be the true Family of *Æneas*. Theſe Authors tell

* From the Word *Ochs*, ſignifying in that Language an Ox; and hence in *Latin* it was called *Taureſia*. The *Turks*, in whoſe Poſſeſſion it is now, call it *Giuſtandil*.

† *Sabatius* in the barbarous *Greek* of that Age was of the ſame Signification with the Word *Iſtock*.

‖ *Jornan. de Rebus Geticis.*

tell us, that ſome of the *Anician* Family, having accompanied the Emperor *Arcadius*, (others ſay *Theodoſius*) to *Conſtantinople*, were created by him Prefects of *Illyricum*, and the neighbouring Provinces, where they ſettled, and remained 'till the Emperor *Juſtin* was raiſed to the Throne. And this is the Reaſon why *Juſtinian* aſſumed the Titles of *Æneida* and *Trojanus*; as appears from a Manuſcript Copy of ſome Privileges he granted to the Monaſtery of *Monte Caſſino*, which begins thus: *In nomine D. N. I. C. Imperator, Caeſar, Flavius Juſtinianus* ÆNEIDA. Pope *Vigilius* gives him the ſame Title, and writes to him in the following Terms: *Piiſſimo & Sereniſſimo Victori, Triumphatori, Flavio, Juſtiniano, Conſtantino, Imperatori Auguſto,* ÆNEIDÆ, *Vigilius Epiſcopus ſedis Apoſtolicæ ſenioris Romæ. Joannes Seifridus*, Abbot of a Monaſtery in the Archdukedom of *Auſtria*, endeavours to prove (in no fewer than ſeven Books) that the Houſe of *Auſtria* is a Branch of the *Anician* Family, and deſcended from *Æneas*, as well as the Emperor *Juſtinian*, whom he places among the Heroes of the Houſe of *Auſtria*. His Book (which is very ſcarce) is entitled, ARBOR ANICIANA, *ſeu Genealogia Auſtriæ domus Principum ab antiquiſſima* ANICIA *urbis Romæ Familia libris ſeptem. Viennæ* 1613. Folio. As our Author bears the Character of a Man of great Learning, and good Senſe, we cannot think he ſpeaks in earneſt, when he ſays, that the Empire belongs, as it were by Hereditary Right, to the Houſe of *Auſtria*, becauſe it was founded by one of the *Auſtrian* Family, *viz.* by *Julius Cæſar*. He applies to the Houſe of *Auſtria* the following Prediction, related by *Flavius*

Vopiſcus (in *Floriano* cap. 2.) *One day an Emperor ſprung from the* ANICIAN *Stock, ſhall ſway the* Roman *Empire; give Judges to the* PERSIANS *and* PARTHIANS; *govern the* FRANKS *and* ALEMANS; *with the Laws of* ROME; *drive all the* BARBARIANS *out of* AFRIC; *appoint Governors over the* TAPOBANI; *ſend a Proconſul into the* GREAT ISLAND, (that is, into *Great Britain*;) *and having ſubdued all Nations, become abſolute Lord of the Univerſe.* Mr. *Ludewig*, however, thinks there is no likelihood that this Prediction will be fulfilled in our days.

BUT to return to *Juſtinian*; he was ſent very early by his Parents to the Academy of *Conſtantinople*, where he applied himſelf to the Study of Mathematics, Muſic, Philoſophy, Divinity and Law, with ſuch Succeſs, that he was eſteemed the moſt learned Man of his Age in theſe five Sciences, and commonly ſtyled, *the moſt Learned, the moſt Wiſe, the great Divine*, &c. He wrote ſeveral Books of Divinity, on which the Eccleſiaſtical Writers have beſtowed great Encomiums. The Book he compoſed againſt the *Neſtorians* and *Acephali* was propoſed as a Rule of Faith by the Fathers of the third Council of *Conſtantinople*, held in 879. His Books againſt *Origin*, and thoſe he wrote upon the *Myſtery of the Incarnation*, as likewiſe his *Symbolum*, or *Confeſſion of Faith*, and his Work, entitled, *Pro tribus Capitulis*, wherein he endeavoured to reconcile the *Orthodox* and the *Acephali*, are mentioned and greatly extolled by *Cedrenus*, *Victor*, *Iſidorus*, *Facundus Hermianenſis*, and others. Notwithſtanding the Authority of ſo many Writers, ſome have advanced, that *Juſtinian* paſſed from the Plough

to

o the Imperial Throne; that he was ſo igno-
ant as not to be able to write his own Name,
nd was thence ſurnamed *Juſtinian the Igno-
ant* *. Theſe were, no doubt, miſled by
uidas, who at the Word *Juſtinianus* ſays:
ςινιανὸς, ὁ βασιλεὺς ῥωμαίων, ορθοδοξότατος. ἦν δὲ
μαθὴτος γραμμάτων ἁπάντων καὶ τὸ δὴ λεγόμενον
ΝΑΛΦΑΒΗΤΟΣ; *Juſtinianus, Rex Romanorum,
rthodoxus. Erat autem doctrinarum & littera-
m omnium ignarus. Dictus ideo* ANALPHA-
ETUS. But it is plain, that inſtead of *Juſti-
anus* we ought to read *Juſtinus*, who, as we
e told by *Procopius* †, was ſo dull, that he
uld never learn to write his own Name, and
s therefore called *Analphabetus*. Beſides,
idas himſelf repeats, at the Word ἀμαθὴτος,
ſpeaking of *Juſtin*, what he is ſuppoſed to
here of *Juſtinian*; which is an evident
oof, that the former Paſſage is not genuine.

FROM the Academy of *Conſtantinople* our
ſtinian paſſed into *Italy*, where he ſerved in
Army, which his Uncle *Juſtin* commanded
ainſt the *Goths*, and gave ſuch Proofs of his
urage and Conduct, that he gained the love
eſteem of the whole Army. *Juſtin* being
long after placed on the Throne, vacant
the Death of the Emperor *Anaſtaſius*, he
raiſed to the Dignity of *Magiſter Militum*,
Commander in Chief of all the Imperial
ces, in which Employment he gave ſuch
isfaction to the Emperor, Soldiery, and
ple; that his Uncle firſt adopted him, and
rwards, at the earneſt entreaties of the
Army

* *Aegidius Perrinus* in the Life of *Juſtinian*, which he
xed to his *Commentaries upon the Inſtitutes*, printed at
in 1553, 4to.

† *Procop. in Hiſt. Arcana*, p. 29.

Army and People, declared him his Collegue in the Empire, crowning him with his own hand * on the Calends of *April*, 527. His quick Riſe gave occaſion to the following Verſe,

De Tyrone Duces fiunt, de Milite Principes.

OUR Author gives here ſome Account of *Theodora*, Wife to *Juſtinian*; and tells us, that ſhe was born in the Iſland of *Cyprus* †, in a Town, called *Conſtantia*, and afterwards *Juſtiniana ſecunda*, having been imbelliſhed by *Juſtinian* with ſtately Buildings, and declared the Metropolis of the whole Iſland. From *Cyprus* ſhe paſſed (on what occaſion we know not) into *Paphlagonia*; from thence into *Bithynia*, and from *Bithynia* to *Conſtantinople*; where ſhe lived, 'till *Juſtinian* married her, *in embolum*, that is, as our Author explains it, in a Porch, and maintained herſelf by her Work, being exceeding poor. *Alemannus*, by the word *Embolum*, underſtands a Bawdy-houſe, and endeavours to prove, that ſhe was a Woman of a very bad Life; wherein he agrees with *Procopius*, who in ſpeaking of *Theodora*'s Travels calls her, in expreſs Terms, *a Vagabond Whore*, and adds, that *Juſtinian* kept her company long before he married her. Our Author endeavours to clear her from ſuch Aſperſions

* The Cuſtom of anointing Princes was not introduced before the eighth Century, and is looked upon by ſome Divines of great Note, as ſuperſtitious. *Vide Ludwig. Miſcellis, Tom.* I. *Opuſc.* 3. p. 172, 173.

† This is contradicted by *Alemannus*, p. 39. who tells us, that *Theodora* was born at *Conſtantinople*, and that the Cities which were built or repaired in honour of *Theodora*, were called *Theodoropoles* or *Theodoris*.

nd likewiſe from that of aſſuming too much ower, after her Marriage, not only in Civil, ut alſo in Eccleſiaſtical Matters. But let that as it will, 'tis certain, that ſhe was a Wo-an of an extraordinary Genius, of uncom-on Learning, and ſo beautiful, that ſome Writers ſtyle her a *Goddeſs*, others the *Maſter-ece of the Almighty*, the *Glory of her Sex*, the *hth Wonder of the World*, &c. *Procopius*, tho' r profeſſed Enemy, calls her *the moſt beauti-l Woman that ever had been ſeen, or heard of*; d adds, that *no human Tongue was able to preſs, or Hand to delineate her charming Fea-res.* But at the ſame time he takes care to ve us a great many inſtances of her Lewd-ſs, Pride, Cruelty, revengeful Temper, *&c.* ich Mr. *Ludewig* endeavours to refute with Authority of other Writers, who extol her the moſt pious, humane, modeſt, good-na-ed Princeſs that ever held a Scepter. So fferent are the Opinions of Authors touching eodora. *Procopius*, we muſt own, ſhews all ng a great deal of Paſſion, and therefore de-ves little or no Credit; for the ordinary ithets he beſtows upon her, are *Daemonodora* ſtead of *Theodora*) *Proſtitute*, *Sorcereſs*, *Bawd*, d ſuch like.

OUR Author inſerts here a ſuccinct Ac-nt of the Life, Employments, Manners, . of the famous Lawyer *Tribonianus*. *Tribo-nus*, (called by all the Antients, except *Suidas*, *bunianus* from the Word *Tribus*) was origi-y a *Greek*, being born in *Pamphylia*; he lied himſelf chiefly to the Study of the Law; firſt an Advocate at *Conſtantinople*, and af-wards raiſed by *Juſtinian* to the Dignity of *neſtor*, to that of *Magiſter Officiorum Sacri*

Palatii; and lastly, honoured with the Tit of *Consul*, tho' he never exercised that Employ ment. All Authors agree him to have been Man of extraordinary Parts, and the most skil ful Lawyer of his Age. *Procopius* and *Suidas* who inveigh bitterly against him on all occa sions, cannot help owning, that he excelled in all manner of Learning, and was, without ex ception, the greatest Man of his time. The Crimes he is generally charged with, are Atheism and Avarice, from which our Author endeavours to clear him, in contradiction to several impartial Writers, who give us a great many instances of his Irreligion and Cove tousness.

FROM this Digression our Author returns to *Justinian*, and gives us an account of his undertakings in time of Peace, and of the pains he took in reducing the *Roman* Jurisprudence to a better form. In the first Year of his Em pire, in the Month of *February* 528, he put forth an Edict, directed to the Senate of *Con stantinople*, for the compiling of a new Code. For this Work he chose the most famous Men of the Age, and put *Tribonianus* at their head, enjoining them to collect into one Volume all the Constitutions of Princes, contained in the *Gregorian*, *Hermogenian*, and *Theodosian* Codes; and to add to them those which *Theodosius the Younger*, his Successors, and himself had from time to time published. He ordered them to retrench what they should find useless or super fluous, to leave out the Prefaces, and such Con stitutions as clashed with each other; to place them according to the order of time, in which they had been published; and to put to each Constitution the names of the Emperors who had

enacted them, the place and time in which had been enacted, and the Names of the ſons to whom they were directed. This Code was begun the 7th of *February* 528, ended the 7th of *April* 529. It was no ner compleated, but *Juſtinian*, by a ſpecial ct under the Title *De Juſtinianeo Codice rmando*, ordained that this Code ſhould, ly, have Authority in the Courts of Juſtice; the Judges and Advocates ſhould quote no , but what it contained; and that the e former Codes ſhould be looked upon as e antiquated. The Conſtitutions collected this new Code contained the Laws of four Emperors, from *Adrian* down to *inian*.

THE Code being finiſhed, *Juſtinian* took in a more difficult and noble undertaking; ch was to collect, and digeſt into good er, the Deciſions of the antient Civilians, Comments on the *Roman* Laws, eſpecially he *Edictum Perpetuum*, and all their Trea- which amounted to above two thouſand mes. This great Work was compleated e ſpace of three Years by *Trebonianus* and en other able Civilians; and in the Month of *mber* 533, publiſhed over all the Eaſt, and *icum*. It was called, in *Latin*, *Digeſta*, be- it contained the Opinions of the antient ians, digeſted into good Order, and in , *Pandectæ*, as comprehending all the an- Juriſprudence.

WHILE the *Digeſts*, or *Pandects*, were aring, *Juſtinian* enjoined *Tribonianus*, *Theo-* and *Dorodeus*, to compile, for the Bene- the Youth, the *Inſtitutes*, or Elements Principles of the Law. Theſe Elements

were

were publiſhed a Month before the *Pand*
viz. in *November* 533, and divided into ſ
Books, ninety nine Titles, and eight hund
and ſixteen Paragraphs.

Juſtinian finding, that notwithſtanding
great pains he had taken, many Controver
remained ſtill undecided, and that ſev
things were wanting in the Code already ma
ordered a new Code to be formed, more co
plete and perfect than the former. He e
ploy'd in this Work *Tribonianus*, *Dorot*
and three other *Civilians*, who, purſuant to
Orders, ſtruck out all the ſuperfluous and
tiquated Conſtitutions; and inſerted th
which *Juſtinian* himſelf had publiſhed after
forming of the firſt Code. Theſe, accord
to *Balduinus* and *Ritterſuſius*, were above
hundred, all publiſhed in the ſpace of
Years. All Authority was given to this
cond Code, which was entitled *de Rep*
Prælectione; the Conſtitutions not conta
in it annulled; and the former Code quite
liſhed.

THE Conſtitutions which *Juſtinian* put h
after the compiling of the *Inſtitutes*, *Di*
and *Code*, grew to ſuch a bulk, that t
formed a diſtinct Volume, to which he g
the name, not of Code, but of *Novellæ Co*
ſtitutiones. This Volume of the *Novellæ* di
from the Code in three things, *viz.* 1.
Code comprehends the Conſtitutions of ſev
Princes, from *Adrian* down to *Juſtinian*;
the *Novellæ* only thoſe of *Juſtinian*. 2.
Conſtitutions contained in the Code were
publiſhed in *Latin*, and the *Novellæ* for
moſt part in *Greek*. 3. In the Code the C
ſtitut

utions are ſubdivided into certain Claſſes, ording to the Subjects they treat of, and ſe- al of them placed under one Title; whereas he Volume of the *Novellæ*, each Conſtitution its own Title, no other order being obſer- therein, but that of time, which is alſo and then neglected.

ROM *Juſtinian*'s glorious undertakings in e of Peace, our Author proceeds to his litary Exploits, and gives us an account of Wars he carried on againſt the *Perſians* in a, the *Vandals* in *Afric*, and the *Goths* in *rope*. As to his War with the *Perſians*, it not prove very ſucceſsful; they being com- nded by *Choſroes* their King, who was one he moſt experienced Leaders of his time; the Flower of the Imperial Troops being loy'd in other Expeditions of greater Mo- t. The *Perſian* War laſted near thirty rs; and at laſt a Peace was concluded be- en *Juſtinian* and *Choſroes* upon the follow- Conditions, as they are related by *Aga- s* *. 1. That the Peace ſhould laſt for Years. 2. That the *Perſians* ſhould re- the Country of the *Lazi* to the *Romans*. That the *Romans* ſhould pay yearly the of thirty thouſand Crowns of Gold to the *ians*, who on that Conſideration obliged nſelves to protect the Eaſtern Provinces of Empire, againſt the Invaſions of the Bar- ns. 4. That the free Exerciſe of Religion ld be allowed every where, both to the *ans* and *Perſians*. And laſtly, That the *ans* ſhould be allowed to bury their Dead, the *Perſians* to expoſe theirs to Wild Beaſts,

* *Agathias* Lib. IV. prope finem.

Beaſts, according to their antient Cuſtom †. This Peace was concluded in 561, that is, two Years before *Juſtinian* died.

HIS War with the *Vandals* in *Afric* was attended with better ſucceſs; for *Beliſarius* in one Campaign ſubdued the whole Country, carried their King *Gilimer* priſoner to *Conſtantinople*, and reunited *Afric* to the *Roman* Empire, after it had been held by the *Vandals* for the ſpace of ninety five Years ||.

Afric being ſubdued, and the *Vandals* diſperſed, *Juſtinian* reſolved to make war upon the *Goths* in *Italy*, and uſe his utmoſt Efforts to reunite that Kingdom to the Empire. Under pretence therefore of revenging the Death of *Amalaſuntha* ‡, Daughter to the great *Theodoric* firſt

† The *Perſians* uſed, at that time, to expoſe their dead in the open Fields, with a Stick in their Hand, to drive away the wild Beaſts, in caſe they ſhould return to themſelves.

|| The *Vandals* leaving *Spain* in the poſſeſſion of the *Goths*, paſſed over into *Afric* in 428, with an Army 80000 Men ſtrong, and having driven out the *Romans*, erected there a new Kingdom. Their firſt King was the famous *Genſeric*, who reigned 57 Years, invaded *Italy* in 455, took and pillaged *Rome*, and returned to *Afric* with an immenſe Booty, and many thouſand Captives; among whom were the Widow and two Daughters of the Emperor *Valentinian*. In 475 he concluded a Peace with the Romans who were forced to yield all *Afric* to him and his Succeſſors for ever. To him ſucceeded *Hunric*; to *Hunric* *Gundebald*; to *Gundebald*, *Thraſemund*; to *Thraſemund*, Hilderic, who was driven from the Throne by his Brother *Gilimer*; which ſerved for a pretence to *Juſtinian* to invade *Afric*, and put an end to the Kingdom of the *Vandals*.

‡ *Amalaſuntha*, (called by the *Goths* *Adelſchwinde*) was a Princeſs, as we are told by the antient Writers, adorned with many Heroic Virtues, and equal in Wiſdom to the wiſeſt Kings of the Earth. She was Mother to *Athalaric* (a

firſt King of the *Goths* in *Italy*, he ſent *Beliſarius* in 536 with a powerful Fleet into *Sicily*, 536.
which, the *Goths* being taken at unawares, he ſubdued in a very ſhort time. From *Sicily* he paſſed, without loſs of time, over to *Reggio* in *Calabria*, which opened its Gates to the Conqueror. From *Reggio* he marched directly to *Rome*. All the Places on his March ſurrendered willingly, except *Naples* and *Cuma*, which held out for ſome time with great Valour and Intrepidity. *Beliſarus* having conquered all that part of *Italy*, which is now called the Kingdom of *Naples*, purſued his March to *Rome*, which he took in the eleventh Year of the Em- 536.
pire of *Juſtinian*, after it had been ſixty Years in the poſſeſſion of foreign Nations. In the mean time, the *Goths* aſcribing their Misfortunes to

(or *Edalreich*) whom *Theodoric* a little before he died appointed to ſucceed him. During the Nonage of her Son (for he was but ten Years old when his Grand-father died) ſhe governed the Kingdom with ſuch Prudence, that ſhe was no leſs eſteemed than *Theodoric* her Father. The Letter King *Theodatus* wrote in her behalf to the Senate of *Rome* deſerves particular Notice. It is related by *Caſſiodorus* (Lib. X. Epiſt. 4.) and runs thus. *She is the Glory of all crowned Heads, and the Ornament of our Family. Her Piety can hardly be expreſſed; and her Learning is ſuch, that ſhe is able to teach the wiſeſt Philoſophers. She is acquainted with many Languages, and well verſed in all the Branches of Learning. She is the* Solomon *of her Sex, and well deſerves to be admired, not only by the Queen of the South, but by all the Princes of the Earth*, &c. Thus *Theodatus* the third King of the *Goths*, who was himſelf one of the moſt learned Men of his Age, and therefore ſurnamed *the Philoſopher*. Who could imagine, that this very Prince, who had ſuch a Value for *Amalaſuntha*, and was moreover indebted to her for his Crown, ſhould afterwards be the occaſion of her Death, and cauſe her to be moſt barbarouſly

to the cowardlineſs and ſtupidity of their King
537. *Theodatus*, firſt dethroned him, and then put him to death, chuſing in his room *Vitiges*, a Prince of great Courage, Prudence, and Learning. No ſooner was *Vitiges* raiſed to the Throne, but he laid cloſe ſiege to *Rome*, and kept it blocked up for a Year and nine Days, till it was relieved by *Beliſarius* in 538. Not long after, *Vitiges* was taken Priſoner by the victorious *Beliſarius*, together with his Wife *Mata-*
540. *ſuenda* (or *Matheſunta*) Daughter to the Princeſs *Amalaſunta*, and Grand-Daughter to King *Theodoric*. In the mean time, *Juſtinian* being jealous of *Beliſarius*'s Conduct, recalled him to *Conſtantinople*, and ſent *John* and *Vitalis*, two Commanders of no Courage, Prudence, or Conduct, to *Italy* in his room. Upon this
541. the *Goths* taking new Courage, choſe firſt *Ildibaldus*, and afterwards *Eraricus*, for their King,

murdered? And this, nevertheleſs, is what happened; for her Son *Athalaric* dying at eighteen Years old, *Theodatus*, (who was her Couſin, being Son to *Amalafrida*, Siſter of the great *Theodoric*) was by her Intereſt raiſed to the Throne. As *Theodatus* was, notwithſtanding his great Learning, but a very weak and mean-ſpirited Prince; he ſuffered himſelf to be entirely governed by his Miniſters, namely by the Relations of thoſe, whom *Amalaſuntha* had cauſed to be put to death for their Crimes. Such ill-choſen Counſellors made *Theodatus* believe, that ſhe deſigned to betray the *Goths*, by marrying the Emperor *Juſtinian*, and putting him in poſſeſſion of *Italy*. Upon this, he firſt confined her to an Iſland, in the middle of the Lake of *Bolſena*, and afterwards ordered her to be barbarouſly ſtrangled. *Procopius* aſcribes this cruel Action chiefly to the Inſinuations of the Empreſs *Theodora*, who ſeeing *Amalaſuntha* ſo highly favoured and eſteemed by her Husband (who had even invited her to *Conſtantinople*) became jealous of her, and induced *Theodatus* to put that unhappy Princeſs to death, which occaſioned the total Ruin of the *Goths* in *Italy*.

King. Theſe two Princes reigned but a very ſhort time; *Ildibaldus* was put to death by the *Goths* on account of his Cruelty, and *Eraricus* on ſuſpicion of having entered into a Confederacy with the *Greeks*. *Eraricus* being put to death, the famous *Totila* was advanced to the Throne. This gallant Prince in a very ſhort time drove the Imperialiſts out of *Tuſcany*; regained *Samnium*, *Campania*, *Puglia*, *Calabria*; beſieged and made himſelf Maſter of *Benevento*, *Naples*, and *Cuma*, and reſtored the *Goths* almoſt to the ſame ſtate, in which *Theodoric* had left them. Upon this *Beliſarius* was ſent back to *Italy*; but as he carried few Troops with him, he loſt, in great meaſure, the Reputation he had gained by his former Expedition. For *Totila* beſieged, took, and pillaged *Rome* before his eyes. From *Rome* he marched, without minding *Beliſarius*, into *Calabria*, carrying the Senators along with him. On his departure, *Beliſarius* retook *Rome*, rebuilt the Walls, and recalled the Inhabitants. For *Totila*, being ſenſible that he could not conveniently keep that City, had laid it waſte, and driven the Inhabitants out of it. Not long after, *Beliſarius* was again recalled, and ſent with a powerful Army againſt the *Parthians*, which gave *Totila* a fair opportunity of regaining *Rome*, and reducing almoſt all *Italy* under his Obedience. *Juſtinian* having made up matters with the *Parthians*, and vanquiſhed the *Sclavonians*, (a new northern People, who, paſſing the *Danube*, had invaded *Illyricum* and *Thrace*) poured all his Forces into *Italy*, under the Command of *Narſes* the *Eunuch*, a Man of great experience in War, who increaſed his Army with Foreigners, ſuch as the *Heruli*, the *Hunni*,

541.

542.

544.

546.

547.

552.

and the *Gepidæ*. He likewiſe employ'd the *Lombards*, whom he brought with him out of *Pannonia*, and who, not long after, from Auxiliaries became Conquerors. *Narſes* was met by *Totila*, at a Village, not far from *Rimini*, where a bloody Battle enſued, in which *Totila* gave the utmoſt proofs of his Valour and Conduct; but not being able to withſtand the Forces of his Enemy, far ſuperiour in num-
553. ber to his own, was defeated and killed. After this Rout, the *Goths* retired to *Pavia*, where they choſe *Teja* for their King, a moſt valiant Captain, who had diſtinguiſhed himſelf on all occaſions; and made the moſt ſurprizing Attempts that could be expected in ſuch a deſperate Condition, for repairing the Fortune of the *Goths* in *Italy*. *Narſes* and he met at the Foot of the *Veſuvius*, where the two Armies, ſeparated by the River *Sarno*, continued ſkirmiſhing for two Months. At laſt *Narſes*, whoſe Army was far ſuperiour in number, found means to draw *Teja* to a Battle, in which he
553. was unhappily killed, and the *Goths* put into ſuch a Conſternation, that they reſolved to ſurrender to *Narſes*, who allowed them to depart out of the Territories of the Empire with all the Money they had, and live according to their own Laws. The Conditions were faithfully performed on both ſides after eighteen years War, and all the Towns were put into the hands of the Commiſſaries of *Narſes*'s appointment. The *Goths* marched out of *Italy* in 553, where they had reigned ſixty four Years from *Theodoric*, down to *Teja*. This is in brief an account of the whole *Gothic* War, and in a few Lines what our Author relates in a great many Pages. The *Goths* of *Italy* had

in

in all eight Kings, viz. *Theodoric*, *Athalaric*, *Theodatus*, *Vitiges*, *Ildibaldus*, *Eraricus*, *Totila*, and *Teja*.

IN the next place, our Author deſcribes the Wars *Juſtinian* carried on with divers other Nations, *viz.* with the *Franks*, *Alemanni* *, *Antæ*, *Lazi*, *Hunni*, *Gepidæ*, *Slavi*, *Iſauri*, *Zani*, *Abaſgi*, *Apſili*, *Suani*, *Seymni*, *Avares*, *Alani*, *Tetraxitæ*, *Armenians*, *Saracens*, *Homeritæ*, *Ethiopians*, *Blemes*, *Nobati*, *Hermechiones*. *Theophanes Byzantius*, who wrote in the time of *Juſtinian*, calls the *Hermechiones* Τουρκοι, *Turcs*.

* The *Alemanni* poſſeſſed *Suabia*, *Alſatia*, the Country now inhabited by the *Grigoni*, and that, which from the *Franks* ſettling in it, was afterwards called *Franconia*. *Aurelius Victor* (ad annum V. C. 965.) tells us, that *Antoninus Caracalla* having routed the *Alemanni*, near the River *Meyn*, about the Year 212, aſſumed the Title of *Alemanicus*. Till that time the *Alemanni* were compriſed under the general denomination of *Germani*; for they are not mentioned by any Writer that flouriſhed before the beginning of the third Century. Some Authors tell us, that they were called *Alemanni*, becauſe their Republic was made up of *all Men*, or Men of all Nations. The *Alemanni*, ſays *Agathias*, (Lib. 1. p. 17.) *were made up of various Nations, as appears from their Name.* But as *Tacitus* ſays, in expreſs terms, that the *Germans* admitted no mixture of foreign Nations; *Germaniæ populus nullis aliis gentibus infectus*; *ſed propria & ſincera gens*; (*Tacit.* de M. G. c. 4.) Other Writers derive *Alemanni*, from the word *Alderman*, which imports *Senior* and alſo *Seignior*, or *Lord*, for *ald* or *alt* relates both to Age and Dignity. Our Author derives it from *Atelman*; and *Atelman*, from *Atta*, *Ata* or *Tata*, ſignifying Father; hence, according to him, *Atelman* imports *Head of a Family*, which anſwers the *Latin* word, *Pater Familias*. As the Head of the Family is the Lord and Maſter of the Family, the word *Atelman* was uſed to expreſs *Lord* and *Maſter*, in the ſame manner as *Hauſherr*, and *Hauſmann* import now *Head of the Family* and *Lord*. So that *Aleman* comes from *Atelman*; *Atelman* from *Attaman*; *Attaman* from *Ataman*; *Ataman* from *Tataman*. The hard task it is, to make an *Aleman* become a *Lord!*

The Banks of the Tanais (now the *Don*) *are inhabited*, says he, *by the* TURCS, antiently called *Maſagetæ, and now by the Perſians, Hermechiones*†. *Theophanes* is the firſt who mentions the *Turcs*, and next to him *Paulus Diaconus*, who wrote in the Reign of *Juſtin* II. In his time the *Huns* were called *Turcs*: *Hunni per illud tempus, quos* TURCOS *dicere conſuevimus, legationem dirigunt ad Juſtinianum*, says *Paulus Diaconus*, (Lib. XVI. p. 491.)

OUR Author cloſes his Work with a Treatiſe on the Coins and Medals of *Juſtinian*, which he has taken care to have engraved. In moſt of *Juſtinian*'s Medals are to be ſeen the following Characters CONOB; which the ableſt Medaliſts are at a loſs how to decypher. *Triſtanus*, *Chifletius*, *Gretſerus*, *&c.* explain them thus: *CONſtantinopoli OBſignatum*. Where they find the Letters *COMOB*, they make the following words out of them, *COnſtantinopoli Moneta OBſignata*. Others read them *CONſtantinopolitanum OBryzum*. *Cedrenus* is of opinion, that each Letter ſtands for a Word, and that they all together form the following Sentence, *Civitates Omnes Noſtræ Obediant Benerationi*. In the laſt word he changes the V into a B after the *Greek* Faſhion. *Urſatus* (*de notis Rom.* p. 110.) will have theſe Letters to ſignify, *Civitates Omnes Nobis OBediant*, and *Manutius*, *Cedit Officina Noſtra Omni Bonitate*. Our Author conjectures, that they ſignify *Conſtantinople* alone; and adds, that as the name of that City is made up of many Syllables, it was probably thus abbreviated in common Diſcourſe, and pronounced *Conob*. To an Objection, which may be made againſt this Conjecture, viz.

† *Photius in excerptis.*

viz. that the ſame Characters are to be ſeen on Medals coined by the Kings of *Italy*, *Gaul*, *Spain*, *&c.* and conſequently, that they cannot ſtand for *Conſtantinople*; our Author anſwers, That ſome foreign Princes cauſed them to be engraved on their Money, in imitation of the Emperors of the Eaſt, and in order to make their Coin paſs for Imperial, which was reckoned the beſt. This is, as the Reader may well obſerve, but a very weak Conjecture. The Author has prefixed to this Work, a Diſſertation on the Laws of *Germany*, and a Map compriſing the Countries that were ſubject to the Empire, during the Reign of the Emperor *Juſtinian*. He ſhews throughout the whole Work a vaſt deal of uncommon Erudition.

BEFORE we cloſe this Article, we cannot help obſerving, that ſome Writers, namely, *Scaliger*, *Franciſcus Balduinus*, and *Matthæus de Afflictis* have paſſed a very ſevere Cenſure on the Laws of *Juſtinian*. *Franciſcus Philelfus*, a famous Poet, whoſe Works were printed at *Milan* in 1476, *Folio*; and are now exceeding ſcarce, inveighs againſt *Juſtinian* thus:

Ille Triballorum qui ductus origine, celſum
Repſit ad imperium; manibus dum ſceptra teneret
Barbarus, in Latias lacerato corpore leges
Injecitque manus, letoque afflixit amaro.
O utinam! Superi, ſi quid Mortalibus uſquam eſt
Juſtiiiæ reliquum, te Juſtiniane, *ſub imis*
Manibus, ardenti plectant Phlegetonte jacentem,
Poſtquam tanta Italis millena volumina Legum,
Principe te clades, te Principe peſtis ademit.
Cum tua venturæ moliris nomina famæ
Inſerere, & vulgi titulos dementis inire,
Lex & jura tua perierunt inclyta faſtu, &c.

ARTICLE XIV.

Hiſtoire de l'Iſle *Eſpagnole*, ou de *S. Domingue*. Ecrite particulierement ſur des Memoires Manuſcrits du P. *Jean-Baptiſte le Pers*, Jeſuite, Miſſionaire à *Saint Domingue*, & ſur les Pieces Originales, qui ſe conſervent au depôt de la Marine. Par le P. *Pierre-Francois-Xavier de Charlevoix*, de la Compagnie de Jeſus, *&c.*

That is,

The Hiſtory of the Iſland of Hiſpaniola, *or of* San Domingo, *compiled chiefly from the Manuſcript Memoirs of Father* Le Pers, *Jeſuit and Miſſionary in* S. Domingo; *and from the authentic Records of the Navy-Office. By Father* Peter-Francis-Xavier de Charlevoix, *Jeſuit.* Paris 1730, *Two Volumes, Quarto.*

Being a Continuation of ART. VI. N° XIV.

THE ſecond Volume of *the Hiſtory of S. Domingo* is moſtly taken up with Accounts of Sea and Land-Engagements, between the *Spaniards*, *French*, and *Engliſh*; of the various Conqueſts and Settlements of the two latter Nations in the Iſlands of *America*, of the Exploits of the *Bucaniers* and *Freebooters*, and the War they carried on againſt the *Spaniards*,

ards, &c. In the first Book, our Author ves us a very particular and distinct Account the first Rise, Manner of Living, Laws, and eligion of the *Bucaniers* and *Freebooters*. To s purpose, he tells us, that part of the *French*, o had been driven from the Island of *S. ristopher's* by the *Spaniards*, in 1630, being ned by some *English* Adventurers, settled on the thern Coast of the Island of *S. Domingo*, ha- g found it quite abandoned by the *Castilians*, that part of the Island abounded in wild ars and black Cattle, they thought they could d no where else a more commodious Settle- ent; and the rather, because the *Dutch* pro- sed to furnish them with all sorts of Com- odities, and take in Payment for them the ides of the wild Cattle they should kill in nting. Upon this they began to hunt, and cause they broiled, after the manner of the vages, and fed upon the Flesh of the wild Bulls d Cows they had killed, they were called caniers, or *Boucaniers*, from the word *Boucan*, ginally *Indian*, and signifying the Place ere the *Indians* met, after hunting, to broil, rather to dry, the Flesh of the wild Cattle y had killed. Some of them grew weary this sort of Life, and becoming Pirates, uck terrour into all the Islands and Continent *America*, under the name of *Freebooters*. he *Bucaniers*, as our Author tells us, esta- shed in their little Republick a strict Com- nity of Goods; every one having as free an cess to his Neighbour's Coffers as to his own: y even looked upon it as an unpardonable ime, to keep any thing under Lock and Key. ey had no Laws, but only some whimsical stoms and Conventions, which they deemed

sacred

ſacred and inviolable. As to other Laws, an anterior Obligations, they thought themſelv no ways bound by them, after the new Bap tiſm they had received in paſſing the Tropi However, they paid ſome kind of Homag to the *French* Governour of the Iſland of *Tor tuga*. The many Exploits of the *Bucaniers* b Land, and *Freebooters* by Sea, and the ſig nal Victories they obtained over the *Spa niards*, are already too well known to be in ſerted here, tho' they take up the beſt part o this ſecond Volume. Our Author looks upo them as employed by Heaven to puniſh the *Spaniards*, for the many Cruelties that haughty and inhuman Nation had practiſed upon the Inhabitants of the new World. For ſeveral Perſons of plentiful Fortunes, on hearing the barbarous proceedings of the *Spaniards* in *A merica*, reſolved to quit *Europe*, and expoſe themſelves to innumerable Dangers, with no other deſign than to revenge the Deaths of ſo many *Indians*, whom they had maſſacred in a moſt barbarous manner. Among theſe was, as our Author tells us, one Sieur *Montbars*, born of a very good Family in *Languedoc*; who, while he was a Student, having happened upon a relation of the Cruelties practiſed by the *Spaniards* in *America*, was ſo incenſed againſt that Nation, that he reſolved one day or other to treat them, as far as lay in his power, in the ſame manner as they had uſed the *Indians*. Not long after he had read the above-mentioned relation, he gave a ſtrong proof of the implacable hatred it had wrought in him againſt the *Spaniſh* Nation. For in a Play, that was acted by the Students, wherein he perſonated a *Frenchman* quarrelling with a *Spaniard*, he one day, all on

a ſudden, flew at his Companion, who acted the *Spaniard*, in ſuch a violent Paſſion, that he would have killed him upon the Stage, had he not been, with much ado, prevented by the Spectators. This was, in a certain manner, the Prelude of what he acted ſoon after in *America*, where ſometimes heading the *Buccaniers*, and ſometimes the *Freebooters*; he made ſuch a dreadful havock of the *Spaniards*, that he was very juſtly ſurnamed the *Exterminator*. Notwithſtanding his inveterate hatred againſt the *Spaniards*, he is ſaid never to have put one of them to death whom he found not in Arms, and to have been always averſe to thoſe Cruelties and Robberies, which have rendered the Names of many Adventurers ſo infamous.

OUR Author informs us, (*pag.* 392.) that on occaſion of the War, which broke out between the *French* and *Spaniards* in 1718, great numbers of Negroes made their eſcape from the former, and ſettled among the *Spaniards*, ſo as to multiply their Race. Theſe he thinks would prove very dangerous Enemies to the *French* in caſe of a new Rupture, and adds, that even in time of Peace the ſettling of the Negroes among the *Spaniards* is of great prejudice to the *French*, ſince it intices away their Slaves; who, notwithſtanding all the precautions that can be taken, yearly make their eſcape in great numbers, being ſure to find a ſafe Aſylum among the *Spaniards*. So that the Iſland of *Hiſpaniola* is now inhabited by four different kinds of People, *viz.* by the Natives, *Spaniards*, *French*, and Negroes.

IN the twelfth and laſt Book, the Author gives a particular account of the Inſurrection, that happened in the *French* Colony of *Hiſpaniola*

niola in 1722, on account of the excluſive Trade of Negroes to that Colony granted to the *India* Company; which the Planters deemed highly prejudicial to the public Good, and freedom of Trade. The Inſurrection began by the Women, who being headed by a Widow, named *Madam Sagona*, and armed with Sword and Piſtol, marched in Battle-array, Drums beating, Colours flying, to the *India* Factory; broke down the Doors, ranſacked the Houſe, and deſtroyed all the Books and Regiſters belonging to the Company. Some Memoirs inform us, that *Madam Sagona* meeting the Director of the Company with a Glaſs of Wine in his Hand, as ſhe was going into the Houſe, clapt her Piſtol to his Throat, ſaying, *Drink, you Traitor, for this is the laſt drop you ſhall ever drink.* Which frighted the Director to ſuch a degree, that, letting his Glaſs drop, he ſaved himſelf with all poſſible ſpeed, by a back-door, into the Jeſuits College, where he was a long while before he could recover himſelf from the terrour the ſight of that doughty *Amazon* had ſtruck him with. The example of the Women was ſoon followed by the whole Colony, which in a few days roſe all up in Arms, crying, *Vive le Roi ſans Compagnie*, that is, *God ſave the King without any Company.* No one, however peaceably inclined, and averſe from Rebellion, could help taking up Arms and joining the Seditious; each Inhabitant being ſummoned by a Ticket, ſigned *The Colony*, to appear in Arms at the time and place appointed for a general Rendezvous, under pain of having their Habitations burnt down to the ground. It has not been known to this day, who was the Author of theſe Tickets.

Tickets. They were delivered, the Evening before the general Inſurrection, into the hands of each Houſe-keeper of the Colony, by a Black; who being asked, from whom he came, and to whom he belonged, gave no other anſwer, than that he came from the *Colony*, and belonged to the *Colony*. The next day, beſt part of the *Colony* met in Arms at the place and hour appointed; burnt down to the ground the Houſes of ſuch as had not anſwered the Summons; ſeized the Governor; drove the Director of the *India* Company with all his Crew out of the Iſland; and, by that means, maintained the Freedom of Trade, which a few avaritious Merchants deſigned to deprive them of, by ingroſſing the chief Branch of it to themſelves. No People had ever a more juſt Motive to riſe up in Arms, as our Author inſinuates, than the Inhabitants of *Hiſpaniola* on this occaſion. For beſides that, the *India* Company enjoying the excluſive Trade of the Negroes, would have ſold them at their own Price, they would not oblige themſelves to furniſh the *Colony* with more than 2000 a Year; whereas the *Cape Francois* alone wanted yearly near 4000. But what moſt of all exaſperated the Minds of the Inhabitants, was the inſolent Behaviour of the Director, and others belonging to the Company, who were heard to ſay, in a public Entertainment, (being perhaps ſomewhat elevated with the Juice of the Grape) that the Inhabitants of *Hiſpaniola* ſeemed to look upon them with Contempt; but that they would ſoon find means to bring down their Pride; that they wanted no body, whereas every one ſtood in need of them; that they would ſell no Negroes but at their own Price; that the Women for-

ſooth

ſooth appeared dreſſed out in Silk Gowns and Petticoats; but that they were determined to reduce them, in a very ſhort time, to ſuch a Condition, that they ſhould be glad to cover themſelves with a Piece of coarſe Cloth: That they were reſponſible to no body for what they did; that no one had any Right or Authority to intermeddle with what concerned them, and that they were ſo well ſupported at Court, that they valued not a ruſh, either the Governor or Intendant. Such a haughty Behaviour was highly unbecoming, ſays our Author, in Men of their Station and Profeſſion. But *Madam Sagona*, at the head of her *Amazons*, ſoon cooled their Courage, and humbled their Pride, as we have already obſerved.

IN the next place, our Author gives us a diſtinct Account of the preſent State of the *Spaniſh* and *French* Colonies, in the Iſland of *Hiſpaniola*. The *Spaniſh* Colony in 1717, conſtiſted of 18410 Perſons, all wretchedly poor and living in Cottages, except the Inhabitants of the City of *S. Domingo*, where there are ſtill a great many fine Houſes to be ſeen. They have no Manufactories, and in moſt places but very little Trade; contenting themſelves to look after their Cattle, and to furniſh the *French* Colony with coarſe Meat. They bear an averſion to all Labour, and are lazy to a great degree, paſſing their time in playing, ſinging, ſleeping, and cauſing themſelves to be rocked in their Hammocks. They deſpiſe Gold, and tread upon it; laughing at the *French*, whom they behold ſo eager in the purſuit of Riches. They take no more pains in cultivating their Minds, than in procuring the Conveniencies of Life: for they live in a moſt deplorable

eplorable State of Ignorance, and ſcarce know, ccording to our Author, ſo much as the name f *Spain*, with which they have no manner of Correſpondence. But, with his leave, they annot but know, that the King of *Spain* is heir Sovereign, and that of him they hold heir Governments and Employments. Beſides, he City of *S. Domingo* is the Seat of a ſupreme Court of Judicature, whoſe Juriſdiction extends o ſeveral Iſlands, and a great part of the *paniſh* Dominions on the Continent of *America*. As they have mixt their Blood with the an-ient Inhabitants of the Iſland and Negroes, hey are at preſent of various Colours, according s they partake moſt of the *European*, *African*, r *American*. They have a great Opinion of hemſelves, and ſhew the utmoſt contempt for he *French*. A *Frenchman* having one day ſked a *Spaniard*, what was to be found among hem, that could inſpire them with ſuch an Opinion of themſelves, and Contempt of other Nations; the *Spaniard* anſwered, *ay Hombres, ey are Men*. Our Author tells us, that they re given to all manner of Vice; but at the me time, mighty Devout and Religious. The eſpect and veneration they ſhew for Prieſts, hurches, and other Sacred things, is, ſays he, nexpreſſible, as well as their blind Submiſſion believing whatever they hear from their aſtors. Tho' they live in poor Cottages, and uite unfurniſhed, yet their Churches and Ora-ories are extremely magnificent, and richly dorned. They obſerve, with great exactneſs, ll the Feaſts and Faſts of the Church; aſſiſt very day at Maſs, and never fail ſaying over, t leaſt once a day, their Beads, which they all ear hanging at their Necks. They paſs beſt

part of the day in Churches, and of the night in Bawdy-houſes, being no leſs given to Lewdneſs than Devotion. As Lewdneſs is their favourite Vice, ſo Hoſpitality is their favourite Virtue, which they practiſe to a very great degree, receiving into their Houſes all Strangers, of whatever Nation or Religion they be, with the moſt ſincere and hearty demonſtrations of Kindneſs and Friendſhip that can be imagined; they even abridge themſelves of Neceſſaries to entertain a Stranger they never ſaw before, nor know any thing of; and never fail to regale their Gueſts with the beſt things their Country can afford. Our Author adds, that they extend this Virtue, even to the *French*, whom they mortally hate; but, notwithſtanding their inveterate hatred againſt the whole Nation, receive, with unexpreſſible kindneſs, even the *French* Vagabonds, who, encouraged by the Hoſpitality of their Neighbours, daily increaſe very conſiderably, and give them but too frequent occaſions of practiſing it. But neither is this Virtue peculiar to the *Spaniards*; it is common with them to the *Mulattos*, *French Negroes*, and all thoſe who live in the Iſland. The antient Inhabitants, before the arrival of the *Spaniards*, practiſed it in a very eminent degree; ſo that the Climate of that happy Country ſeems, in a manner, to inſpire Men with the moſt noble of all Virtues, and the moſt conducive to the welfare of Mankind. The *Spaniards* ſurely did not learn it of the Inhabitants whom they thoroughly deſpiſed, and looked upon no otherwiſe than as Brutes. Neither were the *French* moved to practiſe it by the Example of the *Spaniards*; for not to mention the natural Antipathy of the two Nations, the

French

French excelled in the Virtue of Hoſpitality, before they had any manner of Correſpondence with the *Spaniards*. Even the Negro Slaves, tho' very ſparingly provided with Neceſſaries, never grudge to ſhare their poor Allowance with any Stranger that ſeems to be in need. As to the *French*, our Author tells us, that one may travel all over their Colony without being at an Half-penny charge; for Strangers are every where received kindly, entertained ſplendidly, and even ſupplied with Money, if they want it, to continue their Journey. If a Perſon well-born, but of no Fortune, happens to come among them, then it is chiefly, that they exert their Good-nature, and ſtrive to out-do one another in heaping Favours upon him. If they have before-hand notice of his coming, they go out in Crouds to meet him; every one being ambitious of having him for his Gueſt; and happy is he whom he chuſes to ſtay with. The more free he is in their Houſes, the more welcome he is; for whatever they have, is at his command, no otherwiſe, than if himſelf were the Maſter of the Houſe. If they ſuſpect, or can, by any means, find out that he wants Money, he is ſure to be ſoon provided, and not ſparingly, without ever knowing the beneficent hand it comes from. On his departure, Negoes, Horſes, Carriages, and whatever elſe he can ſtand in need of, are employ'd to attend him; nor do they ſuffer him to leave them, unleſs he promiſes to return, if his Affairs will allow him. The kindneſs the *Creolians* ſhew to Orphans, is no leſs commendable. Theſe unhappy Children are among them of no burden to the Public, being brought up,

and provided for, by private Perſons, with the ſame Care, as if they were their own Children. If Orphans have no Relations, or God-fathers, or God-mothers, (who are preferred to all others) the firſt who can lay hands on them, (and every one ſtrives to be the firſt) has the Glory and Merit of ſo charitable an Office.

THE *French* Colony in 1726 conſiſted, as our Author informs us, of thirty thouſand Perſons free-born, and an hundred thouſand Slaves, partly Negroes, and partly Mulattoes. Among the former he counts ten thouſand Men able to bear Arms, and adds, that, if occaſion required, the Colony could arm twenty thouſand Negroes, without doing any conſiderable hurt to their Manufactures. As to the Forces of the *Spaniſh* Colony, our Author only ſays, that in 1717, they had thirty ſeven Companies, which amounted to 3705 Men. Few of thoſe, who come from *France* live to an old Age: but the *Creolians* become more healthy, robuſt, and live longer, according as they are more or leſs diſtant from their *European* Origin. They are better-livers than the *Spaniards*, but do not trouble themſelves much about Religion.

OUR Author takes notice of one Inconvenience in the preſent Eſtabliſhment of the *French* Colony, which in proceſs of time may prove very deſtructive, chiefly if the number of Inhabitants ſhould encreaſe, as it has done theſe thirty Years laſt paſt. The inconvenience is this, that the Eſtates and Lands are equally divided among all the Children, which at length will reduce the Plantations, thus divided and ſub-divided, to nothing; and the Planters to great Straits and Poverty. Whereas, if the Plantations remained to the elder Brother, the

others

others would be under a neceſſity of beginning new ones; which would be the moſt advantageous way, both to themſelves and the Public, of laying out the Money left them by their Parents. If this Regulation ſhould take place, in a ſhort time there would not be ſeen a ſpot of Ground untilled in the whole Colony; and many, finding no waſte Ground at home, would ſeek for new Settlements in the neighbouring Iſlands, and on the Continent belonging to the *French* Crown.

OUR Author cloſes his Hiſtory with a pathetical Account of the Miſeries and Hardſhips the Negroes groan under in the Colonies of *America*, and a ſhort Inſtruction to the Miſſionaries, ſhewing how they are to proceed with them in converting them to the Chriſtian Religion.

ARTICLE XV.

The Preſent State of LEARNING.

MESSINA.

THEY have printed here *Annales Hiſtorico-Critici Eccleſiæ Siculæ*, by *Thomas de Angelo*, a *Dominican*, who died here in the Year 1720. It contains the Eccleſiaſtical Hiſtory of *Sicily* for the five firſt Centuries. The Account of each Century is divided into five Articles. 1. *Eccleſiaſticarum rerum Syntagma.* 2. *Eccleſiæ Siculæ Perſecutiones.* 3. *Quinam Sanctitate ac doctrinâ floruerunt.* 4. *Eccleſiaſticæ Politiæ ordo.* 5. *Sæcularis imperii Analecta.*

ROME.

M. *Aſſemanni* has publiſhed the ſecond Part of the third Volume of his *Bibliotheca Orientalis Clementino-Vaticana*, &c. That Part contains the Hiſtory of the *Neſtorian* Churches. In Folio.

M. *Cavalli* has given us part of a large Treatiſe concerning the Myſteries of Religion, which Treatiſe will yet be but an Appendix to a much larger Work, he has been about for theſe five and twenty Years, intitled, *Index generalis Hebræo-Chaldaïco-Latino-Biblicus.* In the Specimen he has now publiſhed, he undertakes to prove the Myſtery of the Trinity againſt the *Jews*; and even to ſhew, that there can be no God but ſuch a one as conſiſts of one Eſſence and three Perſons. *La vera fede portata in trionfo da Jacopo Cavalli nella ſpiegazione dell'incomprenſibile Miſtero della Santiſſima Trinità, al ſempre miſero, cieco ed oſtinato Ebraiſmo; in forma di diſputa tra l'Ebreo e il Chriſtiano. Finalmento deciſa à favore della verità, cioè che non può darſi Dio, ſe non uno in eſſenza e trino in perſone.* In 4to.

Abbot *Paſcoli* of *Perugia* has put out the firſt Volume of his *Vite de' Pittori, Scultori, e Architetti moderni.* In 4to.

Codex Conſtitutionum quas ſummi Pontifices ediderunt in ſolemni Canonizatione Sanctorum à Johanne XV. *ad Benedictum* XIII. *ſive Anno Domini* 993 *ad an.* 1729. *Accurante Juſto Fontanino, Archiepiſcopo Ancyrano, qui lemma & notulas addidit.* In Folio.

MILAN.

M. *Muratori* has at laſt publiſhed the xx^th^ Volume of his *Rerum Italicarum Scriptores*, &c. The Pieces contained in that Volume were never

never before printed, as may be ſeen in the following Account of them.

CHRONICON REGIENSE ab An. MCCLXXII. uſque ad MCCCXXXVIII. Auctoribus Sagacio & Petro de Gazata Regienſibus: nunc primùm editum ex MS. Codice Bibliothecæ Eſtenſis.

MEMORIALE HISTORICUM Rerum Bononienſium ab Anno MCIX *uſque ad* MCCCCXXVIII. *Auctore Matthæo de Griffonibus: nunc primùm profertur ex MS. Codice Bononienſi.*

HISTORIA MISCELLA Bononienſis ab Anno MCIV, *uſque ad annum* MCCCXCIV. *Auctore præſertim Fratre Bartholomæo della Pugliola Ordinis Minorum. Accedit ejuſdem Continuatio uſque ad annum* MCCCCLXXI *ab aliis Auctoribus Synchronis facta. Omnia nunc primùm in lucem prodeunt è Codicibus MSS. Bibliothecæ Eſtenſis.*

JOHANNIS SERCAMBII Auctoris Synchroni Chronicon de Rebus geſtis Lucenſium ab Anno MCCCC *uſque ad annum* MCCCCIX: *nunc primùm in lucem producitur è MS. Codice Bibliothecæ Ambroſianæ.*

ANNALES ESTENSES Jacobi de Delayto Cancellarii D. Nicolai Eſtenſis Marchionis Ferrariæ, Auctoris Synchroni, de geſtis ipſius Marchionis ab Anno MCCCXCIII. *uſque ad* MCCCCIX. *nunc primum editi è MS. Codice Bibliothecæ Eſtenſis.*

MONUMENTA HISTORICA de Rebus Florentinorum, Auctore Gino Capponio ab Anno MCCCLXXVIII. *uſque ad annum* MCCCCXIX. *Cum Continuatione Nerii illius filii uſque ad annum* MCCCCLVI. *Nunc primùm prodeunt ex MS. Codicibus Florentinis.*

Malateſta deſigns to print all the antient *Latin* Poets, with an *Italian* Tranſlation: *Corpus omnium Poetarum Latinorum cum eorumdem Italica Verſione.* The two firſt Volumes con-

tain *Statius's Thebais*, and the Translation of *Selvaggio Porpora*. In 4to.

FLORENCE.

THEY have reprinted the Chronological Tables of F. *Muzantio*, a Jesuit; *Fax Chronologica ad omnigenam Historiam*. These Tables were become very scarce; they consist of four Sheets, which may be pasted up together.

Dr. *Francesco del Taglia*, Professor of Moral Philosophy, died suddenly on the 5th of *January* 1731, while he was reciting a Harangue before a great Assembly. He was 60 Years old. Besides his Commentary on the Poems of *Menzini*, he has published:

Lezione del Dottor Francesco del Taglia Professor di Filosophia Morale nello Studio di Firenze, publicata da esso per Introduzione e preambulo alla nuova Etica volgare che a commune utilità egli va compilando in occasione di spiegare moralmente e eruditamente illustrare i più savi ed arguti Proverbi de Toscano Idioma. Firenze 1714. In 4to.

Della Bellezza e del Bello e onesto Orgoglio che decorosamente ha da guernisla e difenderla. Ibid. 1726. 4to.

Sonetti e Canzoni printed in the *Raccolte delle Rime degli Arcadi di Roma*, &c.

Abbot *Gori* has honoured Dr. *de Taglia's* Memory by the following Inscription:

Siccine tam cito à nobis separas amara mors
Viros probitate, ingenio, doctrina insignes?
In uno cive optimo ac præstantissimo
Francisco Josephi F. del Taglia J. U. C.
Summo omnium mœrore inopina morte defuncto
Dum Studia Sapientiæ publice auspicaretur.

Heu

Heu quantum ornamenti Florentia,
Quantum gloriæ Patrium Lycæum,
Quantum elegantiæ Latinæ & Etruſcæ Muſæ,
Quantum gravitatis ſplendoriſque eloquentia,
Quantum utilitatis & exempli Philoſophia ipſa
Quam ſumma cum laude docuit, heu dolor!
Amiſerunt!
Viro eruditiſſimo & politiſſimo
Chriſtianæ pietatis cultori eximio
Filiorum ſuorum tam magno præſidio
Orbatorum Magiſtro
Luminis æterni claritatem quietemque perennem
A Deo præcamini
Non ſine lacrimis pientiſſimi cives.

PADOUA.

M. *Volpi* has given us a beautiful Edition of *Sannazar*'s Works, with the Life of that celebrated Poet: *Jacobi ſive Actii Synceri Sannazarii Neapolitani, Viri Patricii, Poemata ex Antiquis Editionibus accuratiſſimè deſcripta. Acceſſit ejuſdem Vita, J. Ant. Vulpio Auctore. Item Gabrielis Attilii, & Honorati Faſcitelli Carmina quæ extant.* In 4to.

De Piſtilli verſatione Acroaſis Jacobi Facciolati habita in Gymnaſio Patavino ad inſtauranda Logica Studia Menſe Novembri MDCCXXX. In 8vo.

VENICE.

Franceſco Pilleri is printing by Subſcription *Cicero*'s Works in 8vo, from the Edition of Mr. *Verburg*, printed at *Amſterdam* in 1724. The firſt Volume is already come out.

Diſſertazioni Epiſtolari Storiche e Chronologiche. In 8vo. Theſe Diſſertations contain ſeveral Critical and Hiſtorical Obſervations.

Poleti has printed a new Edition of the *Latin* Tranſlation of F. *Mabillon*'s Treatiſe *des Etudes Monaſtiques*. The firſt came out in the Year 1705; but to this laſt they have added ſeveral Pieces relating to the ſame Subject.

Roletti intends to print by Subſcription a *Latin* Traſlation of the *Bibliotheque Eccleſiaſtique* of F. *Cellier*, a Benedictine, which will make up ſixteen Volumes in 4to. The two firſt Volumes have already been publiſhed at *Paris*.

LUCCA.

THEY have printed here a new Edition of *Benivieni*'s Poem on the Love of God: *Del Amore celeſte e divino. Canzone di Girolamo Benivieni Fiorentino; col Commento del Conte Giovanni Pico Mirandolano.* In 8vo.

Leonardo Venturini propoſes to reprint by Subſcription all the Works of F. *Paſſarino*, a famous Dominican, in ſeveral Volumes in Folio. *R. P. F. Petri Mariæ Paſſerini de Sextula, Magiſtri & Procuratoris Generalis ordinis Prædicatorum, & in Romana Sapientia S. Theologiæ Profeſſoris Matutini, Opera omnia Theologica & Canonica; à quam plurimis mendis, quæ in Romana Editione irrepſerunt, expurgata. Acceſſerunt in Libris Decretalium Textus earumdem, novuſque & locuples Commentarius*, &c.

The ſame Bookſeller, who ſome time ago printed the *Latin* Tranſlation of F. *Calmet*'s Dictionary of the Bible, has put out a Tranſlation of the Supplement to that Work: *Supplementum ad Dictionarium Hiſtoricum, Criticum, Chronologicum, & Litterale Sacræ Scripturæ, Auctore R. D. D. Auguſtino Calmet. Opus Gallicè primùm, nunc Latinis Litteris traditum à*

Joh.

Joh. Dominico Manſi, Congregationis Matris Dei, Lucenſi. In Folio, 2 vol.

LEIPSICK.

Dr. *Walther*, the King's Phyſician, has put out *Teneriorum muſculorum humani Corporis Anatome repetita, qua Obſervationes Anatomicas cum ſuis contulit, Tabulam faciei internæ adjecit, omnia ad idonei exempli noviſſimæ ſectionis fidem exegit, & in uſum Auditorum convertit Auguſtinus Fridericus Walther, Archiater Regius & Profeſſor publicus.* In 4to.

Deliciæ Epiſtolicæ, ſive Epiſtolarum non minus raritate quam orationis cultu atque elegantia illuſtrium Faſciculus, Majoragii, Graevii, Bartolini, Schefferi, &c. *Epiſtolas vel nunquam antehac editas, vel oblivione propemodum obrutas, & ab interitu retractas, complexus. Edidit, & de Vita Scriptiſque Majoragii præfatus Joannes Petrus Kohlius, P. P. Accedit Joan. Erhardi Kappii Prof. Lipſienſis ad Editorem Epiſtola.* In 8vo.

Luderi Menckenii JC. & Fac. Jur. Lipſ. Ordin. Compendiaria Theoria & Praxis Computationis Graduum. Annotationes quaſdam adjecit D. Frider. Alexander Kunhold, P. P. In 8vo.

NUREMBERG.

M. *Gribner* has publiſhed a Collection of ſeveral Pieces of *Fritſchius*, which had been printed ſeparately: *Ahaſueri Fritſchii Opuſcula Varia de ſelectioribus quibuſdam Argumentis ad Jus Publicum atque Eccleſiaſticum, civile item ac feudale, nec non Hiſtoriam, Politicam, & Morum Doctrinam ſpectantibus, olim ſparſim edita, nunc uno Volumine comprehenſa. Acceſſit Michaelis Henrici Gribneri Commentatio de vita, fatis, ac meritis*

meritis Auctoris, cum Præfatione & Indice locupletiſſimo. In Folio.

IENA.

Joh. Jac. Lehmanni Phil. Mor. Ord. Inſtitutiones Philoſophiæ à re ipſa, vero & uno Philoſophiæ fonte, repetitæ, viaque planè naturali propoſitæ. In 8vo.

Guſt. Adl. Grantzii Diſſertatio inauguralis Medica de Scirrho. In 4to.

HAMBURGH.

THE celebrated Dr. *Fabricius* has given us a full and curious Account of the Propagation of the Goſpel all over the World: *Joannis Alberti Fabricii Profeſſ. Theol. in Gymnaſio Hamburgenſi, Salutaris lux Evangelii toti Orbi per divinam gratiam exoriens; ſive Notitia Hiſtorico-Chronologica, Litteraria, & Geographica, propagatorum per totum Orbem Chriſtianorum Sacrorum,* &c. In 4to.

Dan. Georgii Morhofii de legendis, imitandis, & expurgandis Auctoribus, Libellus poſthumus; quem in Supplementum Polyhiſtoris Morhofiani ex accurato quodam Manuſcripto luci nunc primum tradit Johan. Petr. Kohlius, P. P. In 8vo.

Chriſtophori Andreæ Remeri J. U. D. & Conſil. Cæſar. Tractatus de vero Obligationum valore; in cujus prima Sectione hæc materia ex Jure Naturæ, Romano & Germanico, tam hiſtoricè quam dogmaticè & practicè plenè expenditur, & à vulgaribus erroribus, ex abſoluto Jure & Tricis Romanis natis, purgatur: ſecunda verò Sectione Applicatio hujus doctrinæ exemplis quàm plurimis & exquiſitiſſimis illuſtratur, ſimulque oſtenditur in quo Statutum Hamburgenſe à Jure Romano & Communi abeat, &c. In 4to.

BOUR-

BOURDEAUX.

OUR Royal Academy of Belles Lettres, Sciences, and Arts, having not diſpoſed laſt Year of the annual Prize founded by the Duke *de la Force*, conſiſting of a Gold Medal, valued at three hundred Livres; they give notice to all the Learned in *Europe*, that they intend to diſtribute this Year two Prizes, to be delivered on the 25th of *Auguſt* 1732.

The firſt Prize is to be given to him, who ſhall explain in the moſt probable manner this Queſtion: *Whether there be a Magnetiſm in Bodies, what is the Cauſe, and what are the Laws of it.*

The ſecond to be given to him, who ſhall explain in the moſt probable manner, *the Motion of the Sap in the Plants, and the Laws of that Motion.*

The Diſſertations may be ſent, either in *French* or in *Latin*; but they will be received no longer than the firſt of *May* incluſively. The Authors are deſired to have them written in a fair legible hand.

At the end of the Diſſertation there is to be a Sentence; and the Author is to write in a ſeparate Paper, ſealed up, the ſame Sentence, with his Name and Place of Abode.

The Pacquets are to be ſent Poſt paid, and directed to *Monſieur Sarrau*, Secretary to the Academy, *ruë de Gourgues*; or to the Sieur *Brun*, Printer to the Academy, *ruë St. James.*

PARIS.

THE King has made a noble and glorious Purchaſe: he has bought all the Manuſcripts of the famous Library of Monſieur *Colbert*, which

which were in the poſſeſſion of the Marquiſs *de Seignelay*, Grandſon to that Miniſter. Theſe Manuſcripts may be divided into two Claſſes. The firſt conſiſts of ſix thouſand antient Manuſcripts, or 3370 Volumes in Folio, in the *Oriental*, *Greek*, *Latin*, and vulgar Languages. The ſecond, contains the Manuſcripts, which may be call'd Modern, and relate to the Hiſtory and Affairs of *France*. Theſe make up a Collection of above 1600 Volumes, beſides ſeveral *Porto-Folios* full of Original Pieces, and 622 Diploma's of our Kings, with their Seals, from *Philippus Auguſtus* to *Francis* I. Such is the care of the Government to ſecure thoſe invaluable Monuments! The Royal Library abounds with them, and they are preſerved with an Attention, which may be a Pattern to our Neighbours.

Le Bombardier François, ou nouvelle Methode de jetter les Bombes avec preciſion. Par M. Belidor Commiſſaire Ordinaire de l'Artillerie, Profeſſeur Royal de Mathematiques aux Ecoles du meme Corps, Membre des Academies Royales des Sciences d'Angleterre & de Pruſſe, correſpondant de celle de Paris. In 4to. This valuable Book being printed at the Royal Printing-Houſe at the King's Charge, is not ſold by the Bookſellers.

Abregé de la Vie de celebre Pierre Danés, Ambaſſadeur du Roi François I. *au Concile de Trente, Evêque de Lavaur, Precepteur & Confeſſeur du François* II. &c. *mort le* 23 *d'Avril* 1577. *Avec deux Memoires ſur les principales actions de Jacques Danés, parent du premier Evêque de Toulon, Maître de l'Oratoire du Roi, Conſeiller d'Etat ordinaire, decedé à Paris le* 5 *Juin* 1663. In 4to. Beſides the Pieces mentioned in the Title, ſeveral others are inſerted in that Volume.

Metho

Methode pour commencer les Humanitez Greques & Latines, contenant des Avis très-judicieux & fort utiles aux Regens, Precepteurs, & autres personnes employées à former les Enfans aux Belles-Lettres. Par M. le Févre de Saumur. Avec des Notes & des Lettres sur la maniere de les enseigner dans les Colleges. Par M. Gaullyer, Professeur en l'Université de Paris, au College du Plessis-Sorbonne. In 12°.

La Theorie de la Manœuvre des Vaisseaux reduite en pratique: ou les Principes & les Regles pour naviguer le plus avantageusement qu'il est possible. Par M. Pitôt de l'Academie Royale des Sciences. In 4°.

The learned and ingenious M. *Camusat* has publish'd *Bibliotheca Libros & Scriptores ferme punctos ab initio mundi ad annum* MDLXXXIII, *ordine alphabetico complectens. Auctore & Collectore Fratre Alphonso Ciaconio, Ordinis Prædicatorum Doctore Theologo. Nunc primùm in lucem prodit studio & cum Observationibus Francisci Dionysii Camusati, Vesuntini.* In folio. *Ciaconius* died at *Rome* about the year 1601, with the mortification of leaving behind him his *Bibliotheca* unpublish'd: the Inquisitors, who were bigotted ignorant Wretches, wou'd never give him leave to print it.

Lettres de Saint Jean Chrisostome, traduites en François sur le Grec des P. P. Benedictins de la Congregation de S. Maur, où elles sont rangées selon l'ordre des tems; avec des Notes & des Sommaires, & deux Traitez écrits du lieu de son exil à la Veuve Sainte Olimpiade. In 8vo. 2 vol.

Traité du Libre-Arbitre & de la Concupiscence. Ouvrages posthumes de Messire Jacques Benigne Bossuet, Evêque de Meaux, &c. In 12°.

Dissertation sur les differentes Methodes d'accompagnement pour le Claveſſin ou pour l'Orgue, avec

avec le plan d'une nouvelle Methode établie ſur une Méchanique des doigts, que fournit la ſucceſſion fondamentale de l'harmonie, & à l'aide de laquelle on peut devenir ſçavant Compoſiteur & habile Accompagnateur, même ſans ſçavoir lire la Muſique. Par M. Rameau. In 4°.

Diſſertations ſur les Queſtions qui naiſſent de la contrarieté des Loix & des Coûtumes. Par M. Louis Boullenois, ancient Avocat au Parlement. In 4°.

M. *Clairault*, who is but 15 Years old, has publiſh'd a Pamphlet entitled, *Diverſes Quadratures circulaires, elliptiques & hyperboliques. Par M. Clairault le cadet.* In 12°.

Hiſtoire Eccleſiaſtique, pour ſervir de Continuation à celle de M. l'Abbé Fleury. Tome XXIX^e^, *depuis l'an* 1545 *juſqu'à l'an* 1550; *& Tome* XXX^e^, *depuis l'an* 1550 *juſqu'à l'an* 1555. In 4°.

Hiſtoire de l'Empire par M. Heiſs. Nouvelle Edition augmentée de Notes hiſtoriques, & politiques, & continuée juſqu'à preſent, par M. Vogel, Grand Juge des Gardes Suiſſes. In 12°, 10 vol.

Hiſtoire de Guſman d'Alfarache, nouvellement traduite & purgée des moralitez ſuperflues, par M. le Sage. In 12°, 2 vol.

" Hiſtoire de l'Auguſte Naiſſance de Mon-
" ſeigneur le Dauphin, diviſée en trois Par-
" ties, dont la premiere contient toutes les Fêtes
" & Rejouïſſances qu'on a faites dans Paris pen-
" dant ſix Mois conſecutifs. La ſeconde, celles qui
" ont été faites dans toutes les Provinces du
" Royaume, même dans les Pays eſtrangers,
" avec la deſcription des Feux d'Artifices, tous
" les Diſcours, Harangues, Emblêmes, &
" Inſcriptions, Latines & Françoiſes: & la
" troiſiéme, un Recueil des meilleures Pieces
" de

« de Poëſie qui ont paru à cette occaſion, a-
« vec le nom de leurs Auteurs. On y nomme
« auſſi Meſſieurs les Gouverneurs, Intendans,
« Lieutenans de Roi, Prevôts des Marchands,
« Maires, Echevins, Conſuls & autres perſon-
« nes qui ont eu part & qui ſe ſont diſtinguées
« dans ces Fêtes. On y a joint la Naiſſance de
« Monſeigneur le Duc d'Anjou. Dediée à
« la Reine par le Chevalier Daudet, Ingenieur-
« Geographe ordinaire de leurs Majeſtés. *In* 12°.

Coûtumes des Bailliages de Sens & de Langres, commentées & conferées avec les Coûtumes voiſines, & ſpécialement avec celle de Chaumont en Baſſigny. Par M. Juſte de Laiſtre, Avocat au Parlement. In 4°.

Recueil de Teſtes, de Caracteres, & de Charges, deſſinées par Leonard de Vinci, Florentin, & gravées par M. le C. de C. Avec une Lettre ſur Leonard de Vinci à M. le C. de C. Par M. M.... le fils. In 4°.

Traité des Dixmes en general, ſuivant la Juriſprudence ancienne & moderne, établie & confirmée tant par les Ordonnances, Lettres Patentes, Edits, Déclarations & Arreſts du Conſeil, que par les Arreſts & Reglemens rendus dans les differens Tribunaux, conformement aux Coûtumes du Royaume. Par M. L. M. In 12°, 2 vol.

MONTPELLIER.

Dr. *Deidier* has put out *Inſtitutiones Medicinæ Theoreticæ Phyſiologiam & Pathologiam complectentes. Autore Antonio Deidier, Regis Conſiliario & Medico, in alma Monſpelienſium Medicorum Academia Chymiæ Profeſſore Regio, Ordinis Sancti Michaelis Equite, & Regiæ Societatis Londinenſis Socio, nec non Galliæ Triremium Archiatro.* Pariſiis apud Car. d'Houry. In 12°.

DIJON.

DIJON.

They have printed here, *Des Partages par ſouche & par repreſentation, ſuivant les Articles* XVIII *&* XIX *du titre* VIII. *de la Coûtume du Duché de Bourgogne.* In 12°.

Deciſiones celeberrimi Sequanorum Senatus Dolani, in quibus multa tùm ad Theoriam Juris, tùm praxim & conſuetudinem ſpectantia dilucidè explanantur. Autore Joanne Grivello Sequano, Juris utriuſque Doctore, Domino de Perigny, &c. Editio nova ab ipſo Autore recognita & præcedentibus non tantum emendatior, ſed multis etiam definitionibus & diſceptationibus auctior. In fol.

ROUEN.

Traité Hiſtorique & Moral de l'Abſtinence de la Viande, & des revolutions qu'elle a eue depuis le commencement du monde juſqu' à preſent; tant parmi les Hebreux, que parmi les Payens, les Chretiens, & les Religieux anciens & modernes; diviſé en quatre Parties. Par le R. P. D. Gregoire Berthelet, Religieux Benedictin de la Congregation de S. Vanne & de S. Hydulphe. The Author's chief deſign is to prove that the forbearance from Meat is eſſential to a Monaſtick Life.

AMSTERDAM.

Meſſieurs *Wetſtein* and *Smith* have printed *Entretien inſtructif d'un Pere avec ſon Fils ſur les premiers Principes de la Religion & de la Morale: ou Catechiſme raiſonné. Traduit de l'Anglois par Mylord* ***. In 12°. The Engliſh Original was publiſh'd in the year 1688. The ſame have alſo printed *Hiſtoire des Chevaliers de Malthe par M. l'Abbé de Vertot; augmentée des*

Statuts de l'Ordre, des Noms & des Armes des Chevaliers, & enrichie de Figures, de Cartes, & de Plans. In 12°. 5 vol.

FRANEKER.

Mr. *Melchior*, one of our Profeſſors, has publiſhed a Diſſertation againſt Mr. *Woolſton*, entitled, *Apologia pro Miraculis Chriſti & Expoſitionibus Patrum Allegoricis, adverſus Thomam Woolſtenum.* In 4to.

He accounts for the Fathers way of allegorizing the Scriptures, and obſerves that they were no Critics, nor good Logicians.

HAGUE.

Meſſieurs *Goſſe*, *Neaulme*, and *de Hondt*, are printing by Subſcription, *Hiſtoire Metallique des* XVII *Provinces des Pays-Bas, depuis l'abdication de Charles-Quint, juſqu'à la Paix de Bade en* 1716. *Traduite du Hollandois de Monſieur Gerard van Loom.* That Edition will contain five Volumes in Folio, making in the whole 675 Sheets, and 2945 Medals engraved by the beſt Maſters, with the Explanation of them. The Price to the Subſcribers is 90 Florins for the ſmall, and 135 for the large Paper. Thoſe that have not ſubſcribed ſhall pay 113 Florins for the ſmall, and 170 for the large Paper. The two firſt Volumes will come out on the firſt of *April* 1732; the third on the firſt of *October* following; and the two laſt within the Year 1733. Subſcriptions are taken in by *N. Prevoſt*, over-againſt *Southampton-ſtreet* in the *Strand*.

LONDON.

Milton's *Paradiſe Loſt. A new Edition by* Richard Bentley, D. D. In 4to. Printed for

Jacob Tonſon, *John Poulſon*, *J. Darby*, *A. Betteſworth*, and *F. Clay*, in truſt for *Richard*, *James*, and *Bethel Wellington*.

An Enquiry into the Origin of Honour, and the Uſefulneſs of Chriſtianity in War. By the Author of the Fable of the Bees. In 8vo. Printed for *John Brotherton*, at the *Bible* in *Cornhill*.

The Hiſtory of the Puritans, or Proteſtant-Nonconformiſts, from the Reformation, to the Death of Queen Elizabeth: *With an Account of their Principles, their Attempts for a further Reformation in the Church, their Sufferings, and the Lives and Characters of their principal Divines. By* Dan. Neal, M. A. In 8vo. Printed for *Richard Hett*, at the *Bible* and *Crown* in the *Poultry*.

Roma Antiqua & recens, or the Conformity of antient and modern Ceremonies, ſhewing from indiſputable Teſtimonies, that the Ceremonies of the Church of Rome *are borrowed from the* Pagans. *Tranſlated from the* French. In 8vo. Printed by *George Smith*, and ſold by *J. Brotherton*, at the *Bible* in *Cornhill*; *Steph. Auſten*, at the *Angel* in St. *Paul*'s Church-Yard; and *J. Jackſon* in *Pall-Mall*.

Alciphron: or the Minute Philoſopher. In ſeven Dialogues. Containing an Apology for the Chriſtian Religion, againſt thoſe who are called Free-Thinkers. In 2 vol. 8vo. Printed for *J. Tonſon* in the *Strand*.

PROPOSALS for printing by Subſcription all *the Works of* Hippocates *in* Greek *and* Latin, digeſted in a new and regular Manner. By *Francis Clifton*, M. D. Phyſician to his Royal Highneſs the Prince of *Wales*, Fellow of the College of Phyſicians, and of the Royal Society. Dr. *Clifton* gives us the following Account of his Plan: As

As this is the *first* Edition of *Hippocrates* that ever was publiſhed in *England*, and the firſt of the Kind in *Europe*; ſome Account of it will, I preſume, be expected from me, at this Time.

Firſt, then, it is intended to be the *correcteſt* Edition that has been yet given; not excepting even *Foëſius*'s, which is by far the beſt, eſpecially the *Geneva* Edition, to which all my Quotations refer. In order to make it the *correcteſt*, I have been at the Pains to enlarge the *Oeconomia* of *Foëſius* ſo far, that now, when any Sentence, or indeed any Word occurs, about which I have the leaſt Doubt, I can immediately find out not only all the Places it is uſed in, but alſo all the parallel Places. And thus by comparing *Hippocrates* with himſelf, and making him his own Interpreter, a great many difficult Places have been cleared up, and a great many corrupt ones reſtored; even where all the *MSS* that have been ſo carefully conſulted by former Editors, and particularly by *Foëſius*, have failed.

Thus, for inſtance, for ἡ δὲ λέξις φημι των, ſhould be read ἡ δὲ ἑτερη κειται *: For εν χημαπ ἡ νουσος ἦ, εγκεκειμενος ἦ †: For επ' ογκων, ἁπαντων ‖: For περιοδος, περι ἑδος, *ſcilicet* ἑδος θεσσαλικον ‡: For χαχινου, χαριχου **, *&c.* all which Corrections, (and many more that might be added) will appear ſo juſt and ſo evident from the Notes at the Bottom, as not to leave the Reader in any Doubt about 'em: So ſerviceable has this *Oeconomia* been.

* L. de Corde 269. 1.
† L. 2. de M. M. 660. 24.
‖ Mochl. 842. D.
‡ 848. G.
** L. 5. de M. vulg. *The Caſe of* Eudemus *of* Lariſſa, 1147. N. 20.

But though the greateſt Number of Emendations have been made, and may be ſupported, this Way; yet this has not been the only one I have uſed. For ſometimes by conſidering the *Sounds* and *Letters* of Words; the *Diviſion* of Syllables, eſpecially at the End of a Line; the *Ignorance* or *Blindneſs* of a *Tranſcriber*, and the like; and ſometimes by conſidering only the *pointing* of a Sentence, (by all which Ways, I perceive, Miſtakes have been occaſioned) many other Emendations are made; or at leaſt the firſt Hints were thus taken, and improved afterward by the *Oeconomia*. And perhaps επ' ογκων and περιοδος were occaſioned by the Sound, and αρω βιη for ανεβιε or ανεβιου *, χατω αφανης for χαταφανης †, &c. by ſome of the other Ways here mentioned. Of all which Faults and Emendations, due Notice ſhall be taken in their proper Places.

Secondly, It is intended to be the *uſefulleſt* Edition; the *Method* here obſerved in the Diſpoſition of the ſeveral Parts directly tending to make the Works of *Hippocrates* more intelligible than ever. Whereas all the other Editions copy after one another, and with ſo little Variation, that the Trouble of conſulting 'em is in a Manner equally great in all of 'em. This Trouble is what I have been all along labouring to remove; and with this View, I confeſs, I at firſt undertook the preſent Work, without intending to ſpend ſo much Time on the *critical* Part; as appears from the *Specimen* already referred to. But the Aſſiſtance of the *Oeconomia* engaged me to go on, and I hope I have not miſpent my Time, in *this* Way. As to the *Method*,

* L. 7. *The Caſe of* Ariſtippus, 1217. N. 31.
† L. 2. 1053. F.

Method, the Reader will now ſee all the Obſervations of *Hippocrates* collected together, and ranged in a regular and eaſy Manner, that what he has ſaid upon any one Subject, may be ſeen compleat, without the Intervention of any foreign Matter: A Work that has been long deſired. For though ſomething of this Kind was attempted by *Marinellus* and *Pleſſeus*, yet abundance of Things are there omitted, and nothing is mentioned in *Hippocrates*'s own Words. Add to this, that the alphabetical Way, that they both follow, is very improper to repreſent the Senſe of any Author.

Theſe Deficiencies, 'tis hoped, are effectually ſupplied by this Edition: In compiling which, I have taken all the Care I could, to adjuſt every Part in ſuch a Manner, that neither the Honour of *Hippocrates* may be ſullied, nor the Expectation of the Reader diſappointed. *Hippocrates* ſpeaks for himſelf throughout, in his own Words; and, wherever any Sentence or Paragraph is tranſpoſed, there is always a Note at the Bottom, to ſhew what Page and Line in *Foëſius* it is taken from: And by this Means, if any Doubt ſhould ariſe, the Reader will always have as much Satisfaction as poſſible, by only turning to *Foëſius* according to theſe References. The *Tranſlation* likewiſe is corrected in abundance of Places, and there will be compleat *Indexes* at the End. So that, in ſhort, it will be as eaſy for the future to read *Hippocrates*, as to read any other Author of the ſame Size: Whereas before it was really laborious; and no Man could come at his Senſe in many Caſes, without being obliged to *tranſcribe* and *methodize* him, for his *own particular* Uſe, in ſome ſuch Manner as I have done for the *Publick*. I hope, therefore, that the Study of *Hippocrates* will now become

become *universal*; as the Works of that *great* Man have been the *Standard* of Physick for above *two thousand* Years, and will, in all Probability, remain so *for ever*, being built on that *sure* and *lasting* Foundation, *Observation* and *Experience*.

THE CONDITIONS.

I. THE whole Work will make three large Volumes in Quarto, and shall be printed correctly with a new Letter, and upon the same Paper as the Proposals, and that without Delay; so as to have the First Volume out by this Time Twelve-month. The Accents will be omitted, except where they are of Use to determine the Signification. II. The Order observed in Printing, will be much the same with that described in the Table of the Specimen published some time ago: But the Anatomical and Chirurgical Parts, that were there intended for the last Volume, will here come into the first. III. The Price to Subscribers will be two Guineas in Sheets: one Guinea to be paid at the Time of subscribing; half a Guinea more upon the Delivery of the Second Volume; and the rest upon the Delivery of the last Volume. IV. A small Number will be printed on large Paper, at three Guineas: one Guinea and a half to be paid at the time of subscribing; a Guinea more upon the Delivery of the second Volume; and the rest upon the Delivery of the last Volume.

Subscriptions are taken in at Mr. *Innys*'s by *St. Paul's*, Mr. *Symon*'s and Mr. *Clark*'s at the *Royal Exchange*, Mr. *Woodward*'s and Mr. *Nourse*'s near *Temple-Bar*, Mr. *Vandenhoeck*'s near the New Church in the *Strand*, Mr. *Prevost*'s over-against *Southampton-street* in the *Strand*, Mr. *Penn*'s in *Westminster-Hall*, and by the *Editor*.

Universal History from the earliest Account of Time to the present. N°. V. *London*. 1732.

HISTORIA LITTERARIA:

OR, AN

EXACT AND EARLY ACCOUNT

OF THE MOST

VALUABLE BOOKS

Publiſhed in the ſeveral Parts of

EUROPE.

Floriferis ut apes in ſaltibus omnia libant,
Omnia nos itidem.——————Lucret.

NUMBER XVI.

Being the Fourth of VOL. III.

LONDON:
Printed for N. PREVOST, over-againſt *Southampton-ſtreet*, in the *Strand*.
M.DCC.XXXII.
(Price One Shilling.)

A TABLE of the ARTICLES.

For No. XVI. 1732.

Art. XVI. A Chriſtian Conjecture *touching* Urim *and* Thummim, *made probable from the Names and Sayings of the Scripture, and from the Object they repreſented*, &c. 317

Art. XVII. The Sacred and Prophane World illuſtrated, *Part ſecond, comprizing* Europe, &c. 326

Art. XVIII. *The* Italian *Hiſtorians from the Year of the Chriſtian Æra* 500, *to* 1500, &c. 341

Art. XIX. Boerhaave's *Elements of Chymiſtry*, &c. *The ſecond Extract.* 348

Art. XX. *The Odes and Fragments of* Anacreon *of* Teos *in* Greek *and* Latin, *&c.* 387

Art. XXI. *Of the Care and Guardianſhip of the Highways, in one Book, by* Ever. Otto, *Counſellor and Doctor of the Civil Law at* Utrecht. 391

Art. XXII. *The preſent State of* LEARNING. 404

From Rome. *Ibid.*

From Milan. *ibid.*

From Venice. 408

From Padoua. *ibid.*

From Geneva. 409

From Zug. 410

From Nuremberg. *ibid.*

From Wurtzburg. 411

From Frankfort. *ibid.*

From Helmſtadt. *ibid.*

From Halle. 412

From Hamburg. 414

From Utrecht. *ibid.*

Propoſals for printing, &c. 415

HISTORIA LITTERARIA.

ARTICLE XVI.

Christiana de אורים ותומים sive *Urim* & *Thummim* Conjectura quid fuerint? Ex Nominibus, Dictis S. Scripturæ, & Antitypo proposita & probabilis reddita, per *Jo. Ben. Carpzovium Lipsi.* Fil. & Nepot. Ebr. L. Prof. Publ. extraord. & Nosocom. Pastorem.

That is,

A Christian Conjecture *touching* Urim *and* Thummim, *made probable from the Names and Sayings of the Scripture, and from the Object they represented. By* John Benedict Carpzovius, *Professor of the* Hebrew *Tongue at* Leypsick, *&c.* Leypsick 1732, 8*vo. Pages* 354.

THIS Piece ought rather to be entitled a *Dream* than a *Conjecture*; for the Author throughout the whole Work seems rather to dream than to reason, or rationally to conjecture. He is pleased to style the Conjectures of other Writers, relating to the same Subject, *docta vigilantium somnia*, that is, *learned dreams of Men that were awake.*

His own Conjectures, though he has thought fit to ſet them off with the ſpecious Epithets of *Chriſtian* and *Probable*, hardly deſerve ſuch a commendation; for neither are they learned, nor ſeem they to have been made by one who was awake. However our Readers, we hope, will allow us, out of reſpect to a publick Profeſſor in one of the chief Univerſities of *Germany*, to take ſome notice of this Performance; the more, becauſe the Author's Method and Way of Reaſoning are quite new, and what none of our Readers have ever before met with.

HE begins his Preface by acquainting us, that when he firſt communicated his Thoughts touching the *Urim* and *Thummim*, mentioned in Scripture, to a Man of great Learning, whoſe Diſciple he had been, he was aſſured by him, that he would be handled very roughly, if he ſhould ever happen to publiſh them. That called to his Memory the following Saying he had read in Rabbi *Gamaliel*; *Look out for one who can teach you, and do not meddle with Things that are doubtful, nor accuſtom yourſelf to pay Tithes upon* CONJECTURE. Our Author having quoted R. *Gamaliel*, thinks it a Duty incumbent upon him not only to give us the Hiſtory of his Life, but moreover to inform us of his whole Pedigree, which he does accordingly, and not in a few Words. He takes for granted, that this R. *Gamaliel* was the Son of *Simeon*, who took our Saviour in his Arms in the Temple; that S. *Paul* was brought up at his feet, that he is the ſame Perſon with the *Gamaliel* mentioned in the *Acts*, chap. v. 3, 34; that he was one of our Saviour's Judges, *&c.* In the next place Mr. *Carpzovius* ſhews, with great Profuſion of Quotations from Holy Writ, how agree-

agreeable the Doctrine of R. *Gamaliel*, inſinuated in the above-mentioned Saying, is to the Doctrine contained both in the Old and New Teſtament. He finds a great many Paſſages in Scripture, which, in his Opinion, anſwer wonderfully well to the two firſt Sentences of that Saying. For inſtance to the firſt, *viz. Look out for one that can teach you*; anſwer the following Texts out of S. *Paul*'s ſecond Epiſtle to *Timothy*, *Keep the true Pattern of the wholeſome Words, which thou haſt heard of me.* cap. i. *v.* 13. *But continue thou in the Things which thou haſt learned, and which are committed unto thee, knowing of whom thou haſt learnt them.* c. iii. *v.* 14. And in the firſt Epiſtle; *If any Man teacheth otherwiſe, and conſenteth not to the wholeſome Words of our Lord Jeſus Chriſt, and to the Doctrine which is according to Godlineſs, he is puft up, and knoweth nothing.* c. vi. *v.* 3, and 4. But of all the Paſſages that can be alledged from Scripture, that of S. *Paul* in his firſt Epiſtle to the *Corinthians* (c. xiv. *v.* 35.) *And if they* (Women) *will learn any Thing, let them ask their Husbands at home: For it is a ſhame for Women to ſpeak in the Church*; bears in his opinion moſt affinity with the Saying of the Rabbi, *Look out for one that can teach you.* As to *Gamaliel*'s third Sentence, *Do not accuſtom yourſelf to pay Tithes upon Conjecture*; he thinks it is plainly expreſſed in theſe Words of our Saviour; *Think not that I am come to deſtroy the Law or the Prophets. I am not come to deſtroy them, but to fulfill them.* Matth. c. v. *v.* 17.

MR. *Carpzovius* having thus compared the Doctrine of his Rabbi with that of the Scripture, proceeds to ſhew that we are allowed to propoſe our Conjectures touching the true Mean-

ing of the obſcure Paſſages of Holy Writ, provided they be *Chriſtian Conjectures*. But what he underſtands by *Chriſtian Conjectures* we know not, ſince he has not thought fit to explain it. In the laſt Page of his long-winded Preface he hints at his Subject, and acquaints us, that his Deſign is to propoſe a *Chriſtian Conjecture* touching the *Urim* and *Thummim* frequently mentioned in Scripture. If any one, not well verſed in Scripture, or Rabbinical Learning, ſhould take his Conjecture, (as he takes the Conjectures of others) for a Dream, he deſires it may be explained by ſome *Joſeph* or *Daniel*, and not by an old Woman, or a ſuperſtitious Harlot.

THE Work is of a piece with the Preface. He begins it by rejecting what others have wrote touching the *Urim* and *Thummim*; and then propoſes his own Opinion, or *Chriſtian Conjecture*, which is; that the *Urim* and *Thummim* were two Tables containing the Doctrine and Law of Chriſt, or the Goſpel. And this is perhaps the Reaſon why he entitles his Work a *Chriſtian Conjecture*. He proves his Opinion thus: *Urim* and *Thummim* ſignify *Light* and *Perfection*; but *Light* and *Perfection* are the true Characters of the Goſpel: Ergo *Urim* and *Thummim* ſignify the Goſpel. He produces ſeveral other Arguments in proof of his Conjecture; but they are all ſtill leſs to the purpoſe than this. Here he begs his Father's pardon, (whom he calls a moſt learned Man) for departing from his Opinion; and adds, that a Son may be allowed to diſagree even with his Father in ſuch Things as are doubtful, and ſubject to Conjectures; which he elegantly expreſſes thus: *A Patre Filium in re incerta, & Conjecturis obnoxia, diſſen-*

diſſentire, quis MOSES *ſive* CORNUTUS, *ſive illuſtriſſimus vetuit?*

MR. *Carpzovius*, having propoſed and proved, as he inſinuates, his *Chriſtian Conjecture*, at leaſt ſo far as to render it probable, proceeds to other Enquiries, touching the Matter the Tables called *Urim* and *Thummim* were made of, their Shape, Thickneſs, Breadth, the Artificer that formed them, the Place they were kept in, *&c.* As to the Matter, he is very poſitive, they were either of Gold, or of Sapphire, or of *Parian* Marble; but is ſadly puzzled to determine of which in particular. It is not improbable, ſays he, that they were of Gold; for to them very likely alluded *David*, when he ſaid (*Pſal.* xix. *v.* 9, 10.) *The Judgments of the Lord* (that is, the Goſpel) *are true*, &c. *more to be deſired are they than Gold, yea than much fine Gold.* The Head of the Meſſiah was probably engraved on theſe Tables; (continues our Author,) *ergo* they were of Gold, for to that Head alluded the Bride, when in ſpeaking of the Bridegroom ſhe ſaid, *his Head is as fine Gold. Cant.* c. v. *v.* 11. Nay, Chriſt himſelf ſeems to have ſpoken in reference to the Gold of the *Urim* and *Thummim*, when he ſaid *Revel.* c. iii. *v.* 18. *I counſel thee to buy of me Gold.* Theſe Paſſages would have inclined our Author to believe that the *Urim* and *Thummim* were of Gold, had he not been aſſured by the Rabbi's, that the Law given to *Moſes* was written upon Tables of Sapphire. And leſt we ſhould look upon that Tradition of the Rabbi's as fabulous, he endeavours to perſuade us that Sapphires of ſo large a ſize were not in ancient Times ſo very uncommon. To this purpoſe he quotes *Epiphanius*, who mentions a certain Temple in

India, to which there was an Aſcent of 363 Steps, and all of Sapphire. 'Tis true, *Epiphanius* mentions ſuch a Temple, but adds, πολλοῖς ὑπάρχει ἄπιστον; that is, which to many ſeems incredible, or, which few believe. As our Author deems it an heinous Crime not to credit all the idle and chimerical Stories he is told by Rabbi's, relying upon their abſurd and nonſenſical Traditions, he takes for granted, that the Law given to *Moſes*, was written upon two Sapphire-Tables; and from the Tables of the Law, argues to his *Urim* and *Thummim*, or the ſuppoſed Tables of the Goſpel thus. The Law given to the *Jews* was written upon Sapphire-Tables; *ergo* the Law given to the *Chriſtians* was written upon Tables of the ſame Matter: Otherwiſe the Law of the New Teſtament muſt ſeem to be of leſs Perfection, than that of the Old. To the Sapphire of the *Urim* and *Thummim* alluded, without all doubt, continues the learned *Carpzovius*, the Holy Ghoſt, when ſpeaking of Chriſt in *Solomon*'s Song he ſaid; *His Belly like white Ivory covered with Sapphires. Cant.* c. v. *v.* 14. Though our Author is fully convinced by this Argument, it being back'd with ſo plain a Text from Scripture, that the *Urim* and *Thummim* were of Sapphire; yet he is ſo complaiſant as to allow, that the Opinion, aſſerting them to have been of *Parian* Marble, or Alabaſter, is probable enough; becauſe the Bride in *Solomon*'s Song, c. v. *v.* 15. may be ſaid to have alluded to them, when ſhe compared the Bridegroom's Legs to Pillars of Marble. 'Tis true, continues our wiſe Conjecturer, ſhe names no Marble in particular; but to what other than *Parian*, which is remarkable for its Whiteneſs, could a Bride compare the Legs of her Bridegroom?

groom? A white Leg is very becoming, and apt to pleaſe a Bride: but a green, red, yellow, black, or ſpeckled Leg is what few Women admire. He concludes, that the Spouſe ſpoke of *Parian* Marble, and, of courſe, that the *Urim* and *Thummim*, to which ſhe alluded, were probably of the ſame Marble. As to their Shape, Size, *&c.* he is of opinion they were quadrangular; for ſuch was, according to the unerring Traditions of the Rabbi's, the Shape of the Tables of the Law. They were three Duckets thick, a Span in length, and a Span in breadth. They were kept in what we tranſlate the *Breaſt-plate*, but our Author will have it to ſignify a Purſe, which the *Jewiſh* High-Prieſt, in his opinion, wore hanging at his Neck, as a part of his Attire. Neither ought this to ſeem ſtrange, adds he, for it was very faſhionable in ancient Times to wear Purſes thus hanging down ſometimes before, and ſometimes behind, according as the Mode altered. In S. *Paul*'s time it was the faſhion to wear them behind, as plainly appears from his Words to the *Philippians*, c. iii. *v.* 13. *I forget that which is behind*; that is, I forget my Purſe, not caring whether it be full or empty, or whether or not ſome Cut-Purſe has ſnapped it away. Our learned Author has a very particular Talent, as the Reader by this time muſt have obſerved, in explaining the Scripture; which is entirely owing, as he often inſinuates, to the Knowledge he has of the *Hebrew* Tongue. If we may be allow'd to judge of his Skill in the *Hebrew*, from the uſe he makes of it in explaining the Scripture, it is, we muſt needs own, very extraordinary, and uncommon. However, he ſeems to be no leſs verſed in *Latin* than in

Hebrew, when he tells us, that the *Latin* Verb *decollare* imports, in its original Signification, to take a Purſe off of one's Neck. We are very much obliged to him for this new Diſcovery, having hitherto believed, by following the Antients too blindly, that the Verb *decollare* ſignified to put down any thing whatſoever, which hung by, or lay upon, the Neck. In this ſenſe it is taken by *Nonnius*, c. 2. n. 222. *In tuo collo eſt; decolles cave.* Hence it ſignifies in a metaphorical Senſe, to deprive, *Quibus fructibus me decollavi*; Lucil. l. 2. and alſo to fail: *Eſt mihi una ſpes cœnatica*, we read in *Plautus*, *ſi ea decollabit, redibo huc ad Senem, ad Cœnam aſperam.* But to return to the *Urim* and *Thummim* our Author thinks they were not the Work of any human Artificer, but of God alone. The Reaſon he gives for this, is, that they were a Type of Chriſt, who, according to his human Nature, had no other Father but God. They were given to *Moſes*, continues Mr. *Carpzovius*, for to him they were promiſed in theſe Words: *And the Lord ſaid unto* Moſes, *come up to me into the Mountain, and be there, and I will give thee Tables of Stone, and the Law*, &c. that is, adds he, the Law of Chriſt, the Doctrine of the Goſpel. As to the Time when they were given to *Moſes*, he ingenuouſly owns himſelf to be quite in the dark, ſince it is not any where revealed in Scripture. The chief End for which they were given, was to inſtruct the *Jews* in the Doctrine of Chriſt; and likewiſe to enable the High Prieſt to give oracular Anſwers to the Queſtions of the People. Which was performed, according to him, in the following manner. In the firſt place, the High Prieſt read over the Doctrine touching the Meſſiah, contained in the

Urim

Urim and *Thummim*, to the Perſon who came to conſult him, asking him whether he believed ſuch a Doctrine, and whatever elſe the Meſſiah ſhould reveal. To this Queſtion he was to anſwer three times *Amen*; which done, the High Prieſt put the *Urim* and *Thummim* into his hands, and jointly with him begged the Almighty, through the Merits of the future Meſſiah, he would be pleaſed to reſolve their Doubt, and declare to them his Will. Upon this, by ſome extraordinary Sign or other, God made known, that whatever Anſwer the Prieſt ſhould give, came from him. Then the Prieſt, by divine Inſpiration, anſwered the Queſtion propoſed.

SUCH are our learned Author's Notions touching the *Urim* and *Thummim* mentioned in Scripture, which he deſcribes with the ſame Minuteneſs as if he had been the Artificer that formed them. He propoſes, and reſolves a great many other Queſtions concerning his pretended Evangelical Tables, which we willingly omit, ſince from the little we have already ſaid (which, may be, ſome will think too much) the Reader may judge of the whole Work. Perhaps if he ſhould happen to peruſe it, in obſerving the Barrenneſs of our Author's Genius, and, at the ſame time, the whole Work thick interlarded with *Hebrew*, he would conclude with *Hudibras*, That

—Hebrew *Roots are found*
To flouriſh moſt in barren Ground.

ARTI-

ARTICLE XVII.

Orbis Sacer & Profanus illuſtratus. Pars ſecunda *Europam* complectens. Volumen primum, in quo de *Italia* ejuſque Provinciis, *Pedemontio*, *Liguria*, *Inſubria*, *Venetia*, & *Ditione Pontificia*. Opus Eccleſiaſticæ & Profanæ Hiſtoriæ nec non Geographiæ Studioſis apprimè utile. Auctore P. *Franciſco Orlendio*, Ordinis Prædicatorum Magiſtro, & in Univerſitate *Piſanæ* Theologorum Dogmatum Profeſſore. *Florentiæ* 1731.

That is,

The Sacred and Profane World illuſtrated. *Part ſecond, comprizing* Europe: *Volume the firſt: treating of* Italy *and its Provinces*, Piedmont, *the State of* Genoa, Savoy, Venice, *and the* Pope's Dominions. *A Work very uſeful for Students in Eccleſiaſtical and Profane Hiſtory and Geography. By* Francis Orlendi, *Dominican, and Profeſſor of Divinity in the Univerſity of* Piſa. Florence 1731. *Fol. Pagg.* 790. *with a copious Index.*

WE gave an Account of the firſt Part of this Work in our ſecond Volume, Page 55, *&c.* In that Part the Author deſcribed only ſuch Eccleſiaſtical Provinces and Dioceſes as were either ſubject to the *Romans*, or bordered upon their Empire, conſidered according

ording to the antient Notitia's. In this ſecond Part, as well as in the other he promiſes to ublish, he intends to give us a more exact and iſtinct Account of the Provinces he has alrea- y touched upon, and moreover to deſcribe ſuch s he has not yet mentioned, by reaſon of their eing without the bounds of the antient *Roman* Empire. The Volume we are now to give an ccount of, being the firſt of the ſecond Part, reats of *Italy* alone, which, in our Author's Opinion, deſerves no leſs to be preferred to he other Countries of *Europe*, than *Europe* to he other Parts of the World. This Volume s divided into three Books: in the firſt our Author relates the antient Names of *Italy*, and heir Origin; deſcribes its Situation, Confines, Harbours, Mountains, Lakes, Rivers; gives n account of its antient Inhabitants, of the arious Changes it has ſuffered, *&c.* The an- ient Names of *Italy* are *Janiculum*, *Oenotria*, *Auſonia*, *Saturnia*, *Cameſene* or *Camiſene*, *Heſ- eria*. According to *Leander*, it was called *Janiculum* from King *Janus*, who reigned in *Italy* in the Year of the World 2722, that is, 50 Years before the Arrival of *Æneas*. We re told indeed by Hiſtorians, that *Janus* built City on the Banks of the *Tyber*, which, toge- her with the Hill it ſtood upon, was, from him, alled *Janiculum*; but that this Name was ever given to all *Italy*, is what can hardly be made out. *Janus* was the firſt who taught the *Ita- ians* to uſe Wine in their Sacrifices, and is herefore called, by *Dionyſius Halicarnaſſeus* * *Oenotrus*, from the *Greek* Word Οἶνος. As he was ſurnamed *Oenotrus*, ſo all *Italy* was from him, according to ſome, called *Oenotria*. But

* *Dion. Halicar.* Lib. 2. *Hiſtor. Roman.*

others,

others, as *Dionyſius Halicarnaſſeus*, *Myrſilius Lesbius*, *Pauſanias*, and *Antiochus Syracuſanus*, are of opinion, that *Italy* had that Name from *Oenotrus*, Son to *Lycaon*, who ſettled in that Country, according to *Dionyſius Halicarnaſſeus*, ſeventeen Ages before the *Trojan* War, that is 459 Years; for the *Dionyſian* Ages are but of 27 Years. Others, among whom *Servius* and *Goropius*, maintain, that *Italy* was called *Oenotria* from the *Greek* Word Οἶνος, on account of the excellent Wines it produced. *Goropius* on this occaſion makes an Obſervation, which perhaps is not amiſs; he ſays, that in inquiring after the Origin of the antient Names of Countries, the Authority of *Greek* Writers is not to be much depended upon, becauſe whereſoever they meet with a *Greek* Name, they refer it to ſome *Greek* Prince or other; as if all the Countries that bear *Greek* Names, had been peopled with *Greek* Colonies. The Name of *Auſonia* was given to *Italy* from its antient Inhabitants, called *Auſones*, who were the ſame People with the *Arunci*, and named *Auſones* from their Leader *Auſon*, the Son of *Ulyſſes* and *Calypſo*. It had the Name of *Saturnia* from *Saturn*, to whom *Janus* gave part of his Kingdom, and that of *Cameſene*, or *Camiſene*, from *Camiſes*, whom ſome will have to have been Brother, others Siſter, and ſome Wife, to *Janus*. It was named *Heſperia* from *Heſperus*, Brother to *Atlas*, who, if we give credit to *Hyginus* and *Dionyſius Halicarnaſſeus*, being driven out of his own Country by his Brother, ſettled in *Italy*, and eſtabliſhed part of it into a Kingdom. The ſame Name of *Heſperia* was given to *Spain* from the Star *Heſperus*, which in the Evening appears in the Weſt, *Spain* being the moſt weſt-

eſtern Country of all *Europe*; whence it is led by the Poets *Heſperia Ultima*, and there- diſtinguiſhed from *Italy*, which is always derſtood by the word *Heſperia*, when uſed ithout the addition of that Epithet. Thus *orace* ſpeaking of *Spain*, calls it *Heſperia Ul- ma*:

Qui nunc Heſperia Soſpes ab ultima *.

Which Epithet he drops in mentioning *Italy*, appears from his following Verſes:

Dii multa neglecti dederunt
Heſperiæ mala luctuoſæ †.

And elſe where,

Longas O utinam, Dux bone, ferias
Præſtes Heſperiæ ‡.

Our Author adds, and endeavours to prove, at the Name *Italia* is the moſt antient of any at Part of *Europe* bears; wherein he is guil- of a moſt notorious and unpardonable Blun- r. His Words are as follow: *Italia*, ſays *, unicum, ſingulare, ac proprium eſt hujus Re- nis nomen, æque apud ſacros & prophanos auc- res vulgatiſſimum. Imo arbitror antiquius eſſe nibus aliis. Illud quippe Moyſes omnium Scrip- rum antiquiſſimus expreſſe exhibuit Numerorum p. 24. ubi referens Balaami Prophetæ vatici- m, inter alia hæc ab ipſo prænuntiata tradidit:* enient in trieribus de Italia, ſuperabunt Aſſy- os, vaſtabuntque Hebræos, & ad extremum am ipſi peribunt. ‖ *De Romanorum Imperio nes ſacri Interpretes hoc vaticinium exponunt. de colligimus, Italiæ vocabulum omnium huic*

* *Horatius, Carm.* Lib. 1. Ode 36.
† Idem, Lib. 3. Ode 6. ‡ Idem, Lib. 4. Ode 5.
‖ Numerorum Cap. xxiv. *v.* 24.

regioni impoſitorum eſſe antiquiſſimum. Nam ce-
terorum nominum, qui prædicantur, Auctores,
Moyſis ævo poſteriores ſunt. Cum igitur Moyſes
Libri Numerorum, ac totius Pentateuci Auctor I-
taliæ nomen exprimat, evidens eſt nomen iſtud jam
ante ejus ætatem huic Europæ parti fuiſſe inditum;
ac proinde omnium aliorum eſſe vetuſtiſſimum.
One would hardly think it poſſible, that any
Writer ſhould argue after ſo prepoſterous a
manner. Becauſe he finds the Word *Italia* in
the vulgate Tranſlation of the Pentateuch, he
takes for granted, that the very ſame Word
was uſed by *Moſes*; and upon this Foundation
grounds his Opinion touching the Antiquity of
that Name. *I am of opinion*, ſays he, *That the*
moſt antient Name of this Country is Italia, *be-*
cauſe it is uſed in expreſs Terms by Moſes, *the*
moſt antient Writer now extant: *Venient in tri-*
eribus de Italia, &c. Should we not deſerve to
be ſeverely cenſured (or rather pity'd) if find-
ing, for inſtance, in an *Engliſh* Tranſlation of
Cæſar's Commentaries, the Words *Britannia*,
Gallia, and ſuch like, rendered thus, *England*,
France, &c. we ſhould conclude from thence
that the latter Names were very antient, and
had been uſed by *Cæſar*? Had our Author re-
curred to the Original, which every Writer is
indiſpenſably bound to do on ſuch Occaſions,
he would have found, that *Moſes* uſes not ex-
preſly the Word *Italia*, but the Word כתים
Chittim, which no more reſembles his *Italia*,
than it does *Oenotria*, *Auſonia*, *Heſperia*, *Satur-*
nia, &c. 'Tis true S. *Hierome* tranſlates the
Hebrew Words מיד כתים *a parte Chittim*,
thus, *de Italia*; but he might have as well uſed
any of the above-mentioned Names as that of
Italia, which he preferred to the others for no
other

other Reaſon than becauſe it was the moſt common, and, conſequently, the beſt known. Tho' S. *Hierome* tranſlates the *Hebrew* Words abovementioned *de Italia*, yet it is not certain that the Word *Chittim* ſignifies *Italy* or the *Italians*. The *Greek* Interpreters render it Κιτίους, Κιτιεῖς, and Κιταίους, that is, according to *Joſephus* *, the *Cyprians*; there being a famous City in that Iſland, called *Citium*. In that City was born *Zeno*, the celebrated *Stoic* Philoſopher, and from thence named Κιτιεὺς. *Joſephus* adds, that all Iſlands and maritime Places are called in *Hebrew* Χεθὶμ; and on this falſe Suppoſition renders the following *Hebrew* Words את מלכי החתים 2 Reg. vii 6. into *Greek* thus τὸν (βασιλέα) τῶν νήσων; as if *Chittim* with a *Cheth*, were the ſame as *Chittim* with a *Caph*. Others tranſlate *Chittim* Χίους; and ſome render it Ἰνδῶν ἐθνη. The Author of the firſt Book of the *Macchabees* by the Word *Chittim* underſtood the *Macedonians*; for he tells us, that *Alexander the Great* came out of the Land of *Chetim* ἐκ τῆς γῆς Χετίμ †: and calls *Perſeus*, of whom the *Romans* triumphed, Κιτιέων βασιλέα ‡. 'Tis true, that moſt Interpreters by *Chittim* underſtand the *Romans*, founding their Opinion on the following Words of *Daniel*; *At the time appointed he* (Antiochus) *ſhall return, and come towards the South*, (that is, towards *Egypt*,) *but it ſhall not be as the former, or as the latter. For the Ships of* Chittim *ſhall come againſt him; therefore he ſhall be grieved and return, and have Indignation* &c. ‖ The

* *Joſephus* Lib. 1. *Antiq. Judaic.* Cap. 6 & 7.
† *Macchab.* ‡ *Macchab.* Cap. viii. *v.* 5.
‖ *Daniel.* Cap. xi. *v.* 29, & 30.

Ships

Ships of *Chittim*, ſay they, are plainly the Ships of the *Romans*, who under the Conduct of *Caius Popilius*, defeated the Deſigns of *Antiochus* and obliged him to return home †. In the Vulgate inſtead of *Chittim* we read *Romani: & venient ſuper eos Trieres & Romani: & percutietur & revertetur*; which Explanation is followed both by the *Greek* and *Latin* Fathers, and, among the *Jews*, by *Joſeph Bengorion*, *Solomon Yarhi*, *R. Saadias Gaon*, *Aben-Ezra*, *Joſeph Jachiad*. But allowing the *Romans*, or *Italy*, to be meant by the Word *Chittim*; it would be ridiculous to infer from thence (as our Author does) that *Moſes* uſed the Word *Italy*, when he ſaid, in relating the Prophecy of *Balaam*, *And Ships ſhall come from the Coaſt of* Chittim, &c. Perhaps the *Hebrew* Word *Chittim*, ſuppoſing it to ſignify that Part of *Europe* we call *Italy*, had been better rendered in *Latin* by *Latium* or *Cameſene*, than by *Italia*; for *Chetema* in the *Arabick* Dialect, (which is a Branch of the *Hebrew*) ſignifies *to hide*, and *cheam*, *hidden*, to which *Latium* anſwers, being derived from the *Latin* Verb *lateo*. As to *Cameſene*, ſeveral learned Writers will have it to import the ſame as *Latium*, with this difference, that *Latium* is derived from the *Latin* Verb *lateo*, whereas *Cameſene*, according to them, comes from the *Hebrew camas*, which ſignifies *to hide* †.

WHO were the firſt Inhabitants of *Italy*, or when it began to be peopled, is a Queſtion, which, for want of antient Records, cannot be determined. Some have ſaid, that *Chethim*,

* *Liv.* Libr. 4 & 5. *Decad.* 5. *Polyb. in excerpt. Legat.* Cap. 92.

† *Johannes Jacobus Oſmannus in Lexico univer. Verbo Cameſe*; and *Bochartus* Geogr. *Sacra*, Libr. 3. Cap. 5.

third

third Son to *Javan*, who was *Japheth*'s fourth Son, came and ſettled in *Italy*. They found their Opinion upon the *Romans* being called in the Scripture *Chittim*, which is but a ſandy Foundation. *Annius* of *Viterbo* is of opinion that *Noah* himſelf, (whom he takes to be *Janus*) came into *Italy*; nay, that he ſailed, with his three Sons, round the World, and put each of them in poſſeſſion of the Countries they and their Deſcendants were to enjoy. He adds, that, in this Partition of the World, *Europe* fell to *Japheth* and his Poſterity. The moſt common Opinion is, that *Italy* was peopled by Colonies from *Greece*, which paſſed into *Italy*, according to S. *Hierome* and *Euſebius*, about *Moſes*'s Time. The moſt antient Kingdom in *Italy* was, according to *Trogus Pompeius*, and *Livy*, that of *Tuſcany*, founded by *Tyrrhenus*, a Native of *Greece*. *Joſephus Gorionides* * and *Vatablus* † conjecture, that *Tuſcany* was erected into a Kingdom by *Moſoch*, *Japheth*'s ſixth Son. Others take the Kingdom of *Latium* to be the moſt antient; which, if we give credit to *Euſebius*, was founded by *Janus*, a hundred and fifty years before *Æneas* arrived in *Italy*; that is, according to our Author's computation, ſeven hundred and eighteen Years after *Noah*'s Death, and ſeven hundred and ſeventy three after the Confuſion of Tongues. Our Author here gives us the Series of the Kings that reigned in *Latium*, from *Janus* to *Numitor*, Grandfather of *Romulus*, Founder of *Rome*: enumerates the various Nations that inhabited *Italy*; gives an account of their Origin, and a geographical

* Joſeph. Gorion. in Theſauro Pagnini.
† Vatab. *in cap.* X. Geneſeos.

phical Deſcription of their Countries; and concludes his firſt Book (conſiſting only of ſix Chapters) with the State of *Italy* when ſubdued by the *Romans*, and divided by them into ſeventeen Provinces. Our Author, like moſt of the *Italian* Writers, applies to the modern *Italians* whatever he finds in the antient Writers, in Commendation of the old *Romans*. No other Nation, in his Opinion, is ſo much as to be compared with his Countrymen for Bravery, Prudence, Learning, Piety, Love of Glory, Brightneſs of Genius, *&c.* They once ſubdued the World, and are capable of ſubduing it again, were they united under one Head, and not divided into ſo many ſmall Principalities. Notwithſtanding the many Praiſes he laviſhes upon them, he cannot help owning, that they are a little too nice in point of Honour, and apt to revenge the leaſt Affront with the Death of their Adverſary: that is, in other Terms, as they are moſt greedy of Glory, when they apprehend themſelves any ways ſlighted, they moſt gallantly hire a Ruffian to eſpouſe their Cauſe, and barbarouſly murder the Author, even of an imaginary Affront. But for that ſmall Defect (which, after all, is commendable in its Source, as proceeding from Love of Glory, the predominant Paſſion of great Souls) they make ſufficient amends by their ſincere and hearty Attachment to the true Religion; *illum humanæ infirmitatis nævum diligens veræ Religionis ſtudium plane abſtergit*, ſays our Author. But in what do they ſhew this great Attachment to the true Religion? In living up to the Rules and Precepts laid down in the Scripture? This, we muſt own, is a very idle and impertinent Inſinuation, when addreſſed to a *Roman Catholic.*

Catholic. For what have Morals, ſay they, or a good Life, to do with Religion? Our Author tells us in what the *Italians* ſhew themſelves ſincere Followers of the true Religion. 'Tis true, ſays he, they ſuffer *Jews* to live among them, but they keep their Country clear of all Sects of Heretics. As if thoſe they call Heretics, were worſe than *Jews*, and the perſecuting and murdering them, a full Atonement for all their other Murders. Nothing is more inconſiſtent with, and repugnant to true Religion, than Perſecution; and nevertheleſs, in the Church of *Rome*, the whole Duty of a Man truly religious is to perſecute, maſſacre, and deſtroy with Fire and Sword, all thoſe who refuſe to admit of their ſuperſtitious and idolatrous Worſhip. Tho' our Author cries up his Countrymen on account of their Piety and Religion, ſuch as have travelled into *Italy* cannot but know, that the Laity there have no Religion at all; tho' they take care to diſſemble their true Sentiments, for fear of the Inquiſition. As to the Clergy, they are mere Libertines, (even compriſing the Cardinals) the moſt debauched and profligate Fellows in the world. Hence they often make merry among themſelves, when they ſee the *Ultramontanes* (whom they call *Pichia-petti*, *Schioda-Criſti*, *&c.*) flock in Crouds, from remote Countries, to viſit the ſuppoſed Tombs of the Apoſtles, to which they themſelves, excepting ſome of the meaner ſort of People, are very ſparing in their Viſits. Not many Years ago the Perſon, whoſe Office it was to open every day and ſhut the Gates of S. *Peter*'s Church at *Rome*, being ſuſpected of having ſtolen a Silver Lamp from before the Apoſtle's pretended Body, alledged in his defence, that he had never ſet his

foot in the Church ſince the Time he received the Sacrament upon his taking poſſeſſion of that Employment, which he had held for above forty Years. He added, that if any one could atteſt upon Oath, ever to have ſeen him within the Gates of the Church, ſince that Time, he was willing to be deem'd guilty. This Story is related by Mr. *Fiorelli* *, who examined the Priſoner, being then *Giudice Criminale*, that is, Judge in criminal Caſes to Pope *Innocent* XIII. *Julius Scaliger* had not ſo good an opinion of the Piety and Religion of the *Italians*, as our Author has; for the Character he gives of them is this, *Italus Dei contemptor*, a Character which fits them much better than that our Author draws of them. As to the Bravery, Courage, and other Virtues of the modern *Romans*, it will not, we hope, be unwelcome to our Readers to hear them ſet forth by *Q. Sectanus*, alias *Monſignor Sergardi*, an *Italian* Prelate, whom the *Litterati* of *Italy* call, and indeed with a great deal of Reaſon, *the Juvenal of our Age.* He feigns, in his ſixteenth and laſt Satyr, to have been in the infernal Regions, and introduces one *Ligurinus*, an Acquaintance of his, enquiring after the *Romans* he had ſeen there, thus:

——*Ecquid agunt tenebroſo in littore noſtri Romulides? Puto enim emuncto te ſingula naſo Olfeciſſe tuo, atque omnes cognoſcere larvas.*

Sectanus's Anſwer contains the true Character of our modern *Romans.*

Ecquid

* *In his Book entitled* Il Luogo tenente iſtruito *publiſhed at* Rome 1724.

Ecquid agunt! Ride: torvo illos lumine figit
Luridus umbrarum Rector, nigroſque jugales
Pectere, & æternum mandat pulſare flagellum,
Illorum quiſquis melius, crepituque ſonorus
Lora quatit, furvæ jam deſignatur habenæ
Auriga, in Siculos ſi forte erumpere campos
Atque nova thalamos cupiat reparare rapina.
Hoc tantum ſperare licet: nam Brutus, & aſper
Ore Cato, Fabius, Curius, fortiſque Camillus,
Degeneres, ſpurioſque vocant, illoſque recenſent
Albanos inter Cives, equiteſque Sutrinos.
Et merito: nec enim Romano ſanguine cretum
Et genus Aſſaraci credam, Martiſque nepotem,
Qui nunquam timidum vagina liberat enſem,
Alligat & tunicæ capulum, ne lædere quemquam
Sponte ſua properet cuſpis male ſana duello.
Vecordes animi! lateri diſcingite ferrum,
Atque aptate colos. Virtus Romana quadrigæ
Aleaque & fœdo traductæ in fornice noctes.
His utinam contenta foret, ſed pectore virus
Condere, & in labro riſus diſponere amicum
Fallere, adulari, ſervos & vilia quæque
Muncipia obſequiis & turpi lambere palpo
Nemo magis callet quam vos, &c.

Our Author in his three other Books gives us a very minute and exact Deſcription of the various States, Provinces, Dioceſes, and Cities of *Italy*. In relation to the different States, he takes notice of their Form of Government, their Wealth, Power, Extent, *&c.* As to the Dioceſes, he acquaints us when, and by whom they were erected into Dioceſes; enumerates all the Biſhops of any Note, by whom they have been govern'd; deſcends to a particular Account of the moſt remarkable Churches contained in each Dioceſe,

with the Names of their Founders, and an Account of the Reliques, and miraculous Images that are worſhipped in them. But notwithſtanding his Minuteneſs in other Matters, he takes care never to make the leaſt mention of the Revenues of the Eccleſiaſtics, in whoſe hands are the beſt Eſtates in *Italy*. In the Deſcription of the Cities, he takes notice of their antient and modern Names, their Founders, Riches, of the Number of their Inhabitants, of their chief Edifices, Rarities; and in a word, of whatever they contain worthy of Obſervation. The Reader will find in this Work, a very exact Deſcription of *Italy*; and will, moreover, be not a little diverted with the account our Author gives of the Reliques that are lodged in the various Churches of *Italy*: we ſhall enumerate ſome of them. In the great Church of *Genoa* is to be ſeen the Diſh in which Jeſus Chriſt eat the Paſchal Lamb: in the Cathedral of *Mantua* a Spunge dipt in the Blood of our Saviour, together with the Body of the Soldier, who pierced his Side on the Croſs. This Soldier is worſhipped by the *Roman Catholics*, under the Name of S. *Longinus*. They pretend, that he was converted to the Chriſtian Religion at our Saviour's Death; that immediately after his Converſion, he dipt a Spunge in his Blood; and, the following Year, carried it to *Mantua*, where he eſtabliſhed Chriſtianity, and was crowned with Martyrdom. This Story contradicts the Acts of the Apoſtles, where we read, that *Cornelius* was the firſt among the *Gentiles* who embraced the Chriſtian Religion. However, it was believed by Pope *Leo* III, who having paid a Viſit to S. *Longinus*, and ſeen, as our Author tells us, with his own Eyes, the Blood

Blood ſtill freſh on the Spunge, he, in honour of that Relique, erected the City of *Mantua* into a Biſhoprick. This happened, according to *Ughelli*, in 808. In the Church of S. *John Lateran* at *Rome* *, are lodged the following Reliques, *viz.* a Piece of the Manger, which is a very miraculous Relique, it being entire in the Church of *Santa Maria Maggiore*, not far diſtant. The Table upon which our Saviour eat the Paſchal Lamb, inſtituted the Sacrament; and, to uſe our Author's Expreſſion, celebrated the firſt Maſs. Two Phials full of the Blood and Water that iſſued out of his Side on the Croſs. His Coat without a Seam; his Shirt, which had been woven by the Virgin *Mary*; the Cloth with which he wiped the Feet of the Apoſtles; ſome Fragments of the ſeven (according to S. *Mark*; but according to S. *John*, only five) Loaves, with which he fed in the Wilderneſs, according to S. *Mark*, about four, and, according to S. *John* about five thouſand Perſons; the Ark of the Covenant, with the Tables of the Law; the Rods of *Moſes* and *Aaron*, the Shew-Bread, *&c.* Theſe Reliques, adds our Author, are, without all doubt, authentic, ſince they have been declared ſuch by Pope *Leo* X. that is, by a Pope, who, if we believe ſome Writers, gave no more credit to the Scripture, than to the Fables of *Æſop*. *Quantum nobis profuit hæc Fabula de Chriſto!*

* *So called, according to the common Opinion, from the Place it ſtands in, which had the Name of* Lateranum *from a ſtately Palace belonging to the* Laterani, *an antient* Roman *Family, of which* Juvenal (Satyr. 10.)

——————Juſſuque Neronis
Longinum, & magnos Senecæ prædivitis hortos
Clauſit, & egregias Lateranorum obſidet ædes
Tota cohors.

Chriſto! ſaid he one day, in a merry Humour, to Cardinal *Bembo*. In S. *Bartholomew*'s Church at *Rome* is the Body of that Apoſtle, and the ſame Body in the Cathedral of *Benevento*: The right Arm of S. *John the Baptiſt* is to be ſeen in three different Churches; and ſome of the Virgin *Mary*'s Milk and Hair in moſt Churches, not only of *Italy*, but likewiſe of *Spain* and *Portugal*.

'TIS to be obſerved, that in this Volume our Author only deſcribes the Principalities of *Piemont* and *Trent*; the Marquiſate of *Mon-Ferrato*; the Dukedoms of *Milan*, *Parma*, *Modena* and *Mantua*; the Republics of *Genoa* and *Venice*, with the Pope's Dominions. As to the other Parts of *Italy*, with the adjacent Iſlands, he propoſes to treat of them in another Volume. If he dwells ſo long upon other Countries, as upon *Italy*, his Work muſt needs ſwell to many Volumes. But it is now-a-days, in a certain manner, below an Author to undertake a Work which he cannot ſpin out to many Folio's. We agree, however, to what our Author takes care to tell us in his Title-page; *viz.* That *his Work will prove very uſeful for Students in Eccleſiaſtical and Profane Hiſtory and Geography.*

AR.

ARTICLE XVIII.

Rerum Italicorum Scriptores, &c.

That is,

The Italian *Hiſtorians from the Year of the Chriſtian Æra* 500, *to* 1500, &c. *By* Lewis Anthony Muratori. Milan, 1723. *Fourth Volume.*

THE Fourth Volume of Mr. *Muratori*'s valuable Collection contains the following Pieces.

I. The Hiſtory of *Arnulphus Mediolanenſis.* This Author was a Native of *Milan*, and wrote his Hiſtory in the Pontificate of *Gregory* VII. that is, about the middle of the Eleventh Century. He relates the moſt remarkable Events that happened in *Italy*, from the Year 935, to his own time, under the following Kings, *Hugo*, *Lotharius*, *Berengarius*; the three *Otto's*, *Ardoin*, *Henry*, *Conrade*, *Henry* II. and *Henry* III. He complains of the Diſturbances Pope *Gregory* raiſed in the Church of *Milan*, *in attempting to oblige the Prieſts to lead a ſingle Life, after they had been allowed by St.* Ambroſe *to marry.* Mr. *Muratori* gives him the Character of an accurate and exact Writer; and thinks, that he altered his Opinion touching the Celibacy of Prieſts; becauſe in the laſt Chapter of the fourth Book, he inveighs againſt *the Incontinency of the Eccleſiaſtics*; and moreover, acknowledges the Infallibility of the See of *Rome* in the following Words: *à Romana ergo Eccleſia quicunque diſſentit, non eſt revera Catholicus.* *Godfrey William Leibnitz* was the first

Arnulphi Mediolanenſis Hiſtoria.

firſt who publiſhed this Hiſtory, in 1711, from an antient Manuſcript, which *Johannes Sitonus* a *Milaneſe*, procured him. *Leibnitz* being informed by Mr. *Muratori*, that *Arnulphus* mentions four antient Marquiſſes of *Eſte*, *viz.* *Hugh*, *Azo*, *Adelbert*, and *Opizo*, who were taken priſoners by *Henry* I. Emperor, and King of *Italy*; without more ado ranked *Arnulphus* among the *Scriptores de Rebus Brunſvicenſibus*, and publiſhed this Hiſtory in the Third Volume, p. 727. of his Collection. When *Leibnitz* publiſhed this Hiſtory, he was cenſured by the Authors of the *Giornale de Litterati d'Italia*, pag. 390. for mentioning but one *Arnulphus*; whereas there are two Hiſtorians, ſay they, of this Name, *viz.* *Arnulphus ſenior*, whoſe Hiſtory extends from 923 to 1070; and *Arnulphus junior*, who wrote ſome time after. But they are greatly miſtaken, and confound *Landulphus*, (of which name we find two Hiſtorians) with *Arnulphus*, who is the only *Milaneſe* Writer of this Name. Mr. *Muratori* has publiſhed his Edition from an antient Manuſcript lodged in the Duke of *Modena*'s Library, with the various Readings from the *Ambroſian* Manuſcript, and that which belongs to the Library of the Cathedral of *Milan*.

Landulphi Senioris Hiſtoria.

II. *Landulphus* was likewiſe a Native of *Milan*, and flouriſhed before the eleventh Century. He brings his Hiſtory, (which may be called the Eccleſiaſtical Hiſtory of *Milan*) down to the Year 1085. He gives a very particular account of the Perſecution Pope *Gregory* VII. ſtirred up againſt ſuch Eccleſiaſtics as refuſed to comply with his Decrees; enjoining all Prieſts to turn off their Wives and live a ſingle Life. "In the Time of St. *Ambroſe*, ſays he, ſome

"Prieſts,

Prieſts who led a ſingle Life, began to find fault with thoſe who married; and maintain that it was unlawful for a Prieſt to marry. The Debate grew very warm, and threatned great Evils to the Church, which both parties being ſenſible of agreed to refer the whole Matter to St. *Ambroſe*, obliging themſelves to ſtand by his Authority and Deciſions: whereupon the Holy Archbiſhop conſidering the proneneſs of human Nature to evil, and that Continency is not a thing we can command, but a ſpecial Gift of Heaven, pronounced Sentence agreeable to what he had declared before in his Book *de Officiis*, * *viz.* that it was lawful for a Prieſt to marry; but if his firſt Wife ſhould die, he ought either to abſtain from marrying another, or from exerciſing his Office." Pope *Gregory* VII, † (whom our Hiſtorian ſtiles the Antichriſt,) without any regard to the prudent Regulations of St. *Ambroſe*, obliged all Prieſts to diſmiſs their Wives, and vow Chaſtity; which, as

* *St.* Ambroſe's *Words are* (Lib. I. Cap. 50.) de Caſtimonia autem quid loquar, quando una tantum, nec repetita permittitur copula? in ipſo ergo conjugio lex eſt non iterare conjugium, *&c.*

† *Pope* Gregory *by our Hiſtorian's Account, was juſt ſuch another as Pope* Innocent VI. *who after having ſpent his Youth in all manner of Debauchery and Lewdneſs, became, in his old Age, a zealous Promoter of Celibacy. Of him we read the following Epigram:*

Priſciani regula penitus caſſatur
Sacerdos per *hic* & *hæc* olim declinatur,
Sed per *hic* ſolum nunc articulatur,
Cum per noſtrum Præſulem *hæc* amoveatur.
Non eſt *Innocentius*, immo nocens vere,
Qui quod facto docuit, verbo vult delere:
Et quod olim juvenis voluit habere,
Modo vetus Pontifex ſtudet prohibere, *&c.*

Alain

as our Author well obſerves, was the ſource of the many Scandals that diſhonoured the Prieſthood, and diſfigured the whole Face of the Church. *Landulphus*, 'tis true, falls into ſome very groſs Miſtakes; as for inſtance he tells us that *Lambert* Emperor and King of *Italy* reigned in the ſixth Century; whereas it is certain he was killed in 898, that is, not full two hundred Years before *Landulphus*'s Time. But we ought not to infer from thence with Mr. *Muratori*, that he deſerves no Credit, even while he relates the Things that happened at *Milan* in his own Time. This way of arguing; He is miſtaken in relating what fell out near two Centuries before his Time, *ergo*, he is miſtaken in relating the Tranſactions of his own Time; is not agreeable to the Rules of Logic. As he inveighs frequently againſt the Popes, Cardinals, and Church of *Rome*, Mr. *Muratori* ſtiles him *a Man of a conſummate and concocted Malice*; but at the ſame time owns, that in ſome things he is pretty exact, and agrees with other Writers of thoſe Times. To *Landulphus*'s Hiſtory is annexed a Diſſertation by *Petrus Puricellus*, wherein that Author endeavours to prove, in contradiction to all the antient *Milaneſe* Writers, that St.

Alain Charretier's *Words touching the Celibacy of Prieſts, and Evils which it occaſioned, are worth relating.* Or fut il pieça faict un nouvel ſtatut en l'Egliſe Latine, qui deſſeuta l'ordre du ſainct mariage d'avec la dignité de preſtriſe ſous couleur de pureté & chaſtité ſans ſouilleure, maintenant court le ſtatut de concubinage au-contraire, & les attraits aux eſtats mondains, & aux delits ſenſuels & corporels: & (qui plus eſt) ſe ſont rendus a immoderée avarice, qui apporte la conſtitution de non marier les preſtres, ſi non tourner & eviter legitime generation, pour convertir en avoutrerie, & l'honneſte cohabitation d'une ſeule eſpouſe en Multiplication d'eſchaudee luxure?

St. *Ambroſe* never allowed the Prieſts of his Dioceſe to marry. He explains the following Words of St. *Ambroſe*: *de caſtimonia autem quid loquar? quando una tantum, nec repetita permittitur copula. Et in ipſo ergo conjugio lex eſt, non iterare conjugium, nec ſecundæ conjugis ſortiri conjunctionem*; as excluding from Holy Orders ſuch as had been twice married; whereas, all the Writers of *Milan* quote them to prove, that St. *Ambroſe* allowed his Clergy to marry once; but ſuſpended from the Functions of their Office thoſe who on the death of their firſt Wife, married a ſecond.

III. Two ſhort Chronicles of the Kings of *Italy*, in which are marked the Names of the Kings of *Italy*, and the Time each of them reigned. Theſe two Pieces have been printed from two antient Manuſcripts lodged in the *Ambroſian* Library of *Milan*; and formerly belonging to a Monaſtery of *Suſa*. One of them was wrote about the Year 1013, and the other in 1028. Chronica duo brevia Regum Italiæ.

IV. The Chronicles of the Monaſtery of *Monte Caſſino*, by *Leo Marſicanus*, firſt a Monk of that Monaſtery; and afterwards Cardinal and Biſhop of *Oſtia*. *Leo Marſicanus* (ſo called becauſe he was born in the Country of the *Marſi*) flouriſhed about the end of the eleventh Century; and wrote the Hiſtory of that famous Monaſtery, from the Time of St. *Benedict* its Founder, (that is, from the Year 500,) down to 1087. The three firſt Books of this Work were done by *Leo Marſicanus*; and the fourth by *Petrus Diaconus*, a Monk of the ſame Monaſtery, whom we ſhall have occaſion to ſpeak of elſewhere. We have ſeveral Editions of *Leo Marſi-* Chronica Monaſterij Caſinenſis.

Marſicanus's Chronicles; * but Mr. *Muratori* has allowed that of *Paris* in 1668, with the Notes of *Angelus de Nuce*, Abbot of *Monte Caſſino*, who prefixed to his Edition a topographical Deſcription of that Monaſtery, and an Account of the Life and Miracles of St. *Benedict*, copied from the ſecond Book of Pope *Gregory the Great*'s Dialogues; which Pieces Mr. *Muratori* has taken care to inſert here. *Angelus de Nuce*, in his Notes on the Life of St. *Benedict*, takes notice of our Saviour's ſuppoſed Promiſe to that Saint, which the Monks of *Monte Caſſino* are ſo proud of: our Saviour, ſay they, appearing one Day to St. *Benedict*, aſſured him, that whoever died within the Gates of his Monaſtery ſhould be ſaved. *Angelus de Nuce*, to prove the Truth of this great Promiſe, produces ſeveral Inſtances of great Sinners, who happening to die in that Monaſtery, gave, on their Death-beds, Signs of a ſincere Repentance; and of courſe were ſaved. One of theſe was a Lay-Brother of his own Order, who, becauſe he would not own, in Confeſſion, a Crime he was guilty of, lay forty Days at the point of Death, but did not die, till after confeſſing his Crime, he receiv'd Abſolution, which *opened to him the Gates of Heaven.* What he relates as happened to an Officer of Diſtinction, whereof he was himſelf an Eye-Witneſs, deſerves notice. This Officer had led a moſt wicked and debauched Life; and therefore being taken with a dangerous Diſtemper, cauſed himſelf to be carried to the Monaſtery of *Monte Caſſino*, which was not far diſtant from the place he fell ſick in. The Malady ſeemed at firſt

* *They were printed at* Venice *in* 1513; *at* Paris *in* 1603; *at* Naples *in* 1616, *with the Notes of* Matthæus Lauretus; *and again at* Paris *in* 1668, *with the Notes of* Angelus de Nuce, *the hundred and thirty-ſixth Abbot of* Monte Caſſino.

irſt to abate; but all on a ſudden took new igour, (*Note*, the Patient was attended by ſeve-al Phyſicians) and reduced him to the Point of Death. The Phyſicians retired, and gave room o the Prieſts, who uſed their utmoſt endeavours o ſtir him up to a ſincere Repentance of his Sins, nd diſpoſe him for a Chriſtian Death, but all n vain; for the Officer being perſuaded, that uch only as were truly penitent, died within he Gates of the Monaſtery, was determined ot to repent; and therefore inſtead of ſhewing ny Concern for the Sins he was already guilty f, he took care to add new Articles to the old core, by breaking out into moſt execrable Blaſ-hemies againſt God, the Virgin, and all the aints. After he had been ſeven Days in Agony, is Servants, who were grown weary of ſuch a ong and troubleſome Attendance, begged leave f the Monks to remove him out of the Mo-aſtery. As he infected the whole Monaſtery, eing already half rotten, tho' not dead, the Monks were no leſs weary of their Gueſt, than he Servants of their Maſter: the unhappy Offi-er was therefore removed, and, as *De Nuce* tells s, who was an Eye-Witneſs of this extraordi-ary Event, died the moment he was out of the Gates of the Monaſtery.

To the Chronicles of *Monte Caſſino*, are added n this Edition the following Pieces from antient Manuſcripts, lodged in the Library of that Mo-aſtery. 1. An Elegy in honour of St. *Benedict*, one by one of his Diſciples. 2. The Statutes nade by the Abbots and Monks of St. *Bene-ict* at *Aix la Chapelle* in 1317. 3. The Ceremo-ies uſed in the Election, Confirmation, and Be-ediction of the Abbots of *Monte Caſſino*. 4. The Office or Prayers, which the *Benedictine* Monks re bound by their Rules, to ſay over once a-day

in

in honour of the Virgin *Mary*, and St. *Benedict* their Founder. 5. Some Letters of the Emperor *Lotharius*, to the Abbot and Monks of *Monte Caſſino*.

ARTCLE XIX.

Elementa Chemiæ, quæ anniverſario Labore, &c. docuit Hermannus Boerhaave.

That is,

Boerhaave's *Elements of Chemiſtry*, &c.

The Second Extract.

OUR former Journal contain'd an Account of the Method, Stile, and Compoſition of this celebrated Work in the general; with a more particular Survey of the *Matter*, or Contents of the *Firſt* Part, *viz.* the *Hiſtory of Chemiſtry*.

Theory of Chemiſtry.

We proceed now to the Second Part, or the *Theory* of the Art; a Part ſo over-proportion'd to the former, that for 25 Pages of the one, we have 850 of the other. This will appear no wonder to thoſe who conſider the vaſt *Scope* it takes in; which is little leſs than a Body of the more curious Part of Natural Hiſtory, including the Diſcoveries made by the modern Philoſophers in Pneumaticks, Hydrology, Pyrology, &c. and theſe too better digeſted, and laid down more fully, than they have hitherto appeared. It affords ſuch a Plenty of Matters, and thoſe for the moſt part ſo cloſely wrought, that it ſeems equally difficult to rehearſe them all, as to ſeparate and ſelect any, preferably to the reſt: ſo that an ordinary Journaliſt would tremble to touch it; and inſtead of an Extract, content himſelf to tranſcribe the Author's *Table of Contents* *. The Metho

* *As is done by the Author of the Preſent State of the Republic of Letters.* N°... P...

Method we ſhall obſerve, will be to give the general Points, the chief Deciſions and Reſults more at large; and for the Particulars on which theſe are founded, with the Details and Enumerations, content ourſelves briefly to indicate them.

By *Theory* of Chemiſtry, it muſt be obſerved, the Author, in a ſenſe ſomewhat different from what is ordinarily annexed to the Word, means, "a Syſtem of general Truths, which the Che- "miſts have diſcovered by comparing their par- "ticular Experiments together; and forming "the reſult thereof into general Laws to direct "their practice". *p.* 3.

His Definition of Chemiſtry wherewith he ſets out, is, that it is "an Art teaching the perfor- "mance of certain phyſical Operations; whereby "ſenſible Bodies, or ſuch as are capable of be- "ing made ſenſible, and contain'd in Veſſels, "are changed by means of proper Inſtruments; "ſo as to produce certain ſingular Effects therein, "whoſe Cauſe may alſo be perceived from the "Effects, for the uſe of various Arts." *p.* 30. *Chemiſtry what.*

The *Object* of Chemiſtry, he ſhews, includes all natural Bodies, which the Chemiſts uſually divide into three Claſſes, called *Kingdoms*, *viz.* Foſſil, Vegetable, and Animal; each whereof he proſecutes in its order. *Object of Chemiſtry.*

Foſſils, vulgarly called *Minerals*, he defines to be "natural Bodies generated in the boſom of "the Earth, whoſe Structure and Fabrick is ſo "ſimple, that no diverſity has ever been diſ- "covered even by Microſcopes, between the "Veſſels and the Juices contained therein." *Foſſils what.*

Foſſils are divided into Metals, Salts, Sulphurs, Stones, Semi-Metals, and Earths—which he proceeds to characterize in their order. *Kinds of.*

31. Metals *what.* *Metals*, he defines, "as the heavieſt of Foſ-
"ſils, fuſing by Fire, and coagulating again in
"the cold, whereby they alſo become diſten-
"dible, and ductile under the Hammer."

How many. Of theſe there are uſually allowed ſix, to which the Antients added a ſeventh, *viz.* Quickſilver, on account of its Reſemblance in Weight, Simplicity, *&c.* as alſo of the place where it is found; and its being ſo eaſily miſcible with Metals: which, however, the Author, after many of the Moderns, rejects out of the number, as wanting the neceſſary Hardneſs, Ductility and Fixity: but he ſeems to allow it, with ſeveral of the Antients, for the Baſis or common Matter of all Metals.

Mercury, if a metal.

Characters. The antient *Perſians* called the ſeven Metals by the Names of the ſeven Planets; and it is remarkable, that the Characters whereby Metals are to this day repreſented by the Chemiſts, are the ſame with thoſe uſed by Aſtronomers to denote the Planets.— Theſe Characters appear to be real, or philoſophical; and bear a juſt Analogy to the ſeveral Metals they repreſent. The Author proceeds to give an Explication of the reaſon, ſtructure, and propriety of each.

He goes on to give ſome detail of the ſeveral Metals, *viz. Gold*, *Quickſilver*, *Lead*, *Silver*, *Copper*, *Iron*, and *Tin*; of each whereof he gives the ſpecific Characters, that diſtinguiſh it from the other Metals, as well as from all other Bodies, *viz.* its degree of *Weight*, *Simplicity*, *Fixity*; *Sound*, *Hardneſs*, *Fuſibility*, *Elaſticity*, &c. together with the *Forms*, *&c.* wherein it is found, the manner of finding the *Ore*, of *melting* it down, and *ſeparating* the Metal from it; and laſtly, *preparing* it for uſe.

To

To the Hiſtory of the Metals, he ſubjoins ſome *Corollaries* concerning their general Nature, and the Principles of Tranſmutation; which being curious, and containing the reſult of the preceding Particulars, we ſhall here give the Reader more at large. 41. *Tranſmutation of Metals.*

The lighteſt Metal, then, he obſerves, is double the Weight of the heavieſt non-metalline Body; whence appears the Folly of thoſe who expect to make Metals by a change of other Bodies not metalline. Such Condenſation muſt be infinitely difficult in regard Weight, being the Index of corporeal Quantity, requires a kind of creative Power to give it.

The chief Indication of the intimate Affinity between the Matter of Metals, is their Reſemblance in Weight.——Hence none is ſo like Gold as Quickſilver, if we conſider the matter that is in each: for as to their peculiar form, or that other principle which diſtinguiſhes them, it is of further conſideration. Gold then conſiſts of a moſt pure ſimple Matter, very like Quickſilver connected by another pure, ſimple, ſubtil, fix'd Principle, diffus'd thro' the conſtituent Parts thereof, which binds them firmly both to one another, and to itſelf.——This anſwers to Mercury and Sulphur. *Principles of Metals.*

The other Metals conſiſt of the ſame; but together with this have ſome other lighter matter mixed with them, which is different in the different Metals, and is called *Earth*.——To which in ſome Metals may be added a crude Sulphur.

Hence different Metals reſolve into different Elements, both in reſpect of their nature and number, which Reſolution may be effected by Mercury, a reſuſcitating Salt, or Fire; in other Metals after other manners. Hence Metals are

not ſo eaſily tranſmuted into each other as is commonly alledged, except in reſpect of their mercurial Parts, and by intirely deſtroying their firſt Form; conſequently no more Gold can be procured from another Metal by Tranſmutation, than in proportion to the Quantity of Mercury contained in it.

Nor does it appear that any Metal, beſides the ſix above mentioned, can be produced by Art; tho' *Helmont* had the temerity to aſſert it of Mercury, fix'd by the Alkaheſt.

Another Characteriſtic of the purer Metals is their Fixedneſs in the Fire, which no Impoſtor can give to other matters, equal to what is found in Gold and Silver.— Add, that all their ſpurious Metals are defective in point of malleability.——

The ſix Metals when fuſed in clean Veſſels appear all alike, and bear a perfect Reſemblance to Mercury, both as to Figure, Colour, Solidity, the Sphericity of their Drops, the Attraction of their Parts, and their Manner of flowing and Mobility.——Hence we may probably conclude that *Mercury* is a Metal, fuſed by the eaſieſt Fire: *Tin*, a Metal flowing with a Degree of Heat ſomething greater; and that if the Air were hot in the degree requiſite for the Fuſion of Tin, it would be only a kind of Mercury emitting Fume and Froth: further, *Lead* would be Mercury in a degree of Heat ſomething ſtronger; but Mercury with theſe farther properties of foaming and pervading the Subſtance of Veſſels. *Silver* would be Mercury in a Fire much ſtronger, and more powerful: *Copper* requires a ſtill greater Heat to give it the Appearance of Mercury; and *Iron* the ſtrongeſt of all.

From

From Metals the Author proceeds to *Salts*, p. 43. which he defines "to be foſſil Bodies ſoluble *Salts what.* "both by Fire and Water, ſo ſimple, as that "each Particle retains the nature of the whole; "and which excites a Senſe of Savour on the "Palate."

The Species of Salts are *Sea Salt*, *Sal Gemmæ*, *Kinds.* that procured from *Salt-Springs*, *Salt-peter*, *Borax*, *Native Sal Ammoniac*, *Alumn*, and the *Vague univerſal Salt* found in Mines.—Of each whereof the Author rehearſes the ſpecific Characters, Virtues, Origin, Formation, Place, *&c.*

Sulphurs are defined, "foſſil Bodies, which 46. "in the Cold are hard, ſo as to be reducible by *Sulphurs what.* "grinding into a Flower, but ſoluble by a moderate Heat into the Form of melted Wax, "capable of being all raiſed, without Alteration, in a cloſe Veſſel, by force of Fire; "when fuſed deflagrating intirely, and going "off in a blue Flame and volatile Vapour, "mortal to Animals."

The Species of theſe are *Sulphur vivum*, the *Kinds.* *common* Shop *Sulphur*, *Orpiment*, *Arſenic*, both the *White*, *Citrine* and *Red*; *Petroleum*, *Naphtha*, *Bitumens*, *Jews-Pitch*. *Piſſaſphaltum*, *Jet*, *Pit-coal*, *Amber*, and *Oleum Terræ*: the particular Properties, Origin, *&c.* of each whereof he enumerates.

Stones are characterized as, "hard Foſſils, not *Stones* "ductile but brittle, fixed in the Fire, and ſcarce *what.* "fuſible by the greateſt Heat; nor diſſolvible p. 50. "in Water."

The Species belonging hereto are, 1°. *Gems*, *Kinds.* whoſe Excellency and Value is founded on their great degree of Hardneſs, Solidity, Simplicity, and Luſtre of Colour. 2°. *Semitranſparent* Stones, as Agat, Aſtroites, *Armenian* Stone, Toad-Stone, *&c.* 3°. *Opake Stones*, as the Ætites, Ala-

baſter, Loadſtone, Marble, Flint, Pebble; and —4°. Earths, which are either *fatty*, as the Boles, Clay, Fullers Earth, &c.—or *Dryer*, as Chalk and Oker.

Semi-metals *what.* *p.* 53. *Semi-Metals* are ſuch Bodies as "either contain the known and true Metals, or Bodies "ſo like thereto, as that they may almoſt paſs "for the ſame."

The Species hereof are either, 1°. ſuch as conſiſt of a true *Metal, and a Salt*; ſuch as are Vitriols, both Green, Blue, White, Cyprian, &c. or, 2°. of *Sulphur and a Metal*, to which belong native Cinnabar, Antimony, Biſmuth and Zink. 3°. Among Semi-Metals are alſo ranked all cryſtalline, ſtony, and earthy Matters, which are Metals intermixed with them; ſuch are moſt native Ores, the Lapis Lazuli, Armenus, Hæmatites, Loadſtone, &c.

Principles of Foſſils. This Hiſtory of Foſſils, is cloſed with an account of their Principles, which the Author reduces to Mercury, metallic Sulphurs, Salts, combuſtible Sulphurs, Earth, Stones, and a volatile active Acid.

Vegetables *what.* 57. From Foſſils, the Author proceeds to *Vegetables*, which he defines to "be humid Bodies, "containing different Juices, in various Veſſels, "and adhering by ſome external Part to another "Body, from whence they derive the matter of "their Growth and Nutriment."

Hence he deſcends to a detail of the ſeveral Parts of Plants; as the *Root*, *Leaves*, *Flowers*, and *Bark*; gives their Structure and Office, the Juices contained in them, as *Honey*, *Balm*, *Oil*, *Colophony*, *Gum* and *Roſin*.--Beſide theſe, which are common to all Plants, each has a *peculiar Juice*, which is formed by the joint force and reſult of all the parts of the Body, ſucceſſively applied to the cruder Juice; and being thus prepared, contains the true charac-

characteriſtic Properties of that Plant, and the Virtues ariſing from them.

The Chapter is cloſed with an account of the Principles of Plants, which he ſhews to be the *Spiritus rector*, or preſiding Spirit; a ſovereign Oil, the Seat of this Spirit, an acid Salt, a neutral Salt, an alcaline Salt, a ſaponaceous Juice, an Oil ſtrongly adhering to the Earth; and laſtly, Earth itſelf, the Baſis of all the reſt. *Principles of Vegetables.*

Animals he defines to be "humid Bodies, "which live by a continual, determinate Mo- "tion of Juices in their Veſſels; and contain- "ing vaſcular Parts, whereby, as with Roots, "they imbibe the matter of their Growth and "Nutriment." 63. *Animals, what.*

The Veſſels which do this office of *Roots*, are found in moſt kinds of Animals, ſeated in the cavity of their ſmall Guts, and known by the Names of *Lacteals* and *Meſenterics:* the Meat and Drink brought to the abſorbent Mouths of theſe Veſſels afford the nutrimental Part, and ſupply the office which the Earth does to Plants.

The ſimilitude and diverſity between Vegetables and Animals, is further illuſtrated by the Author, both as to their Structure, Manner of Generation, Nutrition, *&c.*—In theſe, as in the other, the Food continually recedes the further from its former nature, and approaches nearer to the Properties of the Animal, the longer it is circulated thro' the parts of the Body.

The *Principles* of Animals are, firſt, a fine ſubtil *Spirit* continually exhaling from them, wherein their proper Character ſeems to be lodged, whereby they are diſtinguiſhed from all others. —2°. *Water*, which affords the chief matter of moſt other Bodies, does the ſame in reſpect of the Humours of Animals; which alſo, 3°. contain *Principles of Animals.*

a peculiar *Salt* never found fixed, nor yet ſo volatile, as to exhale by the greateſt Heat a healthy Animal is capable of: neither is it acid, nor yet alcaline as it exiſts in the Animal, tho' by Putrifaction and Fire, it may be rendered wholly alcaline. Of itſelf it approaches neareſt the nature of *Sal Armoniac*; from which, however, it differs in certain Circumſtances. The Author after a Multitude of Experiments, to determine the nature of this Salt, finds it to be mild and ſaponaceous; and concludes it formed of a concrete Oil, of a middle nature between the other Salts. 4°. *Oils*, which are found of different kinds in the Body, ſome miſcible with Water, and eaſily volatile; others extremely mild, and ſcarce ſaline, *&c.*—Laſtly, the Baſis of the Body is *Earth*, which appears the ſame in Animals as in Vegetables.—

p. 70. *Operations of Chemiſtry.*

Having diſpatched the Object of Chemiſtry, the Author proceeds to the *Actions* or *Operations* thereof.—The buſineſs of Chemiſtry is to change the ſeveral Bodies of the three Claſſes above ſpecified; which Change, he ſhews, is produced in them by means of Motion. Now Motion may either be excited a-new, or ſuppreſſed when already raiſed or changed in its degree, by increaſing or diminiſhing it; or the Quantity of it may remain the ſame, and only its Courſe and Direction be changed: and all theſe again may either be in reſpect of the whole Maſs, or of ſome part thereof. ——From which few ſimple conditions, all the different Effects of Chemiſtry, how numerous ſoever, do ariſe.—The Chemiſts, it is true, would have us think there is more myſtery in the matter; but this is only matter of craft. All their *Calcinations*, *Fixations*, *Vitrifications*, *Sublimations*, *Fermentations*, *Putrifactions*,

ions, *Digeſtions*, and other Operations are in ef-
ect reducible hereto.

Nor does it appear, that the Art gives the true Principles of things; or that we may judge of the Compounds by the Simples into which they are chemically reducible: ſince the Separation of Parts, thus effected, does not ſhew that thoſe Parts had pre-exiſted in the Body: the Operations whereby they become ſeparated from the reſt, may make great Alterations in them, and even give them new Powers. In Nature, there appear to be Corpuſcles unchangeable by any Cauſe hitherto obſerved, on account of their extream hardneſs. So that when the Analyſis of a Body has reduced it into theſe, there is an end of all Diviſion: theſe Parts are called *Elements*; and into theſe the Chemiſts have often alledged, that Bodies are reſolved by their Operations: but it may be doubted whether ſuch Bodies can by any Contrivance be procured and exhibited perfectly pure. — The Author ſuggeſts many things to ſhew they cannot: in effect, the Limits of the Power of Chemiſtry, as aſſigned by Dr. *Boerhaave*, are, that from any determinate kind of Bodies, a certain determinate Operation will always produce certain determinate effects: but whether the matters thus produced actually exiſted in the Body, before the Operation, is not eaſy to ſay. *Principles chemic. if genuine.*

From the Action he proceeds to the *Effects* produced by Chemiſtry, the principal whereof are reduced to four Claſſes or Kinds, *viz.* *Extracts*, *Clyſſus's*, *Magiſterys* and *Elixirs*; the ſpecific Characters of each whereof he lays down, indicating the ſeveral other more particular Effects and Operations reducible to each of them. — Not that the terms above mentioned are uſed uniformly *p.* 79. *Effects of Chemiſtry.*

uniformly among all Authors: ſome take more Properties into their Ideas of them, other fewer the Author leaves every body to their choice and only ſays he has good Vouchers for that choice he has made.

79. *Uſes of Chemiſtry in Phyſics.* Hence he proceeds to the uſes of Chemiſtry which he illuſtrates in ſeveral Sciences and Arts beginning with *Natural Philoſophy*; where Fire which is the great Inſtrument of Chemiſtry, is alſo the uſual means which Nature makes uſe of in producing moſt Phyſical Phænomena.

In Medicine. The Uſe of Chemiſtry in the Art of *Phyſic* is obvious; as it explains the nature both of the ſolid and fluid Parts of the Body.—The Author purſues this uſe thro' all the Parts of Phyſick, as *Pathology*, *Semeiotice*, *Diætetice*, and *Therapeutice*,

In the Mechanical Arts. and proceeds hence to the *mechanical Arts*, where he ſhews Chemiſtry of uſe in *Painting*, by the Colours which it furniſhes; in *Enamelling*, which is founded wholly on Chemiſtry; in the Art of *Glaſs*, which is alſo a chemical Proceſs; in the Art of *Dying*, which depends wholly on it both as to the preparing of the Stuffs for imbibing and retaining the Colours, and the ordering of the Colours themſelves; *in Painting on Glaſs*, which is wholly performed by chemical Means; in the Art *of making Gems* to vye with natural ones, which is performed either by giving the proper Colours to Glaſs, or by ſtaining Cryſtal; in the Art of *Metals*, or the working and fitting them for human Uſe, which is a chief Branch of Chemiſtry. Chemiſtry is alſo of uſe in the Art of *War*, as managed among the Moderns, which depends on Gunpowder a chemical Compoſition; in *Natural Magic*, where

In natural Magic. the uſefulneſs of Chemiſtry is ſcrupulouſly purſued by the Author into a long detail of particulars

lars, many of them quaint enough; as the
king of artificial *Earth-quakes*, the authorizing
Revelations, or Pretenſions of Prophets, wor-
ſham *Miracles*; converting of debauched
ſons by means of Phoſphorus; and making
nge Alterations of Colours in chemical Li-
rs, by proper preparation of the Glaſſes. In
Art of *Cookery*, which depends much on Salt, *In Cookery.*
he great Preſervative of Meats from Putri-
ion, *&c.* In the Art of *Wines*, or making ar- *In the Art*
ial Liquors of moſt of the common kinds of *of Wines.*
its, to vye with that made from the Juice of
Grape. In the Art of *Brewing*, which is ſo *In Brew-*
r of kin to Chemiſtry, that *Baſil Valentine* *ing.*
given the whole Doctrine of Alchemy, un-
a Deſcription of the Proceſs of Brewing.
The laſt Uſe of Chemiſtry which the Author
dges, is in *Alchemy*, or the Search of certain *In Alche-*
rets of wonderful uſe in the Affairs of Life; *my.*
principal of theſe are the *Philoſopher's Stone*,
er for making Gold or Silver; the *Exaltation*
the Virtue of this Stone, ſo as to make it turn
ld back again to the Philoſopher's Stone: an
verſal Ferment, that is, a Body which if added
any other natural Body, will render it the
ſt perfect of its kind; for inſtance, if applied
the Body of a Man, will become an *univer-*
Medicine, changing all his Humours ſo as to
der him perfectly *healthy*, and preſerve him
till Life is totally worn away; or if apply'd
a Plant, will make it *fruitful* to an incredible
gree. Another *Secret* is the making *precious*
nes perfectly like the native ones; the laſt is
ripen the baſer and imperfect Metals into Gold,
continuing the Coction and Depuration,
ich Nature had left unfiniſhed.

The

Inſtruments of Chemiſtry p. 124.

The Author proceeds hence to the *Inſtrume* of Chemiſtry, which are principally ſix, Fire, Water, Air, Earth, Menſtruums; laſtly, the chemical Furniture of Veſſels, F naces, and Lutes: each whereof makes the ſ ject of a particular Chapter.

Fire.

Fire is a Body of ſo wonderful a nature, t many of the Antients reputed it as a God.

Criterion of Fire.

Criterion of this is in the firſt place neceſſary enable us to diſtinguiſh where it is, and wh not; as alſo in what Degree and Quantity it found in any occaſion. *Heat* uſually paſſes ſuch a Criterion, but is inſufficient: for that pending on the Temperature of our Bodies, wh is various, it is liable to repreſent the Degree Fire greater, or leſs than it is.—*Light* is no fallacious; ſince we often find it without ſenſible Heat, and on the contrary an inte Heat without Light.—The Author fixes on *refaction*, as the proper inſeparable Characteri of Fire, which in all the Species of it, whether lar, culinary, or ſubterraneous, ſwells and dila all the Bodies it is applied to.

Rarefaction.

This he illuſtrates by Experiments made Iron, Air, Spirit of Wine, Rain-water, Oi Turpentine, and Quickſilver; all which gra ally expand upon the Application or Incre of Heat, and ſhrink again as the Fire diminiſh or is withdrawn. He adds, that the ſame ho in all other Bodies wherein the Experiment e has been tried, whether Solids or Fluids, hard ſoft Bodies, light or heavy ones, without exc tion; and hence draws ſeveral Corollaries, as, T the Expanſion always keeps pace with the ception of the Fire; That not only the Air a other Fluids, but all the Parts even of the ha eſt Bodies, muſt be kept in continual motion

Action of Fire: That the ſame Bodies be-
e bigger in hot Countries than in cold; and
Heat looſens and weakens, and Cold, on
contrary, contracts and ſtrengthens all Bo-
: That Fluids are lighter near the Equator,
heavier towards the Poles; which he ſug-
s may be one cauſe of the flat ſpheroidal
re of the Earth, *&c.* From the whole he *Fire what.*
tures to define *Fire*, "as that otherwiſe un-
known Principle which has the power of pe-
etrating, and hereby dilating all Bodies
oth ſolid and fluid."

After the like Method of Experiment, and *Properties of Fire and Fuel.*
ollary, the Author proceeds to a detail of the
perties and Phænomena of *Fire* and *Fuel.*
ſhall not follow him minutely thro' all the
ze of particulars; but in lieu thereof give the
n, and Reſult thereof, under the following
ds.

. That pure, ſimple and elementary Fire be- p. 358.
mixed with any Body in nature hitherto ob- *Rarefies Bodies.*
ed, whether ſolid, fluid, or compounded of
n, rarefies and extends the ſame in all its
menſions.

. That this Power of Rarefaction is peculiar
Fire, and not known to agree to any other
y hitherto obſerved; particularly that Ef-
eſcences, Fermentations, and unuſual Rare-
ions of Bodies prove nothing contrary hereto.

. That Fire, as diſtinguiſh'd by ſuch its Pro- *Is preſent every where.*
y, is always preſent and in all places, in the
eſt and cloſeſt Body, as well as the moſt
ect Vacuum.

. That Fire is equally diſtributed thro' all *Equally.*
es and times, ſo long as there is no particu-
Cauſe to collect it into one place more than
ther.

5. That

Attrition collects Fire. 5. That the first and chief collecting Cau Fire, is the Attrition of Bodies one upon anot

Expansion. 6. That Fire naturally moves every way, thus expands of its own accord.

Directed into a Parallelism. 7. But in the mean while it may be so de min'd, as that this motion or expansion may directed into a Parallelism, or even into verging Lines: and that this latter is the way wherein Fire is collected.

Sun, its Office. 8. That the Sun is the chief cause whic rects Fire, of itself indeterminate, into a Par lism; and hence the great use of that Lumi in the Universe.

Reflection, Office of. 9. That Reflection and Refraction are causes which make the Rays of Fire converge gather into a less Space, called the Focus Whence arises a third manner of collecting

Collision of Flint and Steel. 10. The swift Collision of a cold Flint ag a cold Steel, even in the coldest Place and son, will immediately produce an intense H which is the fourth manner of collecting Fi

12. That the Matter of Fire therefore not come in any manner from the Sun.——

13. That Fire will remain for some tim Bodies it is united to.

14. And that the time of its continuanc any Body, is proportionable to the De thereof.

15. That there is no Body yet known, w can always retain the Fire it has once conce

Elementary Fire. 16. That the Fire describ'd by these fi Characters, is that which all allow for ele tary Fire.

Culinary Fire. 17. But beside this, there is another v Fire, which consumes and dissipates combustible Bodies, and is suppos'd to be thereby, and to convert combustible Bodies

ire itſelf. This is ſuppos'd to be then gene-
ted or produced, when a Fire being kindled, is
mmitted, in the open Air, to a Fuel proper to
eſerve it: which makes the fourth and moſt or-
inary manner of collecting Fire.

18. That there is but one Matter found in all ature fit to ſupport this Fire, and to be utterly nſum'd thereby, ſo as nothing ſhall ariſe from beſides pure Flame; and this matter is perfect- rectified Spirit of Wine, called pure *Alcohol*. *Fuel.* *Alcohol what.*

19. But that other matters beſide pure *Alcohol* eing mixed with the Fuel of Fire, and coming be moved and agitated together with the other abulum, by the Fire, may increaſe the power ereof.

20. That in kindling Fire, therefore, there is new Fire produced, nor any Fire deſtroyed on extinguiſhing it: that Fire is incapable of eing chang'd, and in all probability is without avity, notwithſtanding all that *Boyle* and *Hom-rg* have ſaid to the contrary, whoſe Experi-ents the Author rehearſes and oppoſes, by con-ary ones of his own.

21. This elementary Fire may be increaſed a given place to a prodigious degree, ſo as to oduce very extraordinary Effects on Bodies, ther dioptrically or catoptrically, and eſpeci-y if both be joined together.

22. Elementary Fire collected after any of eſe manners in a certain place, may be pre-ved therein, by means of a proper Pabulum, ich is Alcohol alone, or Oil from any of the ree Kingdoms; but the Fire collected and ſuſ-ined in ſuch place, may alſo be immenſely in-eaſed by increaſing the weight of the Atmo-here, ſupplying a large quantity of oily Fuel, imately mixed with a due Proportion of other heavieſt *Increaſe of Fire.*

heavieſt Bodies, as alſo by the Action of ma large Bellows briſkly wrought, and all conſp ring to one Centre, or Focus: but the laſt eff of ſuch Fire is in Animals, to produce Phoſph rus, in Vegetables to make Glaſs, and in Fo to melt the moſt fixed Gold.—

p. 364. *Mixture of Bodies collect Heat*

The Author proceeds to conſider anot way of collecting, and preſerving Heat, in a gi place, *viz. by the mixture of different Bodies*, wh he illuſtrates in divers chemical Liquors. *E.* diſtill'd Rain-water, mixed with Spirit of W under different Circumſtances and Degrees of P rity; Water mixed with Wine; Water with tilled Vinegar; Water with Oil of Tartar; W ter with Oil of Turpentine; Alcohol with therial Oil of Turpentine; diſtilled Vine with Oil of Turpentine, Vinegar with Alcoho Oil of Tartar with Oil of Turpentine; Vi gar with Oil of Tartar. And from the Circu ſtances thereof, infers that all the Simp which Chemiſtry produces from Vegetables ha naturally the ſame Degree of Heat, *viz.* the ſa with that of common Air at that time; t ſome of the Fluids above-mention'd only acqu a greater Heat at the time of their mixtu which being compleated, they gradually retu to the Temperature of the Atmoſphere; t this Acceſſion of Heat does not ariſe out of t Subſtance of the Bodies mixed, but from th accidental Combination; that Alcohol and W ter are the chief vegetable Fluids which h this Faculty of generating Heat; that Salt Tartar and Water are the chief Solids and F ids which by their mixture together gener Heat; and Alcohol and Salt of Tartar the n after theſe.—

He proceeds further to exemplify the Production of Heat by mixtion, in the Inſtances of Bodies of all the other Kingdoms; E. gr. *Animal* Subſtances mixed with *Vegetables*; as Urine with Alcohol: of *Foſſils* mixed with *Foſſils*; as Water with Nitre: of *cold* Bodies heated by the mere acceſs of the *Air*, as in the ſeveral kinds of Phoſphorus: of *Foſſils* heated by means of *Water*, as in Iron-Filings, and Sulphur, which being mixed with Water, produce artificial Earthquakes and Volcanoes.——

From the whole he collects many Particulars 386.
concerning the Nature and Properties of the *Particles* of elementary Fire.— As, their *Corporeity*, which follows from their being extended, moveable, capable of being at reſt, and reſiſting the Impulſe of other Bodies; their *Subtility*, which appears from their penetrating the denſeſt Bodies; their *Solidity*, *Smoothneſs*, *Simplicity*, perpetual *Mobility*, &c. Elementary Fire he further aſſerts, is every where the ſame in all hot Bodies, after what manner ſoever it have been produced, and with whatſoever Fuel ſuſtained: ſo that it is a groundleſs Complaint of the generality of Chemiſts, that they can have no pure Fire to perform their Operations withal, as imagining I know not what Cæleſtial, Solar, Aſtral, Incorruptible Fire neceſſary. In reality, Heat, whether generated in the Bodies of Animals, Vegetables, or Foſſils, ariſes always from the ſame Fire; and when it has paſſed thro' the Pores of Glaſs, is equally pure with the pureſt Sun-beams. Thus the Heats of kindled *Alcohol* and of *Pit-Coal*, acting on a Matter included in a Veſſel hermetically ſealed, provided the degree of Heat be the ſame in both, and applied in the ſame manner, will always have the ſame

Fire the ſame in all Bodies. 402.

Effect. Not but the different Fuel on which Fire is fed makes an Alteration in its Effects, as it renders it ſtronger or weaker, and even mixes ſome of its Parts therewith; in reſpect whereof, that Fire may be ſaid to be the *pureſt*, which is raiſed and ſuſtained by burning Alcohol; then, that of diſtilled Oils; then Naphtha and Petroleum; after theſe, that of Charcoal, then Wood, Turf, and laſtly Pit-Coal, and Dung.—

Purity of Fire, whence.

Effect of Fire in Chemiſtry P. 405.

For the *Uſe and Effect* of Fire in Chemiſtry, he ſhews that it is by no means an univerſal Solvent of all Bodies, as uſually imagined, but according to the different Degrees of it produces different Effects on the ſame Body: nor is it a ſincere Diſſolvent, but adds many things to Bodies at the time it ſeparates others: nor does it act ſenſibly on all Bodies, but leaves many as it were untouched, *E. gr.* Gold and Glaſs. Nor are the Principles into which it reduces Bodies, pure and ſimple, but variouſly mixed and combined with each other: add, that it compounds Bodies as well as diſſolves, *E. gr.* Sand and fixed Alcali into Glaſs.—— In fine, according to the different Manner of Application, the Effect of Fire is alſo different; as whether it be expoſed naked to the Air, or covered from it: ſo, the different Degrees of the ſame Fire have alſo different Effects on the ſame Body.—

412. *Direction of Fire.*

It remains that the Author preſcribe Rules whereby the Chemiſt may be enabled to judge of the Fire preſent in any given place, and either excite, direct, ſuſtain, or apply it in a proper manner to produce the deſired Effect.——

Degrees of Fire.

The antient Chemiſts conſidered four *Degrees* of Fire, to which the Moderns have added two more, and at the ſame time have better aſcertained the Manner of eſtimating them, by the diſcovery

diſcovery of the Thermometer.—— The *firſt Degree* of Fire is that which Nature uſes in the Vegetation of Plants, which is that, in *Fahrenheit*'s Thermometer, denoted by eighty Degrees, from the Point of utmoſt Cold. The *ſecond* Degree may be defined from the Heat of a human Body in a State of Health, marked in the Thermometer above mentioned by ninety-four Degrees. The *third* extends from ninety-four Degrees to two-hundred and twelve, which is the Heat of boiling Water. The *fourth* from two-hundred and twelve, to ſix hundred. The *fifth* from thence to the Degree which keeps Iron in Fuſion. The *ſixth* is that in the Focus of a Burning Glaſs or Speculum.

The *raiſing of Fire* to any deſired Degree, and maintaining it therein, depends on the choice of a proper Fuel, the due Quantity and Diſtance thereof; and laſtly ſtirring, and preſſing it down.—

The Author cloſes his Account of Fire with a few Facts and Obſervations collected from other Writers, as the *Journal des Scavans*, the *Philoſophical Tranſactions*, *Sinclair*, *Sibbald*, and *Du Hamel*: which, added to his own, he apprehends makes the *Hiſtory of Fire* compleat.

In the *Hiſtory of Air*, to which the Author now proceeds, we ſhall be more ſummary, as being leſs new and original. We have here no new Doctrine broached, or even new Experiments, but only a Collection of what the Naturaliſts and Writers of Pneumaticks, *Boyle* and *Mariotte*, had produced, put in a better Form.

Air is an Inſtrument of univerſal Uſe and Effect in all chemical Operations; as it is found mixed with all Bodies, is contiguous alſo to them, is neceſſary to excite Fire, &c. In fine, *Air.* P. 425.

no Life, Growth, or Action without it, either in Animals, Vegetables, or Foſſils.

Properties. The Nature of Air on account of its great Subtilty, is difficult to diſcover. Its Properties hi-

Fluidity. therto found are, 1°. *Fluidity*, which ariſes from the Tenuity and Lubricity of its Parts; alſo, the mutual Attraction between them, their Miſcibility with others, and their being imperceptible.

Gravity. 2°. *Gravity*, which of late days has been reduced to Rules, and the Effects thereof

Elaſticity. brought under Computation. 3°. *Elaſticity*, or the Power of Expanding and Contracting, which is peculiar to this among all Fluids; the Laws of this Power, and the Steps whereby they were each diſcovered, are purſued largely by the Author. The *Laws* are, that Air contracts into leſs Space by how much it is preſſed with a greater Weight; that this Property is unalterable by any Power whatever; that the Force of this Elaſticity is equivalent to that of the Weight of the Atmoſphere; and that the Power is increaſed by increaſing the Degree of Heat.

461. *Contents of Air, Fire, Water.* The *Contents* of the Air or Atmoſphere, are, 1°. *Fire*, which is found in all Air. 2°. *Water*, which is alſo inſeparable from Air, and may be procured from it various ways, making in reality the greateſt part of the Bulk thereof. Hence *Dew*, *Clouds*, *Rain*, *Springs*, *Rivers*, *Snow*, *Hail*, *Thunder* and *Lightning*; the Origin and Formation of each whereof is traced

Effluvia of Vegetables. by the Author. 3°. *Effluvia* of Bodies of all other kinds: *viz.* of the *Vegetable* Kingdom, we find Spirits, both native and putrifactive; alſo Oils, Salts, and Earth, and even ſometimes intire Parts of Plants, *E. gr.* Seeds, in the Air.—

Animals. Of *Animal* Matters, 'tis evident that Spirits, Excrements, nay all the other Parts thereof, muſt

muſt be found in the Air, ſince intire Carcaſſes are in a ſhort time diſſipated wholly therein. —Laſtly, *Foſſils* of all kinds are found in the Air, as Salts, Sulphurs, nay and Metals. *Foſſils.*

The Atmoſphere therefore may be conſidered as a real *Chaos* of Bodies of all Sorts; and hence ſo many extraordinary Phænomena and Effects of it; and the great Influence which it has on all chemical Operations. Dr. *Boerhaave* has often been led to think, that God created the two great Principles, Fire and elaſtic Air, without gravity or tendency to any certain Point, equably diffuſed thro' the whole Univerſe, and all the Syſtems of things, with this Condition, that Fire ſhould always be ſo acting on Air, as that this could never remain at reſt, or be in a ſtate of abſolute Cold.— From the Hiſtory of Air, the Author proceeds to ſome Experiments upon it, which illuſtrate many of its Properties and Effects;— as, that elaſtic Air adheres to ſolid as well as fluid Bodies, and that it is found in Water, and may be procured out of the Subſtance thereof, as alſo out of all other Fluids; that it will enter and incorporate itſelf with Water exhauſted of its Air, tho' not with ſuch as is ſaturated therewith. That Air is ſeparable from Water by Ebullition, alſo by Congelation; and by the admixture of alcaline Salts: and that Air is procurable out of the warm Juices of Animals, *E. gr.* Urine, *&c.*

Air, how little ſpace ſoever it ſeem to poſſeſs in Water, when diffuſed thro' the minute Vacuities thereof, yet being extracted and collected together, poſſeſſes more room than the whole Body of Water did before. This the Author ſhews by Experiment: and hence gathers, that Air, while impriſoned in Water, is not true *Air in Water.* P. 513.

Air; nor has the ſame phyſical Properties, as when diſengaged from it, and collected together. *Borelli* and others were hence led into great Errors concerning the vital Action, and Oſcillation of Air in the Blood and Juices of Animals. The Corpuſcles of Air, by being diſperſed, are hindered from operating: in effect, the expanſive Power of Air ſeems to ariſe hence, that the Particles mutually approach each other; ſo that when kept aſunder, their action is prevented of courſe.——

Add, that Air while in ſeparate Particles will paſs thro' the minuteſt Pores, ſince we find that Water containing the uſual Proportion of Air, penetrates all Bodies, thro' which Water itſelf naturally paſſes. But when the aerial Elements are collected, ſo as to conſtitute a Portion of vulgar Air; it becomes incapable of paſſing Bodies, which it pervaded before. Thus the ſmalleſt Bubble of Air is ſtopped, where Water with the Air in it eaſily paſſed.—— Hence it may be inferred, that the Air intermixed with Fluids, as Chyle, Milk, Blood, Serum, Saliva, Bile or Urine, does not act in them by any Power belonging to common Air; nor can the Air diffuſed thro' them diſengage itſelf therefrom by any Diminution of the Weight of the Atmoſphere, or any additional warmth which the Fluids in a healthy Body are capable of.——

526. The account of Air ends with ſome Experiments, ſhewing divers ways of *procuring elaſtic Air* from Bodies wherein it had before lain hid; as from Vinegar, and Crabs-Eyes; from Chalk and Oil of Tartar *per Deliquium*; from Oil of Tartar and Vitriol; from Spirit of Nitre and Iron; from Spirit of Nitre and Oil of Carroways;

ways; and many other Bodies, either by Fermentation, Putrifaction, Diſtillation or Burning. The whole cloſes with ſome Corollaries, concerning the Effects of Air in chemical Operations.——

The Article of *Water* is one of the fineſt in the Book. This Fluid is of great importance in Chemiſtry; being intermixed with all Bodies, which come under chemical Conſideration, partly *per ſe*, and partly as contained in the Air. The drieſt Bodies, as Hartſhorn kept for half an Age, till as hard as Iron, will yield a Spirit which contains a good deal of Water: ſo Stones and Tiles ground to Powder, and this expoſed to the Fire, always yield a Proportion of Water. *Water*, 542.

For a Characteriſtic of Water, whereby to diſtinguiſh when and where we meet it, the Author gives us the following Definition: That "by *Water* is meant a fluid, inodorous, inſipid, pellucid, colourleſs Liquor, which "with a certain Degree of Cold congeals into "a hard, brittle, vitreous Subſtance called *Ice*." *Characters of it.*

The great Difficulty of aſcertaining the Nature, and Conſtitution of this Fluid, ariſes from the impoſſibility of having it pure, there being always other Bodies mixed with it; and no way of diſtinguiſhing, to which of them any diſcoverable Property is owing. Thus in Water we always find Fire, alſo Air, and other Bodies diſſolved by and incorporated with it. *Contents.*

The Properties of Water are, 1°. Its *Gravity*, the preciſe Quantity of which it is not eaſy to aſcertain, by reaſon of the extraneous Matters mixed with it, which being different in different Waters, makes a diverſity in their Weight. 2°. *Fluidity*, which depends on the Fire, and requires at leaſt thirty-three Degrees of Heat, on *Properties* 547.

Fahrenheit's Thermometer. This Degree of Warmth liquifies Water, and no further Heat, how vehement ſoever, renders it a whit more fluid. 3°. *Immutability*, its Particles being incapable either of being broken, bent, compreſs'd or the like. 4.° *Simplicity*, whence Water has paſſed, both with Chemiſts and other Philoſophers, as the only Element, of which all Bodies are compoſed. 5°. *Softneſs* or *Lenity*, whence it may be applied without harm to the moſt exquiſitely ſenſible Parts of the Body. Thus warm Water becomes a capital Anodyne and Paregoric. 6°. Its *ſolutive* Power which extends to the diſſolving of all Salts, both Vegetable, Animal, and Foſſil, excepting ſome metalline ones which it will not touch.—

Water inſinuates into the Pores of Bodies, and thus increaſes both their Weight and Bulk; and ſometimes unites and incorporates with them, as is found in ſaline Bodies, alſo in Sulphur, Earths, and even the ſolid Parts of Animals, Oils, and Alcohol; where Water appears to make a conſiderable Part of the Compoſition.

Kinds. From the general Properties of Water, the Author proceeds to conſider the different Species of it, and the Uſes: as *Rain-Water*, *Spring-Water*, *River-Water*, and *Pond-Water*; the particular Characters, Qualities, Uſes, Origins, *&c.* of each whereof he purſues at large.

The natural State of Water is its frozen, or icy State; out of which it is brought by Force *Thawing.* of Fire. Thawing is to be conſidered as the Effect of a Menſtruum, *viz.* Fire.—

Uſe of Water. The Uſe of Water is great, as it is the Vehicle of Aliment, and the Inſtrument of Life and Health in Animals, as well as Vegetables and Foſſils. The Colours of Bodies alſo have

a

great Dependance on it, as appears in Flow-
s; and the like holds of Odors and Taſtes:
Multitude of other phyſical Effects, and the
neral ity of chemical Operations, as Effer-
ſcences, Fermentations, Putrifactions, Preci-
tations, Sublimations, &c. are alſo owing to
The Vapour raiſed from boiling Water,
of great force, and produces extraordinary
anges on the Bodies expoſed to it, diſſolving
d corrupting their Subſtance various ways.
ence a moiſt hot Air is obſerved to have a peſti-
tial Tendency. Ice is found rarer and lighter *Ice.*
an the Water it was formed of, by reaſon of
e Air-Bubbles interſperſed thro' it, by means
ereof it frequently burſts the Veſſels it was
ntained in. That made of Water unimpreg-
ed with Air, *E. gr.* diſſolved Snow, or Wa-
long boiled, freezes more ſlowly, but be-
mes more ſolid, and leſs replete with Bub-
s than other Ice: but no Degree of Cold can
r its Nature, or conſolidate ſo, as to enable it
ſuſtain a greater Fire. An artificial Cold was
de forty Degrees ſtronger than that in places
ere Water is ſaid to freeze into Rock-Cryſtal,
without rendring the Water leſs liquifiable
n in common Ice.

Water indeed has been ſaid to be convertible *Water if convertible to Earth,*
Earth by a Series of Diſtillations; particu-
y by Mr. *Boyle*, on whoſe Authority many
e taken it for granted, and among the reſt
Iſaac Newton. Dr. *Boerhaave* has made the
periment with great care in Rain-Water,
out finding any thing to countenance the
nion; the Quantity of the Earth left after Diſ-
tion of a large Quantity of Water by a gen-
ire, being exceedingly little: beſide, a great
of Water was loſt in the Operation, tho'
the

the Chinks were exactly luted; ſo that before the preſcribed Number of Diſtillations, *viz.* two hundred, be compleated, he concludes the Water muſt be all loſt this way: and ſuggeſts further, that a great part of the Earth gained in ſuch Operations, might have been collected in the Water's paſſing in Vapour from the Cucurbit thro' the Alembic into the Receiver, and imbibing the Duſt out of the Air as it went along.—

Earth, 630. *Characters*

Earth, which makes the Subject of the next Chapter, is held by Chemiſts as one of the Principles of Bodies. The Characters that diſtinguiſh it are, "Its being a foſſil, ſimple, hard "friable Body, fixed in the Fire, not fuſible "thereby, nor capable of being diſſolved in "Water, Alcohol, Oil, or Air."

Virgin-Earth. *Procurable from all Bodies.* *From Rain-Water.*

Pure, uſually called *Virgin-Earth*, is ſcarce inferior, in reſpect of Simplicity, to any known Body, not even Gold itſelf. It is procurable from Bodies of all the three Kingdoms,—*viz.* from *Rain-Water*, by diſtilling it, gathering the Fæces, drying and expoſing them to the Fire till they be, as it were, burnt thereby; the Aſhes hereof being purged of Salt, exhibit the pure Virgin-Earth. The like may be had by burning *Vegetables*, waſhing the Aſhes clear of Salt, &c. The Remainder is the elementary Earth; the like may be done by the Diſtillation of *Vegetables*, where, with the other Matters driven by Fire, as Water, Spirit, Oil, Salt, *&c.* there always riſes an earthy Part, which upon the ſettling in the Receiver, ſinks to the bottom, and is gathered in form of a carbonaceous Matter which being burnt, leaves a white Earth, which when purified of its Salt, becomes a *Virgin-Earth*. Add, that if the Oil thus procured be re-diſtilled, a purer Oil will be hereby had;

From Vegetables.

his, a Quantity of Earth may ſtill be found, n tho' the Diſtillation and Rectification be eated *in infinitum*, till the Oil be as ſubtil as cohol itſelf. So in the fixed Salts procured by ning of Vegetables, tho' there ſhould ſeem e no Earth left in them, inaſmuch as the ſa- Part has been diſſolved in Water, and paſ- thro' a cloſe Filter, which leaves only the th undiſſolved behind: yet if ſuch Lixivium, having ſtood to ſettle, be again filtrated, this repeated again and again, till it be as as Amber, ſo that if kept whole Years in oſe Veſſel it will not depoſite the leaſt Sedi- t; it may ſtill be brought to yield a fixed line Salt, out of which a white earthy Matter be procured. Earth again may be pro- d from Animals, by evaporating the vo- e Parts, as Water, Spirit, Oil, and Salt, by ifaction: the ſolid Matter remaining, is a Earth perfectly like that produced from er or Vegetables.— So from *Foſſils*, par- arly *Salts*, as Nitre, Sal Gemmæ, *&c.* a Earth, is procured by diſſolving them in er, then digeſting, precipitating, cryſtal- g them, *&c.*—— And the like in *Sulphurs*, even according to the antient Chemiſts in s themſelves; which however the Author tes, judging that this Matter procured Metals cannot with any propriety be d *Earth.*—

From Animals.

From Foſſils.

Menſtruums come next in turn, an Inſtrument nging more peculiarly to Chemiſtry, and n moſt of the Adepts give the prehemi- to beyond the former four.— They are ed as, "Bodies, which being properly ap- ed to others, divide them into minute rts, ſo as the Particles of the Solvent be-

Menſtruums. P. 669.

What.

"come

" come intimately intermixed with those
" the Body diſſolved."—

Name Menſtruum whence. The Occaſion of the Name aroſe hen
that the Application of Menſtruums, to t
Body to be diſſolved, was chiefly excited
means of a moderate Heat, which being co
tinually kept up for the ſpace of forty Da
or a *Menſis Philoſophicus*; it became hence de
minated a *menſtrual Solvent*, and at length ſi
ply *Menſtruum*.

An eſſential Property of Menſtruums is, t
at the ſame time they diſſolve other Bodies, th
themſelves are equally diſſolved into their m
nute Parts by them: add, that many Menſt
ums, e'er applied to diſſolve Bodies, are ha
denſe, coherent Bodies; and tho' in that Fo

Kinds. they cannot act as Menſtruums, yet by Cuſt
they ſtill retain the Name: and hence the u
al Diviſion of Menſtruums into *Solid* and *Fluid*

Solid. To the Claſs of *ſolid*, hard, or dry Menſt
ums belong the ſix *Metals*, which in their c
State do not act on each other, but when fuſ
readily penetrate, and incorporate together.
the ſame alſo belong Semi-Metals, dry S
and Sulphurs; and that other kind of Fo
uſually called Cements.

Fluid. To the *Fluid*, which is the moſt uſual Claſ
Menſtruums, belong Vinegar, Water, Spir
Oils *per Deliquium*, and the like.

Principle. The Operation of Menſtruums is accoun
for by the Author from a Principle of *Att*
tion, or *Aſſociation*, as he calls it; whereby
Particles of the Menſtruums receding from e
other, fly towards the Particles of the Ma
to be diſſolved.— In effect, the Cauſe or Pri
ple on which the Operation depends, is as muc
the Body to be diſſolved, as in the Solvent it

may be added, that the Action of Menſtru-
s is always performed ſucceſſively, the Sol-
t never acting on the whole Body at once;
that in the progreſs of the Diſſolution, the
nflict, or inteſtine Motion increaſes.—

For the *Effect* of Menſtruums, it ſeems to ter- *Effect.* 680.
nate in a new Coheſion between the Particles
he Menſtruum, and the Body diſſolved, with-
making any real Alteration in the diſſolved
rticles themſelves; tho' in ſome caſes, *E. gr.*
illed Vinegar and Calx of Lead, a new Body
es from the Solution, called *Saccharum*
rni.—

Menſtruums only act by *Motion*, notwithſtan- *Operation.*
g the abſtruſe Manners of Operation which the 683.
miſts have imagined; yet the phyſical Cauſe
his Motion is difficult to aſſign; tho' in
e few Inſtances it is evidently owing to me-
ical Cauſes; one of the principal whereof is
. But Solutions are ſometimes performed
on-mechanical Cauſes, as in all thoſe Inſtances *Non-me-*
re the Particles diſſolved cohere with thoſe *chanical.*
e Menſtruum, and remain intimately inter-
d, notwithſtanding a Difference between
ſeveral ſpecific Gravities; ſuch is that of
Gemmæ diſſolved by Water.— Of *mecha-* *Mecha-*
Solutions we have an Inſtance in a Ball of *nical.*
put in Water over a Fire; when the ex-
l Action of this Fire ceaſes, the Clay again
ates from its Solvent, and ſettles to the bot-
— Hence Menſtruums may be divided ac-
ng to the different Manner of their Action,
four kinds; the *firſt*, thoſe which act by a
genuine, mechanical Power, and may there-
e accounted for from the uſual Principles
echanicks. A *ſecond* is of thoſe which to
mechanical Agency, have ſome further re-
pelling

pelling Power ſuperadded. A *third* kind is those whoſe Operation depends chiefly on t mutual Attraction between the Menſtruum a the Body. The laſt and moſt uſual is a co *pound* Kind, in whoſe Operation all the form Conditions concur, both the mechanical, the pelling, and the attractive Powers.

The Author gives Inſtances of each of th Species: the Action of a merely *mechan Menſtruum*, he illuſtrates in melted Silver mi with Water; of a repelling *Menſtruum*, in m ted Copper and Water; of an *attractive M ſtruum*, in Flower of Sulphur and Quickſilv and of an attractive, and at the ſame time pulſive Menſtruum, in Antimony and diſſolved.—

For the *Cauſes* and *Means* of the Action Menſtruums, the Author ſets, in great meas aſide, that popular one of *Acrimony* and Co ſion, to which the Body of Chemiſts attri all; and in lieu thereof ſubſtitutes divers ot And firſt, in the mechanical ones: where he ſ that the hardeſt Bodies may indeed be diſſo even by the ſofteſt; but then in theſe la however ſoft, the minute Particles are ſupp extremely hard, and even immutable; ſo he lays down the *hardneſs* of the Particl one of the Means whereby Fluids diſſolve dies mechanically. Another is *Fire*; an *Gravity*; another *Trituration*.

709. In order to the mechanical Action of M ſtruums, ſeveral Conditions are required *firſt*, a due Proportion between the Magn of the minute Pores of the Body to be d ved, and thoſe of the Menſtruum. The is an Agreement between the Figures of Particles and Pores of the two Bodies.

ghbird, the Rigidity of the Particles of the Menſtruum. The *fourth* is Fire, which agitates and inforces the Action of the Particles of the Menſtruum. But the inſufficiency of mechanical Power for producing the Effects of many Menſtruums, the Author ſhews by a Rationale; adding a rehearſal of thoſe Menſtruums wherein ſomething more is neceſſary: ſuch are Water and aqueous Bodies, Salts, and ſaline Bodies, as Sapo's, *&c.* alſo Earths, and terreſtrial Bodies; Sulphurs, and Reſins.

For *Oils*, and oily Menſtruums, he ſhews that the Action of Fire, Water, Acids, Alkalies, and the *Spiritus rector*, have a great ſhare in the Effects thereof. For *ſpirituous* ones, as Alcohol, the ancient Chemiſts make a great Secret of it, inſomuch that *Weidenfeld* is of opinion this is the only thing they conceal. *Oily Menſtruums.* *Spirituous.*

Thoſe popularly called *ſpirituous* Menſtruums are different from Alcohol, and are conſidered by the Author under the two Heads of alcaline and acid Spirits. The *alcaline* ſubdivide into thoſe which are ſimple, as Spirit of *Sal Armoniac*; and compound.— For the *acid* kind, tho' uſually by Chemiſts conſidered as Spirits, the Author ſhews from ſeveral Reaſons, that they belong rather to the Claſs of Salts, and therefore refers their Conſiderations to that head. *Alcalines.*

Salts make a capital Article in the Buſineſs of chemical Menſtruums. When pure, they conſiſt of Elements too minute to be perceivable even by a Microſcope; ſo that no Light can be had thence with regard to their Figures. The uſual Manner of conſidering them, is as aſſociated with other Bodies, particularly Water and Earth; in which State it is, that they chiefly make the Object of chemical Operations.— *Saline.*

Salts

Salts then may be divided into ſuch as either dif
fer in their Principles, or in the Body or Baſ
combined with them, or in both: with regar
to the former, Salts and conſequently ſalin
Menſtruums are ſubivided into,

Fixed Alcali.

1. *Fixed Alcali*; the Characters whereof are
that it " is of a vegetable Origin, procure
" from Plants by burning them to aſhes; r
" mains long fixed in the Fire; diſſolves in
" moiſt Air, and will not keep long dry in th
" cloſeſt Veſſel; affords a hot pungent Savou
" accompanied with a Senſe of Acrimony, a
" even ſomething of an *urinous* Taſte (whenc
" the Salts of this Claſs are frequently, tho' wit
" out much Propriety, called *urinous* Salts;) th
" when burnt, it yields no Smell, on account
" its fixity; when mixed with Acids, mak
" an Ebullition, and grows hot; mixed wi
" the Juices of Tournſol, Roſes, or Violets, tur
" them from a green Colour to blue: when a
" plied to the warm Body, raiſes an Inflamm
" tion, and Eſchar. And laſtly, that it has
" Faculty of deterging and cleanſing Bodies."

The Salts of this Claſs are procurable
greater or leſs quantity from all Plants; mo
plentifully from that called *Kali*, and leaſt fro
thoſe which yield a pungent Smell, as Leek
and the like.— Add, that not being native, b
the mere Creatures of the Fire, they are liab
to be deſtroyed again.—

Kinds.

Fixed Alcalies are various, according to t
Degrees of Purity wherein they are procured;
the moſt ordinary is procured from *Pot-Aſh*
by diſſolving them in hot Water, and ſki
ming off the Salt that ſwims a-top. Another
that procured from Wine-Lees, by burni
them; another from Tartar by Diſtillatio
oth

others from Salt-petre; others from Tartar and Salt-petre; others from Nitre and Antimony. Alcalies are alſo of different Degrees of Purity, according as more or leſs of the acid Salt, Oil, and Earth of the Vegetables, is left adhering to them; as alſo according to the different Bodies added to them.—

Some other Properties of fixed Alcali, are, its Power of attracting Water, and retaining it when attracted; a Power of repelling Air, or perhaps attracting it; of mixing greedily with Alcohol; of attracting diſtilled Oils, as well as thoſe procured by Preſſion; and of attracting Acids of all kinds, tho' ſome more than others.— Add, that the Power of Alcali, as a Menſtruum, has its Bounds, for that it has no Effect upon pure Quick-ſilver, nor even upon the purer Metals, as Gold and Silver. *Powers.*

The Author ſubjoins ſeveral Problems, or Points of Inquiry concerning Alcalies; as, whether it be poſſible for any Alcali to remain long in the Air, without loſing its alcaline Characters; and whether it will not always, by its meeting with acid or oily Bodies therein, turn into a neutral Salt, or a Sapo? Whether the ſame does not happen in the Bodies of Plants, or Animals; and whether hence does not every day ariſe a great Quantity of compound Salts, *&c.*

The ſecond *Claſs* of ſaline Menſtruums are *volatile Alcalies*, uſually ſuppoſed to owe their origin to the Putrifaction, or Diſtillation of vegetable and animal Bodies.—— The Powers and Properties of theſe are much the ſame as thoſe of the fixed Kind; except that they *Volatile Alcalies.* P. 803.

act with a leſs Degree of Heat, and that if the Fire be raiſed beyond a certain Point, they evaporate.

Acid, 804. The *third Claſs* conſiſts of *acid Menſtruums*, which are rarely found in a ſolid Form, except in the eſſential Salt of ſour Plants, or Tartar. Whether there be any in Animals, is diſputed; as alſo, whether thoſe in Vegetables be native, or produced therein by Fermentation? At leaſt, Fermentation appears greatly to promote the occult Acid lodged in Vegetables.

Kinds. The Acids produced by Fermentation, are divided by the Author into *Vinoſe* and *Acetoſe*; which latter are of ſuch importance in Chemiſtry, that all Menſtruums are frequently called by the Name of *Aceta Philoſophorum*. Again, foſſil Acids, proper for diſſolving Gold, Silver, *&c.* are either *native*, which are very rare; or *fixed*, as thoſe found in Sulphur, Alom, Vitriol, Nitre, and Sea-Salt.—— From the whole, the Author deduces ſeveral Corollaries concerning the Nature of different Menſtruums; and ſhews more particularly their Agreement and Diſagreement, both with themſelves, and with Alcalies.

Neutral. The *fourth Claſs* conſiſts of *neutral ſaline* Menſtruums; ſuch are *Sal Ammoniac*, Sea-Salt, Salt-petre, Borax, and divers other compound Salts, the menſtrual Properties and Effects of each whereof, the Author ſhews at large; cloſing the Chapter with a Number of Corollaries concerning the Powers, Properties, and Action of Menſtruums; wherein he liquidates many Points, ſtarts divers new Views and Hints, from the Facts delivered in the courſe of the Hiſtory.

For

For the *univerſal Menſtruum* or *Alcaheſt*, the Author makes a particular Article; wherein he gives its Hiſtory at large; deducing its *Name*, *Etymon*, *Synonima's*, *Origin*, *Powers*, Manner of *Action*, and *Effects*; *Immutability*, and *Volatility*. Inquires into the *Matter* of which the Alcaheſt is to be made, *viz.* whether *Sea-Salt*, the Baſis of the *Sal Circulatum minus*; or *Mercury*, the Baſis of the *Sal Circulatum majus*; or ſome *Metal* or *Earth*. *Alcaheſt.* P. 848.

The Theory ends with an account of the chemical Furniture of Veſſels and Utenſils.—In the *Veſſels* the Conditions required are; that they be fit to contain the Object, and to ſuſtain the Force of Fire, and other diſſolving Agents. Either the Matter or Form of theſe is conſidered. The *Matter* is either Wood or Stone, or Potters Earth, or Glaſs, which laſt has extraordinary Conveniencies: for the *Figure*, it is various, according to the uſes; and may be reduced to the two Heads of *cylindrical* Veſſels, which rarely come in uſe, and *conical* ones: in which latter, ſome have the Figure of the Cone *erect*, uſed to hinder the aſcent of the Bodies expoſed to the Fire; others have it *inverted*, or placed on its Vertex, uſed in ſeparating the fixed Parts of Bodies from the lighter and more volatile. The Principles both of Geometry and Hydraulicks, on which theſe different Structures depend, are explained by the Author; as alſo the ſeveral Inſtruments themſelves, *viz.* the *Retort*, *Cucurbit*, *Matraſs*, *Long-neck*, *Receiver*, *Alembic*, *Pelican*, &c. *Veſſels.* 869.

He proceeds to conſider *Lutes*, or "that "tenacious ſort of Bodies, which grow ſolid as "they dry, and ſerve for cloſing the Junctures "of *Lutes.* 881.

" of Veſſels, in order to prevent the ingreſs " or egreſs of Air, and hinder Bodies, while in " Diſtillation, from flying away."——

Lutes are of different kinds, according to the different Matters to be diſtilled; one Sort being proper for aqueous and ſpirituous Matters, another for acetous, another for foſſil Acids; another for volatile Alcalies, &c.— To this head alſo belong the *Coating*, or Lining of ſuch Veſſels, as are to be expoſed to a vehement Fire; and from time to time laid open to the Air, which otherwiſe makes them crack.

Furnaces. 883. The Volume ends with an account of *Furnaces*, " or thoſe Machines, by means whereof, " the Fire requiſite in the Operations of Che- " miſtry is contained, and directed upon the Veſ- " ſels, and the Subject to be changed, therein."

The Conditions of a *good Furnace* are, that it produce the Effects required from it with the leaſt Expence; afford a conſtant, equable Degree of Heat, and allow of being eaſily managed. How each of theſe Conditions may be obtained, the Author particularly conſiders; and proceeds to give us divers kinds of Structure ſuited thereto. The moſt ſimple one is of *Wood*; which he calls the *Students Furnace*, and may ſuffice for moſt of the Operations: but for a ſtronger Fire, he deſcribes another *portable* one made of Iron; a third, called *Balneum Mariæ*; a fourth, fit for the *melting of Metals*; a fifth, for the procuring of *acid Salts* from Nitre, &c. For the ſixth, or *Eſſay Furnace*, he refers to the Deſcription of it given by *Agricola* and *Ercker*.

Having gone thro' the Matter of this Part, and endeavoured to do Juſtice to the excellent Author; we muſt now look back and endea-

endeavour to do equal Juſtice to the Reader. A Journaliſt, however great his Admiration may be of a Book, ſhould never be ſo far poſſeſſed therewith, as to be hindered thereby from noting the Defects of it.

We cannot but obſerve, then, that the Author's *Theory* does not appear to quadrate with the Characteriſtic he himſelf gives us of a Theory; *viz.* that it conſiſt of *general* Rules, and *Axioms*; whereas a great part of this, conſiſts of particular *Facts*, and Experiments.— That his *Facts* are not all of them over-*Authentic*; *E. gr.* when he aſſerts that Air will not penetrate Leather *: And that ſome of them are plainly *contradictory*; *E. gr.* when in one place, he ſays, that Gold is the ſimpleſt of all Bodies †, and in another that Quickſilver is ſo ‖: In one place, that there is no Magnet of Fire ‡, and in another, that Alcohol is ſuch a Magnet §. In one Place, that the natural State of Water is to be Ice**: in another, that Water when turn'd to Ice is no longer Water but Glaſs ‖‖. That his *Expperiments* are for the moſt part extremely ſimple, to a degree which would denominate many of them *trivial*; and hardly entitle them to the Name of *Experiments*; the chief of them being only *Obſervations of the Thermometer*.— That his *Definitions*, under a Stiffneſs and Preciſeneſs, ſometimes carry a ſhew of more Accuracy, than they have.— That his *Corollaries* are often drawn too ſlightly, and accumulated with too much Affectation; that his *Inductions* are ſometimes very partial, and defective; and by no means come up to thoſe ſevere Laws of Enquiry, laid down by Lord *Bacon*, and exemplified in his piece *de Forma Calidi*.—

* P. 432. † P. 34. ‖ P. 36. ‡ P. 188. § P. 343. ** P. 399. ‖‖ P. 614.

For the Point of *Doctrine*, we will not every where warrant his Orthodoxy; particularly in his favorite Tenet, that "what we "usually call *producing of new Fire*, is only "*collecting* and *determining the old*; and that "Fire, as well as Air, tho' corporeal, is "without Gravity." Without examining the Sufficiency of this Syſtem, for ſolving many of the Phænomena of Fire (*E. gr.* the inſtantaneous vitrifying of Steel and Flint by Colliſion *; the Accenſion of ſpirituous Fumes, by applying a Candle †; the Exploſion of Fire in Gun-powder ‖;) we may at leaſt ſay, that it is founded on a faulty Bottom: the *Criterion* of Fire, which he fixes in order to arrive at it, being defective. Finding in certain Bodies which he has tried, that Fire makes a Rarefaction; he infers that it does ſo in all, and thus makes *Rarefaction* the Definition of Fire: whereas had he purſued his Experiments, he might have found certain Bodies, and particularly *Cedar-wood*, wherein Fire makes no Rarefaction at all.

Whether, thro' the whole, the Author do not appear a little too *Sanguine*, and have not too much of the *Lumen Madidum*, for a real purſuer of Truth: whether he do not betray too much *Fondneſs for ſingular Opinions*, and too much *Diſpoſition* to *admire*, *exclaim*, and *exaggerate*: In fine, whether he do not ſeem to have too much of the *Profeſſorial* or *Sophiſtical* Spirit; and to have been too much uſed to *declaim*, and *dictate*, in the Schools, for a Philoſopher of the Old Rock, we leave others to decide.

AR-

* V. *Hook*'s Microgr. p. 55. † V. *Newt.* Opt. Qu. 10.
‖ Id. ib.

ARTICLE XX.

Anacreontis Teij Odæ & Fragmenta, Græce & Latine, cum Notis *Joannis Cornelij de Pauw.*

That is,

The Odes and Fragments of Anacreon *of* Teos *in* Greek *and* Latin, *with the Notes of* John Cornelius de Pauw. Utrecht, 1732. 4°. *P. P.* 315.

MR. *Pauw*, in his Preface, delivers his Opinion touching the Author of theſe Odes; and inſinuates firſt, that he is fully perſuaded they were compoſed by different Authors; ſince ſome of them are extreme elegant, and ſome quite otherwiſe: which is a convincing Proof they were not all done by one and the ſame Perſon. In the ſecond place, he is not ſatisfied, whether, or not, *Anacreon* was truly the Author of any one Ode contained in this Collection. As to the bad ones (which in his Opinion are bad indeed) 'tis plain, ſays he, they were not written by *Anacreon*, who was a moſt polite Writer; but by ſome ignorant Pedant. But neither have we ſufficient Grounds to aſcribe the others to *Anacreon*, tho' they may ſeem well worthy of ſo great a Poet. For the manuſcript Copies, by which *Stephens* (and after him others) was induced to attribute them to *Anacreon*, are no ways to be relied upon, ſays Mr. *Pauw*; ſince they aſcribe them all indifferently to that Poet, who certainly could never have wrote ſeveral moſt wretched Odes we find in that Collection. As therefore the bad Odes

are falſely aſcribed to *Anacreon*, ſo may the good ones; for we cannot doubt but others, beſides *Anacreon*, were capable of making elegant Anacreontic Verſes. Beſides, *Anacreon* wrote, as we are told by *Suidas*, Ιωνικῶς that is, in the *Ionic* Dialect, which is quite different from the Dialect uſed by the Authors of theſe Odes. 'Tis true, continues our Critic, that *Gellius* quotes out of *Anacreon* an Ode contained in this Collection. But from thence we can only infer that that Ode in *Gellius*'s time (that is, when there were no *Pauw*'s to be found) was believed to have been written by *Anacreon*, and inſerted among his other Compoſitions. But is this any Proof that *Anacreon* was truly the Author of it? *Nequaquam, ita ſim felix!* For who doubts but in *Gellius*'s time ſeveral Compoſitions paſſed under *Anacreon*'s Name, which were none of his? Forgery is as antient as the World, and more things have been forged in the Republic of Letters, than we know, or dare to declare. Hitherto Mr. *Pauw*; who however is ſo kind, as to allow every one the Freedom of judging in the preſent Queſtion as they think fit. *Atque hæc mea eſt*, ſays he, *de his Sententia, quam ſi ſequi velis, bene eſt; ſin minus, ſentias ipſe, prout libet.* Mr. *Pauw* does not reflect, as the Reader may have obſerved, that the beſt Authors have been ſtrangely mangled and corrupted, thro' the Ignorance of Tranſcribers; but aſcribes whatever he finds amiſs, to the Authors themſelves, which is not a fair way of arguing.

As to Mr. *Pauw*'s Notes, they contain, we muſt own, a great deal of Learning and Erudition; and are very much to the purpoſe. However,

owever, we cannot help blaming him for tertaining ſuch a mighty Opinion of himſelf, d running down to ſuch a degree all the her Interpreters. As to the Comments of *rnes* and *Baxter*, he delivers his Opinion of em in the following Words; *Duo Commentarii orum Interpretum Barneſii & Baxteri, tot fu-iſſimis nugis ſunt repleti, ut ſi eas ſingulatim re-are inſtituiſſem, plura de illis ſolis conſcribenda iſſent mihi, quam nunc de Græcis omnibus con-ipſi*, &c. *Quod Baxterus ſcribit — adeo ineptum , ut quemadmodum id in mentem non venit mihi ; nec eruditorum cuiquam in mentem venerit — ugæ, nugæ, quæ uni Baxtero abblandiri potue-nt, &c.* In his Notes his common Phraſes , *ineptit Stephanus ; quod ſcribit Stephanus, eſt unius aſſis ; garriunt Interpretes omnes ; lecampius nugatur ; Faber, aliique Interpretes ptiunt ; id credant inepti, & cum ineptis credat rneſius, non credam ego, aut eruditiores cre-nt alii ; ſi ita ſcripſit Poeta, aperte nugas egit ; ttiſſime omnes & plane inſulſe, &c.* That is, the Interpreters are Dunces and Blockheads, cepting myſelf, *Mynheer Pauw*. To the les of *Anacreon*, our Interpreter has added the Fragments of that great Poet, which ve been collected by *Stephens* and others ; cept the ſeven Pieces produced by *Scaliger*, ich he takes to have been forged by the ſame *aliger*.

We have juſt now received from *Italy* a oſt elegant *Italian* Tranſlation of *Anacreon*, ne by ſeveral hands. As no Poet ever wrote re accommodately to the Genius of that ngue than *Anacreon* ; it will not, perhaps, amiſs to inſert here the firſt Ode, as tranſ-

lated

lated by the *Italian Literati*, which will ſerv
for a Specimen of this new Tranſlation.

Degli Atridi io canterei,
E di Cadmo i caſi rei,
Má dal mio voler diſcorda
Della Cetera ogni corda,
E l'aſcolto a tutte l'ore
Solo dir coſe d'amore.
Poco fa Cetra cambiai,
Che di nuove corde armai,
E a narrare il cor s'acceſe
Del grand' Ercole l'impreſe;
Má contraria a me riſpoſe
Voci tenere, e amoroſe.
Dunque gite in pace o Eroi,
Che ingombrate i miei penſieri;
Io non poſſo dir di voi
L'alte geſta, e i nomi alteri,
Se la Cetra a tutte l'ore
Sol riſponde amore, amore.

The ſame Ode was Engliſhed paraphraſtical
by Mr. *Cowley*, thus.

I'll ſing of Heroes, *and of* Kings
In mighty Numbers, mighty Things.
Begin, my Muſe; *but lo! the Strings*
To my great Song *rebellious prove;*
The Strings will ſound of nought but Love.
I broke them all, and put on new;
'Tis this or nothing ſure will do.
Theſe ſure (ſaid I) will me obey;
Theſe ſure Heroic Notes *will play.*
Straight I began with thund'ring Jove,
And all th' immortal Pow'rs but Love.

Lo

Love *ſmil'd, and from m' enfeebled* Lyre
Came gentle Ayres, ſuch as inſpire
Melting Love, ſoft Deſire.
Farewell then Heroes, *farewell* Kings,
And mighty Numbers, mighty Things,
Love *tunes my* Heart *juſt to my* Strings.

The Title of this new Tranſlation runs thus; *Ode di Anacreonte nuovamente da varii illuſtri ti nella Italiana favella tradotte, ed altre me pubblicate nell' occaſione delle feliciſſime Nozdegli Ecc. Sig. Co. D.* FILIPPO ARCHINTO, o. D. GIULIA BORROMEA. That is, The es of *Anacreon* tranſlated into *Italian* by ſeal eminent Poets; and other Pieces of Poe: publiſhed on Occaſion of the Marriage of nt *Don Filippo Archinto*, and the Counteſs nna *Giulia Borromea*. Signior *Filippo Argelati* prefixed to his Performance, a ſhort Acnt of the Life and Writings of *Anacreon*, ich he has copied, word for word, from . *Bayle*'s Critical Dictionary, without ever ning him; nay, after having promiſed us e new Hints touching the Life and Comtions of that celebrated Poet.

ARTICLE XXI.

erardi Ottonis Juriſconſulti & Anteceſſoris *Ultraject.* de Tutela *Viarum* Publicarum Liber ſingularis, *&c.*

That is,

the Care and Guardianſhip of the Highways, in one Book, by Ever. Otto, *Counſellor and Doctor of the Civil Law at* Utrecht.

THIS learned Work is divided into three Parts: the firſt treats of the Gods, who pre-

preſided, as Guardians, over the High-ways; ſecond, of the Magiſtrates, who were charg with the Care of the Roads; and the third, of Laws relating to the Safety of Travellers. Author begins the firſt Part (containing fourt Chapters) by explaining the various religi and ſuperſtitious Ceremonies, which were pr tiſed by the antient Travellers, before they out, on the Road, and at their Journey's e To this purpoſe he ſhews, from the anti Writers, (perhaps with too great a profuſion Quotations) that it was a conſtant Cuſtom mong the *Greeks* and *Romans*, to implore Protection of the Gods at their ſetting out a Journey: and on their return home to tha them, in a moſt ſolemn manner, for havi preſerved them from all Dangers. All the tient Writers make frequent mention of Praye Vows, Sacrifices, *&c.* uſed by Kings, Gener and whole Armies, on like occaſions. As the ſuperſtitious part of Mankind, they u before undertaking a Journey, to adviſe w Aſtronomers and Conjurers; and cauſe th Nativity to be calculated, in order to kno whether the Journey would prove happy, unhappy; if in ſetting out they met wit Squirrel, if they ſtumbled, ſneezed, *&c.* Journey was put off.

Omnia ſunt aliquid, modo cum diſcedere vellet,
Ad limen digitos reſtitit icta nape.
Miſſa foras iterum limen tranſire memento
Cautius, atque alte ſobria ferre pedem.

Says *Ovid* Lib. I. Amor. Eleg. 12. vſ. 3. A *Tibullus* (Lib. I. Eleg. 3. vſ. 17.)

quoties ingreſſus iter mihi triſtia dixi
Offenſum in porta ſigna dediſſe pedem.

Beſides, they had ſeveral ominous Days, on hich they believed a Journey undertaken would infallibly attended with ſome great Misfor-ne. Such were among the *Romans* all Satur-ys, and others, on which they had received y memorable Defeat. To theſe Days alludes *vid* in the following Verſes (*Remed. Amor.* 219.)

Nec pluvias vites, nec te peregrina *morentur*
Sabbata, nec damnis Allia nota ſuis.

The Epithet *peregrinus* ſhews, that the *Ro-ans* borrowed the Cuſtom of not travelling on turdays of the *Jews*; which is alſo confirm'd *Tertullian* *, who tells us, that the *Romans*, *ſti Diei Sabbatha, Judaico more, & diem Saturni io & victui decernebant.* Among other ſuper-itious Cuſtoms uſed by the Antients, our Au-or mentions that of ſprinkling themſelves with ſtrifical Water in going out of their Houſes, d entring the Temples. To this Water they cribed the ſame Virtue, which the *Roman Ca-olics* (their Apes) aſcribe to their Holy Water. e may juſtly reproach them both with the ords of *Ovid*;

Ab nimium faciles, qui triſtia crimina——
Fluminea tolli poſſe putatis aqua †.

In the ſecond Chapter our Author treats of e Statues, Altars, Temples, Columns, *&c.* hich were erected on the High-ways, in the reets, over the Gates of the Cities, on the Bridges,

* *Tertull.* Lib. 1. ad Nat. C. 13. & in *Apolog.* C. 16.
† *Ovid Faſt.* Lib. 2. vſ. 45.

Bridges, by the Sea-ſide, &c. in order to p the Travellers in mind of the Gods, under wh Protection they travelled. The vaſt number the Statues made *Petronius* ſay, that the Co try was ſo crouded with Gods, that it was ea to meet with a God, than a Man, *Utique no regio tam præſentibus plena eſt Numinibus, ut cilius poſſis Deum, quam hominem invenire.* was the Cuſtom of Travellers, in going out, coming into any City, to kiſs the Hands of tutelar Gods. To this Cuſtom allude the f lowing Verſes of *Lucretius:*

Strataque jam vulgi pedibus detrita viarum
Saxea conſpicimus; tu portas propter ahena
Signa manus dextras oſtendunt attenuari
Sæpe ſalutantum tactu, præterque meantum *.

Engliſhed by Mr. *Creech* thus:

——*The Streets, by often treading, wear;*
The Brazen Statues, that our Gates adorn,
Show their Right-Hands diminiſh'd much, worn;
By Touch of thoſe that viſit or paſs by.

Alciatus miſtakes widely the Senſe of this P ſage, taking *Lucretius* to ſpeak here, not of Statues of the Gods, but of the rich and pow ful Men of *Rome*; who, ſays he, in order avoid the Trouble of giving Audience eve Morning to their Clients, cauſed their Statues be ſet up before the Gates of their Houſes, a obliged the Clients to make their Complimen and pay their Reſpects to them, inſtead of pa ing them to the Patrons themſelves. Had th been any ſuch Cuſtom among the *Romans*, wou

* *Lucr.* Lib. 1. vſ. 316.

uld infallibly have been mentioned by ſome riter or other: but the general Silence of thors, in this Particular, is a ſufficient nfutation of what *Alciatus* is pleaſed to adnce. Mr. *Creech* thinks, that the Ceremony kiſſing the Statues of the Gods, cannot be oved from any of the antient Writers; but greatly miſtaken: for *Tully* mentions it in preſs Terms, and takes notice of a Statue of *rcules* in the City of *Agrigentum* (now *Girgenti*) *Sicily*, whoſe Mouth and Chin were, in ſome eaſure, worn out with the Kiſſes of the Vories: *cujus rictum*, ſays he, *ac mentum paulo attris, quod in precibus & gratulationibus non ſolum venerari, verum etiam* OSCULARI *ſolebant* *.

The third and fourth Chapters treat of the ods who preſided over the Ways among the *gyptians*, *Jews*, *Syrians*, *Chaldeans*, *Arabians* d *Perſians*. Among the *Egyptians*, preſided er the High-ways *Oſiris* and *Iſis*; among the *rians*, *Aſtarte*; the *Teraphim* among the *Chalans*; the Stars among the *Arabians*; and the n and Moon among the *Perſians*. As to the *ws*, they uſed to worſhip, when they fell into olatry, the Gods of the neighbouring Nations. he northern Nations worſhipped the Sun and oon, directing their Prayers to them, before ey undertook a Journey. The Moon hower was their chief Divinity: and this is the ſon, why the antient *Germans* counted Time Nights, and not by Days, as other Nations d; which way of reckoning is ſtill kept up ong us; for we ſay, *this Day ſe'night*, *this Day tnight*, wherein we differ from all other Nans.

In

* *Cicero* IV. in Verr. c. 43.

In the remaining Chapters of this firſt Pa
our Author treats of the particular Gods, th
were worſhipped by the *Greek* and *Roman* T
vellers; of their various Names and Titles;
the Manner and Ceremonies of their Worſh
and the Favours each of them was believed
beſtow upon his Votaries. He obſerves, th
the *Romans*, as well as the *Egyptians*, paid wo
ſhip, erected Temples, and conſecrated Alta
not only to the Gods, at whoſe hands they e
pected Favours; but to thoſe likewiſe, w
had no other power but that of doing miſch
Hence we read of Temples and Altars raiſed
honour of the Goddeſs *Fever*, of *Contume*
Impudence, *Ill-luck*, &c. Among the Inſcri
tions of *Gruter* one begins thus; FEBRI DIV
SANCTAE, MAGNAE, *&c* *. *Prudentius* cou
the *Itch* among theſe antient Goddeſſes; a
adds, that this loathſome Deity had her Chap
and Altars: his Words are,

Par furor illorum, quos tradit fama dicati
Conſecraſſe Deos Febrem Scabiemque Sacellis.

The ignorant Vulgar truly believed, that t
Gods inhabited the Temples and Statues whi
were erected to them; but ſuch as had the le
Tincture of Learning, laughed at their Simp
city, and turned into ridicule the Gods th
adored. *Horace*, in the eighth Satyr of t
firſt Book vſ. 1. introduces a wooden *Priap*
telling how he came to be a God. I was fo
merly, ſays he, the Stump of a Fig-tree, a
an uſeleſs Piece of Wood; but the Workma
after having been for ſome time in ſuſpenſe, wh
ther he ſhould make a Stool or a God of me, d
termined at laſt that I ſhould be a God: hence
G

* *Gruter. Inſcript.* pag. 97.

God I am, a God who is the Terror of Birds and Thieves.

Olim truncus eram ficulnus, inutile lignum:
Cum faber, incertus ſcamnum faceretne Priapum,
Maluit eſſe Deus; inde ego furum aviumque
Maxima formido.

And *Martial*, *Libr.* 8. *Epigram.* 40. addreſſing himſelf to a wooden *Priapus*, ſet up for a Safeguard to a Wood, adviſes him to be watchful againſt Thieves, becauſe he is of Wood himſelf; inſinuating thereby, that the Maſter of the Wood would make no conſcience to burn him, could he not ſupply his Fire otherwiſe.

Non horti, neque palmitis beati,
Sed rari nemoris, Priape cuſtos,
Ex quo natus es, & potes renaſci
Furaces, moneo, manus repellas,
Et ſylvam domini focis reſerves.
Si defecerit hoc, & ipſe lignum es.

If a Writer ſhould now-a-days be ſo free with a wooden Saint, as theſe two Poets were with a wooden God, it would coſt him his Life in a Country where the Inquiſition reigns. Our Author obſerves here, that to the Gods of the Antients have ſucceeded the *Roman Catholic* Saints; to *Diana*, the Virgin *Mary*; to *Hercules*, S. *Chriſtopher*; to *Mercury*, the God of Thieves, the penitent Thief; to *Caſtor* and *Pollux*, the tutelary Gods of Sailors, S. *Nicholas* and S. *Telmus*, &c. S. *Nicholas* well deſerved the Honour that was conferred upon him; for being appointed by the Pope to preach the Goſpel to the *Muſcovites*, he ſailed (if we believe

his Legend) from *Rome* to *Muſcovy* on a Mill-ſtone. Cardinal *Baronius* * owns, that moſt part of the *Roman Catholic* Ceremonies have been borrowed from the *Gentiles*; but adds, that as the primitive Chriſtians thought it no Crime to convert the Temples of the *Gentiles* into Chriſtian Churches; ſo they are not to be blamed for having maintained the ſame Ceremonies, ſince they have ſanctified them by changing their Object. If the primitive Chriſtians thought fit to keep ſome Rites of the *Gentiles*, in order to gain them over, with more eaſe, to the Chriſtian Religion; yet they never kneeled down before Images, nor offered Incenſe, or addreſſed their Prayers to Stocks and Stones, as the *Roman Catholics* do now-a-days. There are ſeveral Edicts of the firſt Chriſtian Emperors forbidding the kneeling down, or burning of Incenſe before any Image or Statue whatſoever. And the Fathers, namely *Gregory* and *Athanaſius*, often put the Chriſtians in mind, that the Images of Saints are not to be worſhipped, being allowed in the Churches only as Ornaments; and their Actions painted on the Walls, that they may ſerve inſtead of Books to ſuch as cannot read, and ſtir them up to follow their Examples. Were *Gregory*, *Athanaſius*, and the other Fathers, who were for embelliſhing the Walls of Churches with the Images of Saints, to return from the dead, and ſee the ſcandalous Abuſes, and idolatrous Worſhip, which, by degrees, have been introduced, and are entirely owing to ſuch uſeleſs Ornaments; they would, no doubt, be of a different mind, and the firſt to pull down, and conſume in the Flames, all Images of Saints.

Our

* Baronius ad A. 44. cap. 72.

Our Author begins the ſecond Part, by ſhewing, that in antient Times the Kings, Princes, and well-regulated Common-wealths, had nothing, after Religion, ſo much at heart, as to render the High-ways both ſafe and agreeable to Travellers. *Semiramis* is ſaid to have been the firſt that took particular care of the High-ways; and the *Carthaginians* the firſt that paved them. *Diodorus Siculus* * mentions a Bridge ſix hundred and twenty five Feet long, and thirty broad, built by *Semiramis* over the *Euphrates*, for the Conveniency of Travellers; and adds †, that the famous Obeliſk, which was counted among the ſeven Wonders of the World, was erected by her as an Ornament to a Road ſhe had made. *Xerxes*, if we give credit to the *Greek* Hiſtorians, levelled Mountains, filled up Valleys, and laid Bridges over Arms of the Sea, to ſhorten, and render more convenient the publick Roads. The *Lacedemonians* deemed it ſo honourable a thing, to be charged with the Care of the High-roads, that they allowed no body, excepting their Kings, to meddle with them ‖. At *Athens*, none but Men of the firſt Rank were employ'd to look after the Roads, provide the City with Water, and cauſe the Streets to be kept clean. King *Solomon* took particular Care, as *Joſephus* acquaints us §, of the High-ways; for he cauſed all the Roads leading to *Hieruſalem*, to be paved with a beautiful black Stone, and Chariots to be kept always ready, in the Cities that ſtood on the Road, for the greater Convenience of Travellers, *&c.*

In the ſecond and third Chapters our Author treats of the Magiſtrates who were charged with

* *Diodor. Sicul.* Lib. 11. *Bibl.* c. 8. † Id. ibid. c. xi.
‖ *Herodotus* Lib. vi. c. 57. § *Joſeph.* Lib. viii. c. 7. n. 4

the Care of the High-ways, and Streets amon the *Romans*. It was the Office of the Cenſors to keep the High-ways in good repair; and of the *Ædiles Curules* to look after the Streets. The Author ſhews here, how punctual and exact theſe two Magiſtrates were in the Diſcharge of their Duty. In the fourth Chapter he ſets forth the Magnificence of the *Romans*, which in no other thing appeared greater, than in the vaſt Expences they were at to render the High-ways both convenient and agreeable. All the publick Roads were drawn in a ſtrait Line, and moſt beautifully paved with a ſquare Stone. In *Italy* they were but thirty feet broad, having been made before Chariots were much in uſe; but in the Provinces, for the moſt part, three times broader. They were paved with ſuch Art, and the Stones ſo cloſely joined together, that to this day, that is, after two thouſand Years, in ſome Places, there is ſcarce room between them for the Edge of a Knife. Under the Pavement the Earth was dug up, as the Antiquaries have obſerved, and its room filled up with Gravel, to an extraordinary depth. This is what * *Statius* inſinuates in the following Verſes on the *Domitian* Way:

Hic primus labor inchoare ſulco
Et reſcindere limites, & alto
Egeſtu penitus cavare terras,
Mox hauſtas aliter replere foſſas,
Et ſummo gremium parare dorſo,
Ne nutent ſola, ne maligna ſedes
Et preſſis dubium cubile ſaxis.

The Diſtances from one Place to another were carefully meaſured, and each Mile marked on a Column

* *Stat.* Lib. iv. *Sylv.* 3. vſ. 40.

Column ſet up for that purpoſe near the Road. Theſe Columns were round or ſquare, and about eight Feet high. Theſe Columns were erected, ſays *Quintilian* † elegantly, becauſe *exhauſti laboris noſſe menſuram voluptati eſt, & hortatur ad reliqua fortius exſequenda ſcire, quantum ſuperſit; nihil enim longum videri neceſſe eſt, in quo quid ultimum ſit, certum eſt.* Beſides the Columns, there were on all the High-ways certain ſtone Steps, at ſmall diſtances, for the Conveniency of mounting on horſe-back. For the uſe of Stirrups was not introduced before the fourth Century of the Chriſtian Æra. S. *Hierome* is the firſt that mentions them, ſaying, that certain Letters were delivered to him while he was on the point of departing, having already his Foot in the Stirrup to get up on horſe-back; *accepi litteras, cum jumentum conſcenſurus jam pedem habui in Biſtapia.* The following Epitaph, found at *Rome*, wherein mention is made of Stirrups, is by the Learned thought to be of the fourth Century: *Dum virgunculæ Durmioniæ placere cuperem, caſu deſiliens equo, pes hæſit Stapiæ, tractus interii. In rem tuam mature propera. Vale.* From the barbarous Word *Stapia* is, no doubt, derived the *Italian* word *Staffa*, ſignifying a Stirrup. The three remaining Chapters of the ſecond Part treat of the *Quatuorviri*, *Duumviri*, and other Magiſtrates, who had the Inſpection of the High-ways in *Italy*, as well as in the foreign Acquiſitions.

The Author begins the third Part, relating to the Laws touching the Safety of the High-ways, by explaining an Edict of the *Ædiles Curules*, related by *Ulpianus*, and *Paulus*, which forbids any one to keep near the High-way, wild

† *Quintil.* Lib. iv. *Inſt. Orat.* c. 5.

Boars, Wolves, Bears, Lions, Panthers, or any other Animal whatſoever, which may hurt or frighten Travellers. By virtue of this Law, if any Perſon happened to be killed on the High-way by a wild Beaſt, the Owner of it was to pay twenty thouſand *Seſterces*. This Law was very neceſſary at *Rome*, where the Men of Diſtinction maintained ſuch vaſt Numbers of wild Beaſts for the publick Sports. *Scaurus*, in his Ædilſhip, brought into the Theatre an hundred and fifty Leopards; *Pompey* five hundred and twenty *; *Domitius Abenobarbus* an hundred Bears of *Numidia* †; *Naſica* and *Lentulus* forty Bears, and as many Elephants ‡. In the Reign of the Emperor *Trajan*, ſometimes a Thouſand, and ſometimes ten Thouſand wild Beaſts, if we believe *Dio Caſſius*, were killed in the *Circus* on one Day. *Petronius* elegantly deſcribes what pains the *Romans* took to catch, and bring ſo many wild Beaſts to *Rome*.

Quæritur in ſylvis Maurifera, & ultimus Ammon
Afrorum excutitur, ne deſit bellua dente
Ad mortes pretioſa fames, premit advena claſſes
Tigris, & aurata gradiens vectatur in aula,
Ut bibat humanum, populo ſpectante, cruorem ‖.

In the third Chapter the Author ſhews, that the abovementioned Edict did not extend to the Dogs, which the *Romans* uſed to keep at their Gates, tied with a long Chain, and his Picture on the Wall with this Inſcription, CAVE CAVE CANEM, *Beware of the Dog*. To this Cuſtom, probably alluded the Words of S. *Paul* to the *Philippians* (*Cap.* iii. p. 2.) Βλέπετε τὸς Κύνας, *Beware*

* *Plin. Hiſtor. Natural.* Lib. viii. c. 17. † Idem ib. cap. 36. ‡ *Livius* Lib. xliv. c. 18. ‖ *Petron.* cap. 119.

Beware of Dogs. The fourth Chapter treats of the Laws that have been enacted by divers Nations againſt the Owners of ſuch Animals, as kill, wound, or occaſion any Miſchief in the Grounds of their Neighbours. The Laws of *Solon* and *Plato* command not only the Owner to be ſeverely puniſhed; but moreover, the Animal itſelf, that ſheds human Blood, to be put to death; which is agreeable to what we read in *Geneſis* (c. 9. vſ. 5.) *And ſurely your Blood of your Lives will I require: at the hand of every Beaſt, will I require it.* In the remaining Part of this learned Work, the Author propoſes and explains ſeveral antient Laws againſt Thieves, Robbers (ſo called becauſe they ſtript the Travellers of their Robes, or Garments) Pirates, *&c.* He obſerves how inquiſitive, and troubleſome to Travellers, were the Gatherers of Taxes, and Officers of the Cuſtom-houſe, even in the Time of the *Romans*; and to this purpoſe tells us, that *Theocritus* being aſked, which of all the wild Beaſts were the moſt fierce and cruel, anſwered; On the Mountains the Bears and Lions; in the Cities the Officers of the Cuſtom-houſe. Πάντες τελῶναι, πάντες εἰσὶν ἅρπαγες, ſay the *Greeks*; and hence by *Plutarch* (*in Lucullo*) they are compared to the Harpies. *Nonius* deſcribes them thus: *Portitores ſunt Telonarii*, ſays he, *qui portum obſidentes omnia ſciſcitantur, ut ex eo vectigal accipiant.* A very ſevere Law was enacted (which our Author here explains,) to curb the Impudence and Temerity (as *Ulpianus* ſtyles it) of theſe rapacious Animals. Beſides the great variety of Erudition this learned Work contains, it will prove very uſeful, for the right underſtanding of ſeveral obſcure Paſſages in the antient Wri-

ters, which the Author takes care to explain and illuſtrate, ſhewing himſelf throughout the whole Work no leſs verſed in the Claſſics, than in the Laws of the Antients.

ARTICLE XXII.

The preſent State of LEARNING.

ROME.

THEY have publiſh'd here a Diſſertation on a Sardonyx, one inch and a half long, and half an inch broad, with the Effigies of the Virgin *Mary* on one ſide, and a Croſs on the other ſide. Round the Croſs are theſe Words ΚΕΒ ΛΕΟΤΙ ΔΕΣΠΟΤ. that is, according to the Author of the Diſſertation, Κύριε βοήθεσον Λεόντι Δεσπότῃ: *Domine adjuva Leonem Dominum.* He believes, that it was made for the Emperor *Leo*, Son to *Baſilius Macedonicus* and *Euſebia*, who was declared Emperor by his Father in the Year 870. *Veteris Gemmæ ad Chriſtianum uſum exſcalptæ, brevis Explanatio; ad Academicos Etruſcos Cortonenſes.* In 4to. pagg. 11.

MILAN.

M. *Argelati* has publiſhed the following Account of the XXI Volume of *Rerum Italicarum Scriptores*, which is juſt come out.

PHILIPPUS ARGELATUS BONONIENSIS LECTORI HUMANISSIMO S. P. D.

EMittimus in publicam lucem Tomum XIX. (ſeu XXI.) Rerum Ital. qui ſupra ceteros jam

ante

nte vulgatos copiam MSS. commentariorum ontinet, eorumque lectione te plurimum de-ectationis, & utilitatis accepturum esse, Lector umaniſſime, non dubitamus ; Tempora nam-ue illa proſequimur, in quibus Italorum noſtro-um ferocitate pauliſper miteſcente, & priori Principum ſævitia in magnanimitatem converſa, aſtigari univerſorum mores, & à ferina rabie, ua ſe mutuò majores noſtri dilacerarunt, ad ortitudinis laudem contendere feliciter incœpe-unt: & adeò profeciſſe conſtat, ut jure merito uis aſſerere poſſit, renovatam eo ſæculo vete-um Romanorum virtutem, & militaris artis ortitudinem iterum in Italia noſtra floruiſſe oſt longum inerme otium, atque humile ſervi-ium. Id equidem Clariſſimorum Ducum in-duſtriæ tribuendum, qui ceterarum artium opem in eam rem ſano conſilio contulerunt, ex Phi-oſophia potiſſimùm, & Geometria tanta feli-citate, ut brevì regulas eas cognoverint, quæ ſuam Artem & firmare plurimum & illuſtrare potuerint. Inde ſanè initium habuiſſe nemo ne-gaverit Militiæ Novæ decus, & novorum bel-licorum inſtrumentorum uſum, & firmandarum vel expugnandarum Arcium præcepta primùm in ceteras Nationes cum noſtrorum armis mi-graſſe, quæ ubique gentium in hanc uſque noſ-tram ætatem exculta, & longius fortaſſe pro-mota non negamus. At quæ ſunt humanarum rerum vices, ipſi nos, qui Scholam ceteris gen-tibus aperuimus, noſtris diſcordiis & vitiis ani-mi virtutem extinguentibus, iterum inter mu-liebres mollities marcemus & vileſcimus. Verùm ad priora tempora redeamus, ad *Picininos* illos nempe, *Sfortias*, & *Braccios*, alioſque centum ejuſdem notæ Viros immortali gloria dignos, quorum res geſtas in hiſtoriis noſtris clariùs ex

eorum

eorum temporum monumentis, Lector humaniſſime cognoſces. In iis percurrendis laudabis profectò induſtriam noſtram, & ſervatas tandem poſt diuturnum periculum hiſtorias magnifacies. Damus interim pro more nominum album, & ad calcem laborum noſtrorum, quanta poſſumus celeritate, feſtinamus. Vale.

Dabam Mediolani pridie Kalend. Martias MDCCXXXII.

ELENCHUS TOMI XXI.

Sed in Ordine XIX.

HISTORIA *Fratris Andreæ Billii, patriâ Mediolanenſis, Ordinis Eremitarum S. Auguſtini, in novem Libros digeſta, ab anno* MCCCCII. *uſque ad annum* MCCCCXXXI. *Nunc primùm prodit è MS. Codice pergameno Bibliothecæ Ambroſianæ: cum duobus aliis MS. Codd. Novarienſi uno, & altero ornatiſſimi Viri Comitis Caroli Pertuſati collata.*

MATTHÆI PALMERII *Florentini de Captivitate Piſarum; ſive de Bello contra Piſanos geſto à Florentinis anno* MCCCCVI. *Commentarius. Nunc primùm prodit ex MS. Codice Florentino.*

VITA CAROLI ZENI *Patritii Veneti clariſſimi, ad Pium II. Pont. Max. Auctore Jacobo Zeno ejus nepote, Feltrenſi & Bellunenſi Epiſcopo, ab anno circiter* MCCCXXXIV. *uſque ad* MCCCCXVIII. *Nunc primùm in lucem prodit ex MS. Codice Seminarii Patavini.*

ANNALES SENENSES *ab anno* MCCCLXXXV. *uſque ad annum* MCCCCXXII. *per Anonymum Scriptorem deducti; & nunc primùm publica luce donati è MS. Libris Senenſibus.*

BRACHII PERUSINI VITA *& Geſta, ab anno* MCCCLXVIII. *uſque ad annum* MCCCCXXIV. *Auctore Johanne Antonio Campano Epiſcopo Interamnenſi,*

nensi, | *seu Aprutino; antea edita, nunc in* nium *commodum recusa.*

LEODRISII CRIBELLI *de Vita, rebusque gestis* rtiæ *bellicosissimi Ducis, ac initiis Franciſci* rtiæ *Vicecomitis ejus Filii Mediolanensium* ucis *illustrissimi Commentarius. Nunc pri-* m *prodit è MS. Codice Bibliothecæ Christianis-* ni *Regis.*

CHRONICON TARVISINUM *ab anno* CCLXVIII. *usque ad annum* MCCCCXXVIII. uctore *Andrea de Reduſiis de Quero. Nunc* imùm *in lucem erumpit ex MS. Codice Collaltino.*

CHRONICON FOROLIVIENSE *ab anno* CCXCVII. *usque ad annum* MCCCCXXXIII. *Auc-* re *Fratre Hieronymo Forolivienſi Ord. Præd. Nunc primùm in lucem eductum ex MS. Codice* omitis *Brandolini de Brandolinis.*

LEONARDI ARETINI *rerum ſuo tempore geſta-* m *Commentarius, ab anno* MCCCLXXVIII. *usque* d *annum* MCCCCXL. *antea editus; nunc autem* endatiùs *ad fidem MS. Codicis Bergomatis.*

HISTORIA FLORENTINA *Italicè conſcripta,* uctore *Anonymo, ab anno Chriſti* MCCCCVI. *uſ-* ue *ad annum* MCCCCXXXVIII. *Nunc primùm luce* nata *è MS. Codice Bibliothecæ Eſtenſis.*

CHRONICON PISTORIENSE *à condita Urbe* ſque *ad annum* MCCCCXLVI. *Auctore Jannotio Ma-* etto *Florentino. Nunc primùm prodit ex MS. Co-* ice *Florentino.*

M. *Saxi* has put out a Pamphlet with this itle: *Joſephi Antonii Saxii SS. Ambroſii & Ca-* oli *Oblati, Collegio & Bibliothecæ Ambroſianæ* Præfecti, *Epiſtola ad Amicum pro vindicanda* rmula *in Ambroſiano Canone ad Miſſæ Sacrum* præſcriptæ, Corpus tuum frangitur Chriſte. *In* vo. *pagg.* 22.

VE-

VENICE.

Signor *Ludovico Ughi* intends to publiſh b Subſcription fifty Copper-plates, containin the Pictures and other Ornaments of the Duc Palace of this City, with the proper Explan tions. He promiſes to deliver every Year t Plates, with the Explanations, to the Subſcri bers, at the Rate of two Livres and a half our Money, to be paid before hand.

PADOUA.

M. *Facciolati* deſigns to give us a *Latin* Di tionary better than any one hitherto publiſh'd for the Uſe of Schools. Having obſerved th *Danet*'s Dictionary is accounted one of the beſt he has examined the firſt Letter of it, an ſhew'd the many errors and miſtakes that ar to be found in it. *Jacobi Facciolati Animadver ſiones Criticæ in primam Litteram Latini Lexici cui titulus:* Magnum Dictionarium Latino-Ga licum, quod ad pleniorem planioremque Scrip torum Latinorum intelligentiam collegit, digeſ ſit, ac vernaculo ſermone reddidit Petrus Dane tius, ad uſum Sereniſſ. Delphini & Sereniſſim Principum. *In 8vo. pagg.* 92. We ſhall giv here ſome Inſtances of M. *Facciolati*'s Criticiſms.

I.

DANETIUS *in* abduco. *Non abducar ut rear Cic.* On ne me fera jamais croire.

FACCIOLATUS. *Locus Ciceronis eſt in Lib.* I *de Divin. c.* 18. *ubi proculdubio legendum* addu car. *Nam* adduci ut, *paſſim reperitur & apu Ciceronem & apud alios: at* abduci ut, *durum eſt minimeque uſitatum.*

II.

DANET. Abedo, *is, abedi, abeſum. Cic.* man ger.

FAC-

FACCIOL. *Nuſquam reperitur verbum hoc apud eronem, aut apud alios idoneos Latinitatis Au-res. Quidam Tacito tribuunt Annal.* XV. C. 5. orta vis locuſtarum abederat. *Sed Codices fere nes, etiam minus boni, habent* ambederat. Am-do *autem Latinum eſt præter controverſiam.*

III.

DANET. *Abjuratio, abjurationis. Plaut.* (en roit) déniement d'une choſe miſe en dépôt, ment qu'on fait de ne l'avoir pas.

FACCIOL. *Plautus non habet vocem hanc: imò alii quidem deterioris Latinitatis Auctores ante dorum Lib.* V. *Orig. c.* 26.

IV.

DANET. *Abominari*, pris en ſignification paſ-e. *Sævitiaque abominaretur ab omnibus.* Val. ac.

FACCIOL. *Nihil tale habet Valerius Flactus. bet Verrius apud Priſcianum, Lib.* VIII. *cap. Verbis commun.*

M. *Facciolati* gives 260 Inſtances of ſuch miſ-es in the Letter *A.* of *Danet*'s Dictionary: t moſt of them are not peculiar to *Danet*, y are alſo to be found in other Dictionaries.

GENEVA.

Meſſieurs *de Tournes* are printing in two lumes in Folio an Abridgment of all the orks of the famous Jeſuit *Suarez*, which make 18 Volumes in Folio. *R. P. Franciſci Suarez ocietate Jeſu Theologiæ Summa ſeu Compendium. Noel*, who is the Author of that Abridgment, s added to it an Appendix containing two racts, one *de Juſtitia & Jure*, and the other *Matrimonio*, extracted out of *Leſſius* and nchez, in order to complete his Work, *Sua-z* having not mention'd theſe two Subjects.

The

The ſame Bookſellers have printed a Ne Edition of *Oſero*'s Works, *de Officialibus P publicæ, & de Paſcuis & de Jure paſcendi.*

Bouſquet and Company have finiſhed the N Edition of *Lewis Molina*'s Book *de Juſtitia Jure*, 5 vol. fol.

The ſame are printing *Expoſitio Juris C nici per regulas naturali ordine digeſtas, uſu temperatas, ex Corpore Juris ac aliunde deſu tas: in duos Tomos diviſa, quorum prior con quidquid ſpectat Jus illud in ſe & in genere in tum; poſterior, quidquid pertinet ad idem in Specie conſideratum. A Joanne-Petro Gib Doctore, Theologo & Canoniſta.* In fol.

ZUG.

M. *Paſſionei*, the Pope's Nuncio, has lat publiſh'd here, *Acta Apoſtolica Legationis H veticæ, ab anno* 1723 *ad annum* 1729. In 4to

NUREMBERG.

The Society of Phyſicians has put out t firſt Volume of their Journal, containing ſeve new Obſervations or Diſcoveries in Phyſick a Natural Philoſophy. *Commercium Litterari ad Rei Medicæ & Scientiæ Naturalis increm tum inſtitutum, quo quicquid noviſſime obſervat agitatum, ſcriptum, vel peractum eſt, ſuccincte lucideque exponitur. Anni* 1731 *ſemeſtre prius. cedunt binæ Conſultationes, & Indices Neceſſa* In 4to.

M. *Hocker* Miniſter and Profeſſor at *H brunn* has lately publiſhed a Catalogue of t Books and Manuſcripts of the College's Libra

WURTZBURG.

The late M. *Eccard*'s Book concerning the ſtory of *Franconia* is come out: *J.G. ab Eckart mentarii de rebus Franciæ Orientalis & Epiſ- tus Wirceburgenſis, in quibus Regum & Impe- orum Franciæ veteris Germaniæque, Epiſco- m Wirceburgenſium, & Ducum Franciæ Ori- lis geſta ex Scriptoribus coævis, Bullis & Di- natibus genuinis, Sigillis, Nummis, Gemmis, ve- us Picturis, Monumentiſque aliis exponuntur, figuris æri inciſis illuſtrantur.* In fol. 2 vol.

FRANCFORT.

M. *Eſtor* has publiſhed *Delineatio Juris publici leſiaſtici Proteſtantium, exhibens Jura & Be- cia Auguſtanæ Confeſſionis eique addictorum.* to.

Dr. *Meuſchen*, Superintendant General and Profeſſor of Divinity at *Coburg*, has juſt put *Cæremonialia Electionis & Coronationis Ponti- Romani, & Cæremoniale Epiſcoporum, juxta a, genuina ac rariſſima exemplaria Romana, eta, ac Taurinenſia, cum figuris neceſſariis: cum curioſo* ἀνεκδότῳ, *de creatione Papæ II. & Leonhardi Aretini perraro, exque Ma- ripto Codice emendato, Opuſculo de temporibus nec non Auguſtini Oldoini Catalogo Auctorum de Romanis Pontificibus ſcripſerunt.* In 4to. *Meuſchen* deſigns to publiſh ſome other cu- s and ſcarce Pieces, among others the Chro- e of one *Herman*, a Monk who lived in the Century, intitled *Flores Temporum*, with a tinuation by *Michael Eyſenhart.*

HELMSTADT.

Abbot *Moſheim* has publiſhed a Diſſertation erning the Puniſhment of *Hereticks*, wherein onfutes the Archbiſhop of *Rezan* and *Mu-*

In 4to. Baron

Baron *Schleinitz* lately put out *Commenta* *de Negotio Pacificationis inter Gentes, qua jura* *officia Pararii pacis ex Actis publicis Gentium* *Legatorum Commentariis penitus diſpiciuntur.* 4to.

HALLE.

They have reprinted here the follow Books.

J. Fr. Buddei Compendium Hiſtoriæ Phil phicæ, Obſervationibus illuſtratum cum Pre tione Jo. Georgii Walchii. In 8vo.

Jo. F. Buddei Obſervationes in Elementa P loſophiæ Inſtrumentalis, editæ curâ & Studio Georgii Walchii. In 8vo.

Myſterium Chriſti ac Chriſtianiſmi in Fa typicis Antiquitatum Biblicarum V. T. quo Ri Hebræorum Eccleſiaſtici circa loca, perſonas, te pora, & actiones, ita explicantur, ut præter u hermeneuticum inde redundantem, Nucleus Ec gelicus, ſeu Veritas, quæ in Chriſto eſt, ac Chriſtianiſmi praxi vigere debet, evoluta comm detur. Auctore Joachimo Langio. Edit. ſec In 4to.

Some Account has been given of the Life Dr. *Nicholas Jerom Gundling*, Profeſſor of C Law, Eloquence, and Antiquities in this U verſity. He was born in a little Town belon ing to the Republick of *Nuremberg*, and died here on the 16th of *December* 1729, in t 59th Year of his Age. His vaſt Learning a pears by the Books he has publiſhed, the m conſiderable of which are,

Hiſtoria Philoſophiæ Moralis. In 8vo.

Otia, 3 vol. in 8vo. 'Tis a Collection Diſcourſes upon divers Subjects relating Natural Philoſophy, Morals, Politic and Hiſtory.

De Jure oppignorati Territorii. 1706. In 4to.

Status naturalis Hobbesii in corpore Juris Civilis defensus & defendendus. 1706. In 4to.

De Statu Reipublicæ Germanicæ sub Conrado I. 1706. In 4to.

Dr. *de Ludewig* has attack'd that Piece in a Book intitled, *Germania Princeps post Carolingica sub Conrado I.*

Observationes Selectæ. In 8vo. That Book is commonly cited under the Name of *Observationes Hallenses*, because it contains several Dissertations of some Learned of *Halle*, and Dr. *Gundling* had the chief hand in it.

Commentatio de Henrico Aucupe. In 4to.

De efficientia metus. In 4to.

Via ad Veritatem. 1713.

De Feudis Vexilli. 1715.

Dissertatio; an major à fœminis quam à viris requiratur Castitas? 1715.

An Nobilitet Venter? 1715.

De Transactionum stabilitate & instabilitate. 1719.

De Causa & Origine unionis seu fœderis Electoratus. 1720.

De Principe hærede ex Testamento Civium. 1721.

De Transmissione Actorum in Legibus Imperii permissa ejusque repetitione. 1722.

Singularia de beneficio excussionis capita. 1728.

Schediasma Critico-Juridicum, quo C. Trebatius J. C. ab injuriis tam veterum quam recentiorum Auctorum liberatur. In 4to.

De Erroribus Pragmaticorum.

Commentatio ad Legem Majestatis.

De Universitate delinquente, ejusque pœnis.

De Renunciatione Hæreditatum Filiorum illuſtrium.

De Litis conteſtatione commoda plerumque, incommoda nunquam.

HAMBURG.

Mr. *Hubner*, Rector of our School, and Author of ſeveral Genealogical, Hiſtorical, and Geographical Books, died on the 21ſt of *May*. M. *Staphorſt*, Miniſter of St. *John*'s Church died on the 7th of *July*. He has left Materials to complete his Hiſtory of the City of *Hamburg*.

UTRECHT.

Broedelet is printing by Subſcription *Theſaurus Juris Romani. Continens rariora meliorum Interpretum Opuſcula, in quibus Jus Romanum emendatur, explicatur, illuſtratur. Itemque Claſſicis aliiſque Auctoribus haud raro lumen accenditur. Cum Præfatione Everardi Ottonis J. C. & Anteceſſoris. Tom. IV. Editio nova.* In folio. The Price to the Subſcribers is 25 Florins for the ſmall, and 52 for the large Paper.

Anecdotes ou Memoires Secrets ſur la Conſtitution Unigenitus. Seconde Edit. The Editor pretends that theſe Memoirs which go no farther than 1715, were written by order of the late Archbiſhop of *Paris*; and promiſes a ſecond Part to the Year 1718, when that Prelate publiſh'd his Appeal againſt the Conſtitution.

LON-

LONDON.

PROPOSALS for Printing by Subſcription Monſieur *WINSLOW*'s ANATOMY in Engliſh; with Additions, by GEORGE DOUGLAS, M. D.

WHEN I firſt undertook the Tranſlation of Monſieur *Winſlow*'s Anatomical Expoſition of the Structure of the Humane Body, I little thought of deſiring, and much leſs of publickly propoſing a Subſcription. The vaſt Reputation in Anatomy, which that Author has juſtly acquired, the Compleatneſs and Accuracy of his Obſervations, the natural and intelligible Order in which they are delivered, the many valuable Diſcoveries contained in them; and, in a word, the Excellency of this Work in every reſpect, above all the Syſtems of Anatomy that have hitherto appeared in any Language, left me no room to doubt but that a beautiful and correct Edition of it in *Engliſh*, would be well received by all Philoſophical and Phyſical Readers of theſe Nations, who either are not throughly acquainted with the *French* Tongue, or cannot be readily ſupply'd with the Original, after the ſmall Number of Copies imported by our Booksellers, has been ſold off. After I had made a conſiderable Progreſs in the Tranſlation, ſeveral of my Friends were ſo good as to put me in mind, that tho' I had taken all the uſual Steps to ſecure to myſelf the Property of it, by repeated publick Advertiſements, *&c.* and tho' there was no Probability that any other good Tranſlation, whether made in *Paris* or here in *London*, could appear before mine; yet the great Character which the Original deſervedly

bers, may have tempted ſome other Perſon to ſet about one, in hopes either of getting the ſtart of me in the Publication, or at leaſt that there would be a ſufficient Demand for both. As ſuch Tricks, however mean and unworthy of a Man of common Honeſty, and much more of a Man of Learning, have been often play'd in this City, there being no Law of the Land that I can hear of, to prevent or puniſh them, I was of opinion, that in order to ſecure to myſelf the whole Fruit of an Undertaking which has already coſt me a conſiderable Sum of Money and a great deal of Time and Labour, and muſt ſtill coſt me much more; the only farther Expedient I could have recourſe to, was to take in a Subſcription. This is what I now take the Liberty to propoſe on the following Conditions.

I. The Book will be in two Volumes Quarto, containing about one hundred and thirty Sheets of a ſuperfine *Genoa* Paper, printed in a large beautiful Character.

II. The Additions will conſiſt in a preliminary Diſcourſe, and an uſeful Alphabetical Index.

III. The Figures will be engraved on Copper-Plates, by one of the beſt Artiſts in *London*.

IV. The whole will be compleated and ready to be delivered by the Beginning of next *Michaelmas* Term.

V. The Price to the Subſcribers is a Guinea for each Copy.

Subſcriptions are taken in, and Receipts delivered by Mr. *Symon*, in *Cornhill*; Mr. *Rivington*, in *St. Paul's Church-Yard*; Meſſieurs *Oſborn* and *Longman*, in *Pater-Noſter-Row*; Mr. *Woodward*, in *Fleet-ſtreet*; Mr. *Brindley*, in *New Bond-ſtreet*; Mr. *Stagg*, in *Weſtminſter-Hall*;

Hall; Mr. *Prevoſt*, in the *Strand*; and at the *Editor*'s Houſe in *Bow-Lane*.

POSTSCRIPT.

BEFORE theſe Propoſals were publiſh'd, I had received ſeveral imperfect Informations, ſome of them from *Paris*, that other Perſons deſigned or had actually begun to tranſlate this Book, and on the 17th of *May* a Letter was brought to me by the Penny-poſt, on the ſame Subject, dated four Days before, and ſigned *R. Butler*. As the Gentleman who wrote it, whoever he be, did not think fit to let me know to what Place I could ſend him an Anſwer, I took the Liberty to deſire that Favour of him in the *Daily Poſt-Boy* of *May* 19. but have never heard from him ſince. In the preſent State of the Republick of Letters for *April* laſt, printed for Mr. *Innys*, I find the Conditions of my Subſcription inſerted in the ſecond Literary Article from *London* with a *N. B.* annex'd, which appears evidently to come from the Writer of the Letter already menti-on'd, and therefore the ſame ſhort Anſwer will ſerve for both.

I am ſo far from pretending to *a ſole Liberty or Privilege of tranſlating this Work*, that it was *ſolely* becauſe I could not have any ſuch *Privilege* in this Country, that I found myſelf under a Neceſſity of taking in a Subſcription; And this Expedient has already ſucceeded ſo well that I am now under no manner of Apprehenſion that I ſhall loſe any Part of *the Fruit of my Undertaking*, tho' *a conſiderable Progreſs were made* in twenty different Tranſlations by Perſons *who believe they underſtand both French and Engliſh as well as I do*, and even the Subject too, which this Advertiſer has left out, in the modeſt Picture he has

has drawn of his own Abilities. My only Care hence forward ſhall be, fully to anſwer the Expectations of thoſe who have encouraged me, by an accurate Tranſlation, valuable Additions, and a beautiful and correct Impreſſion.

Had this Gentleman been ſo good as to let me know where to direct an Anſwer to the Letter he ſent me, I deſigned to have ſet him right about one thing, in which I am afraid ſome very *honeſt* Bookſeller has miſled him, I mean how far the Property of any Undertaking of this kind, is underſtood among Men of Honour, to be ſecured to the Perſon who firſt advertiſes it in the *News-Papers*; but it is unneceſſary to trouble the Publick with any thing more upon this head than what I have ſaid in my Propoſals.

Bow-Lane, near *Cheap-ſide*,
June 3. 1732.

G. DOUGLAS.

HISTORIA LITTERARIA:

OR, AN

EXACT AND EARLY ACCOUNT

OF THE MOST

VALUABLE BOOKS

Publiſhed in the ſeveral Parts of EUROPE.

Floriferis ut apes in ſaltibus omnia libant,
Omnia nos itidem.——————Lucret.

NUMBER XVII.

Being the Fifth of VOL. III.

LONDON:
Printed for N. PREVOST, over-againſt *Southampton-ſtreet*, in the *Strand*.
M.DCC.XXXII.
(Price One Shilling.)

A TABLE of the ARTICLES. For No. XVII. 1732.

Art. XXIII. A History of the *Italian* Stage, *since the Decay of the* Latin *Comedy; with a Catalogue of the* Italian *Tragedies and Comedies that have been printed from the Year* 1500, *to the Year* 1600, &c. 419

Art. XXIV. The Ancient History of the *Egyptians, Carthaginians, Assyrians, Babylonians, Medes, Persians, Macedonians, Greeks*, &c. 436

Art. XXV. *A Critical History of the superstitious Practices, which have seduc'd the Vulgar, and puzzled the Learned. Together with the Method and Principles how to distinguish between natural Effects, and such as are otherwise*, &c. 464

Art. XXVI. Britannia Romana, *or the* Roman *Antiquities of* Britain. *In three Books.* 485

Art. XXVII. *The present State of* LEARNING. 516

From Dantzick. *ibid.*

From Lubeck. 517

From Nuremberg. *ibid.*

From Wittemberg. *ibid.*

From Dresden. *ibid.*

From Leipsick. 518

From Iena. *ibid.*

From Wittenberg. 519

From Marpurg. *ibid.*

From Helmstadt. 520

From Hamburg. *ibid.*

From Strasbourg. *ibid.*

From Paris. *ibid.*

HISTORIA LITTERARIA.

ARTICLE XXIII.

Hiſtoire du Theatre Italien, depuis la Decadence de la Comedie Latine; avec une Catalogue des Tragedies & Comedies *Italiennes*, imprimée depuis l'an 1500, juſqu'a l'an 1660: & une Diſſertation ſur la Tragedie moderne. Avec des Figures qui repreſentent leurs differens Habillemens. Par *Louis Riccoboni.*

That is,

A Hiſtory of the Italian Stage, *ſince the Decay of the Latin Comedy; with a Catalogue of the* Italian *Tragedies and Comedies that have been printed from the Year* 1500, *to the Year* 1660: *and a Diſſertation on Modern Tragedy. With Figures repreſenting the different Dreſſes. By* Lewis Riccoboni, 2 *vol.* 8*vo Vol.* I. *containing p.* 379. *Vol.* II. *p.* 368.

Z.

THE Hiſtory of the *Italian* Stage being a Subject ſo curious, and ſo little known, and which our Author has made not only agreeable but uſeful, by inter-

ſperſing Remarks and Obſervations proper for forming the Taſte, and making an exact Judgment of Dramatick Performances; we preſume ſome account of it will not be unacceptable to our Readers.

The Sieur *Riccoboni* tells us, that from his Youth he has applied himſelf to the Stage; and at the Age of two and twenty was Head of a Company of Comedians, and followed his Profeſſion for twenty Years in *Italy*, with Succeſs and Reputation: but finding that he could not accompliſh what he chiefly aim'd at, *viz.* the Reformation of the *Italian* Stage, he embraced an Offer of forming and carrying into *France* a Company of Comedians, which a Prince of his own Country had been commiſſioned to ſend to the *French* King. Accordingly he came into *France*, where, in his Converſation with the great Men, and by reading ſome of their moſt approved Authors, particularly Monſieur *D'Aubignac*'s *Pratique du Theatre*, he found the *French* ſo entirely unacquainted with the *Italian* Dramatick Writers, as to imagine there had never been any good Authors, of that kind, among them; upon which he thought of publiſhing this Hiſtory, wherein he ſhews, that good modern Tragedies and Comedies were both written and acted in *Italy* ſooner than any other Country in *Europe*.

In his firſt Chapter he obſerves, that the Theatrical Entertainments of the *Romans* were of three kinds, Tragedies, regular Comedies, and Farces, or mimick Shows; and that the Theatre making a part of the Religion of the Pagans, the Fathers of the Chriſtian Church uſed their utmoſt Efforts, by repeated Exhortations and Remonſtrances, to aboliſh it: ſo

that

that as Christianity prevailed, the Stage continually decay'd, 'till by the Invasion of the *Barbarians*, the *Roman* Empire, and with it the polite Arts were buried. From thence, till *Charlemagne*, we have no Monuments of the State of the Theatre in *Italy*; but probably (as our Author conjectures) those Diversions which least requir'd the assistance of polite Literature, lasted longest in those barbarous Ages that succeeded the Empire, such as the Mimick-Shows, Rope-dancing, *&c.* and by that means the Humours and Habits of those ancient Mimicks might be transmitted to later Times: and from a Passage of *Apuleius* *, and other Circumstances, he concludes, that the Dress of the ancient Mimicks was the same with that of *Harlequin*, that the *fuligine faciem obducti* of the ancient Mimicks is *Harlequin*'s Mask; that both had their Heads raz'd †, and the same kind of Sock ‡, or covering for their Feet.

Having thus compar'd their Dresses, he proceeds, in the next Chapter, to examine how far their Characters agree. He observes, that *Harlequin* and *Scapin*, by the best *Italian* Authors, are call'd *Zanni*, which may be read *Sanni*, it being usual in the *Italian* Orthography to put a *Z* for an *S*; and then he thinks it will be plainly the *Latin Sannio*, a Buffoon or Droll, whose Cha-

* Quid enim si choragium thimelicum possiderem? num ex eo argumentarere etiam uti me consuesse Tragedi Syrmate, Histrionis crocota, *Mimi centunculo?* Apul. in Apol.

† Sanniones mimum agebant rasis capitibus. Voss. Instit. Poet.

‡ Planipes græcè dicitur Mimus, ideo autem latinè planipes quod Actores planis pedibus, id est nudi, proscenium introirent. Diomed. L. 3.

Character, as *Cicero* * deſcribes it, is exactly the modern *Harlequin*. The Sieur *Riccoboni* beſtows a great deal of Criticiſm and Erudition to confute Monſieur *Carlodati* and Monſieur *Menage*, who are of opinion that *Zanni* is not derived from the *Latin Sannio*, but is a *Lombard* Corruption of the Word *Gioanni* or *Gianni*, which Name they obſerve (to ſupport their Conjecture) is applied ſtill to expreſs Ridicule and Contempt. But however that be, it is of no great importance to our Author's main Deſign in this place, *viz.* to prove the Similitude of *Harlequin*'s Character to that of the ancient *Sannio*, nor can it in the leaſt hinder him to conclude as he does.

" It therefore plainly appears, by what we " have ſaid in this and the preceding Chapter, " that one Species of the *Latin* Comedy has " been continued, and ſtill ſubſiſts in *Italy*, un- " der the Name of the *Italian* Comedy; whereas " other Nations have been a long time without " any kind of Comedy at all; and thoſe which " they act at preſent, are but Imitations of the " regular Comedy of the *Latins*, which we have " mentioned before: but theſe Comedies cannot " pretend, like the *Italian* Comedy, to be im- " mediately deriv'd from the *Latin* Comedy."

Our Author obſerved before, that two Cauſes concurr'd to deſtroy the ancient Stage: The Preaching of the Chriſtians, and the Decay of Literature, by the Invaſion of the *Barbarians*. But as the laſt of theſe Cauſes could only affect ſuch Entertainments of the Stage, as ſtood in need of polite Literature to ſupport them; ſo the *Mimicks*, *Sanniones* or *Planipedes* might, and probably

* Quid enim poteſt tam ridiculum quam *Sannio* eſſe? qui ore, vultu, imitandis motibus, voce, corpore denique ridetur toto.

probably did continue to amuſe and divert the People with their ridiculous Grimaces and coarſe Ribaldry, in the times of the greateſt Barbariſm. We know from *Caſſiodorus* *, that they were in being at leaſt about the middle of the ſixth Century; and St. *Thomas Aquinas*, who lived in the beginning of the thirteenth Century, ſpeaks of an *Hiſtrionatus Ars* exerciſed in his Time, and for many Ages before, which he †, and after him St. *Antonin* ‡ allow, under proper Regulations, to be both lawful and neceſſary. And therefore ſince the Opinion of theſe Divines concerning the *Hiſtriones* was ſo different from that of ‖ St. *Auguſtin* and § *Lactantius*, it is to be imagined, that by that time the *Ars Hiſtrionatus* had been in ſome meaſure accommodated to the Rules of Chriſtianity, and practiſed ſo as not to be offenſive to Religion: and, in ſhort, that the ſame Farces which the Pagan *Hiſtriones* acted agreeably to their Religion and Cuſtoms, were now exhibited by Chriſtians conſiſtently with theirs. Our Author remarks,

* Conſtituatur à vobis praſini *Pantomimus*; quatenus ſumptum quem pro Spectaculo Civitatis impendimus, electis contuliſſe videamur. Caſſiod. L. I. Epiſt. 20.

† Ludus eſt neceſſarius ad conſervationem vitæ humanæ:--- & ideo etiam officium Hiſtrionum quod ordinatur ad ſolatium hominibus exhibendum, non eſt ſecundum ſe illicitum. Dummodo moderate ludo utantur, illi qui eis moderate ſubveniunt, non peccant, ſed juſte faciunt mercedem miniſterii eis tribuendo. S. Thom. 2. 2. quæſt. 168. Art. 3.

‡ Hiſtrionatus Ars, quia deſervit humanæ recreationi, de ſe non eſt illicita, unde & de illa arte vivere non eſt prohibitum. S. Anton. part. 3. tit. 8. cap. 4.

‖ Donare res ſuas Hiſtrionibus Vitium eſt immane. St. Auguſt. ſup. Joan.

§ Hiſtrionum impudiciſſimi motus quid aliud niſi libidines docent & inſtigant, Hiſtrionum impudiciſſimi geſtus in quibus infames feminas imitantur, libidineſque quas ſaltando exponunt, docent. Lactan. L. 6. Div. Inſtit. Cap. 20.

that the Profeſſion of the Stage being call'd *Hiſtrionatus Ars*, and the Actors *Hiſtriones*, in the time of *Aquinas*, is a ſtrong Confirmation of his Opinion, that they were the Deſcendants of the ancient *Mimi*, who were call'd *Hiſtriones*; becauſe, together with their ridiculous Geſtures, they acted the *Ludi Attellani*, which the *Romans* borrow'd from the People of *Attella*, who called their Actors *Hiſtriones*.

'Till the fifteenth Century there were no other Stage-Entertainments in *Italy* but theſe *extempore* Farces; and then (our Author thinks) they begun to write regular Comedies, after the manner of *Plautus* and *Terence*, becauſe the Language began in that Age to be poliſh'd and refined by *Dante*, *Petrarch*, *Boccace* and others; and that ſome of the printed Plays, ſuppoſed to be compoſed about the Beginning of the ſixteenth Century, were taken from Manuſcripts compoſed long before. However, about the Year 1500, a great number of excellent Tragedies were compoſed both in Proſe and Verſe by the Wits that adorn'd that Age, as the Cardinal *Bibiena*, *Arioſto*, *Triſſino*, *Rucellai*, *D'Ambra*, and many others

About this time the Arts and Sciences being reviv'd in *Italy*, and the Goût for them continually prevailing, many Societies and Academies of learned Men were inſtituted. In theſe Academies they acted the regular Pieces that were compoſed for the Theatre, for their own Amuſement, and to try to reform the Taſte of the Age. But thoſe that made the Stage their Profeſſion, continued in their old way, knowing it would turn to better account for gain. *Flaminio Scala*, a famous Comedian, and Head of a Company, ſtill contined to act the common

Harlequin

Harlequin Farces, which he indeed put into a better ſhape, and gave printed Sketches or Plans of them; which were nothing elſe but a ſort of larger Bills, giving a ſimple account of what was to be repreſented on the Stage: which was a thing entirely new, and which none of the profeſſed Players, before himſelf, had ever done. By this means he acquir'd the Reputation of the beſt Comedian of the Age, which we are to underſtand only of profeſſed Players; for none could imagine, that his *extempore* incoherent Farces were comparable to the regular and beautiful Pieces that were compoſed by *Laſcha*, *Secchi*, and other excellent Writers in his time: tho', compar'd with the *Harlequin* Farces of former Players, they might be eſteem'd a conſiderable improvement of the Stage. It is worth remarking, that in his time Women were firſt introduced upon the Stage; before, (as *Cechini* informs us) Boys acted in Women's Clothes.

Thus we ſee it was long before the Stage-players would hazard the acting a regular Piece, knowing the Taſte of the Publick to run moſt upon that low Humour and Buffoonery, which good Comedies don't admit of: however, we find, that afterwards the Tragedies and Comedies which had been acted formerly in the Academies, were acted over again by the publick Players, beſides many new ones that were compoſed on purpoſe for them; tho' no doubt, at the ſame time they frequently exhibited their *Harlequin* Shows. This was the State of the Stage till the Beginning of the ſeventeenth Century, when the *Belles Lettres* and the Stage fell conſiderably into decay in *Italy*; which our Author attributes to the *Spaniards* who were left by the Emperor *Charles* V. in *Sicily*, *Naples* and

Milan; from thence came thoſe monſtrous Productions of *Tragick Opera's*, *Tragi-comical Opera's*, *&c.* Which, together with the Tranſlations of the *Spaniſh* Tragi-comedies, entirely corrupted, and defaced the Beauty of the *Italian* Stage.

The ſpeaking different Dialects on the Stage, was firſt introduced (our Author thinks) by *Ruzante*, who died in the Year 1542; there being no account of it before, and its being in uſe ſo much ſoon after, as appears by *The Theatre* of *Flaminio Scala*, which he publiſhed in the Year 1611. It was, no doubt, well imagin'd to catch the Populace, who applauded with a ſort of Emulation, whatever was ſpoke on the Stage, in the Dialect of the Country they belong'd to, inſomuch, that there was hardly a Province of *Italy* but furniſhed its reſpective Maſque or Character for the Stage. Hence the *Pantaloon* of *Venice*, the *Beltrame* of *Milan*, the *Doctor* of *Boulogne*, the *Scaramouch* and *Pollichinello* of *Naples*, the *Giangurgolo* of *Calabria*, the *Harlequin* and *Scapin* of *Bergama*, *&c.* beſides others introduc'd by the *Spaniards*, who alſo ſpoke their Language on the Stage. Our Author at the End of his Book has given Copper-plates repreſenting the Dreſs of theſe ſeveral Maſques, together with Explications of their ſeveral Characters and the Parts they acted. It is remarkable, that during moſt of the ſeventeenth Century, when the Theatrical Pieces were ſo miſerably bad, there were hardly ever better Actors on the *Italian* Stage; inſomuch, that they made themſelves be taken notice of, and encouraged by the greateſt Men of the Age, as *Lewis* XIII. of *France*, and others.

Hitherto

Hitherto we have ſeen the *Italian* Stage entirely corrupted, as to Taſte and Regularity of Compoſition; but our Author tells us further, that when he firſt began to practiſe that Profeſſion, about the Year 1690, not only good Tragedies and Comedies, but good Action was ſo rare a thing, that there were few tolerable Comedians at that time in *Italy*; that they were neceſſitated to find their *Harlequins*, and principal Maſques among the common ſtroling Rope-dancers: ſo that the Stage was now at its loweſt ebb in *Italy*, having neither Authors nor Actors.

Things were in this State when the Sieur *Riccoboni*, at twenty-two years of age, put himſelf at the Head of a Company, and apply'd, with all his might, to the Reformation of the Stage, by preſenting firſt Tranſlations of the beſt *French*, and reviving ſome of the old *Italian* Tragedies: and being animated by Succeſs, he attempted the Revival of good Comedy alſo, in which he proceeded after the ſame manner, giving firſt Tranſlations from the *French*, which ſucceeded tolerably well, as did alſo a Comedy of his own compoſing, call'd, *The Jealous Woman*. But when he attempt d to revive the old *Italian* Comedies, and had pitch'd upon the *Scholaſtica* of *Arioſto* for the firſt trial, he ſucceeded ſo ill, that having with much difficulty got through four Acts, he was obliged to let fall the Curtain, and give it over; which gave him ſuch a diſguſt at the vitiated Taſte of his own Country, that he ſoon afterwards left *Italy* and came into *France*.

Having given an account of the ingenious Author's Hiſtory of the *Italian* Stage, we ſhall now give ſome account of his Diſſertation on Modern Tragedy. After

After having made ſome Apology for the Freedom he takes in remarking on the *French* Dramatick Performances, he begins his Diſſertation, by obſerving the Difference betwixt the *Greeks* (who were the firſt Inventers of Tragedy) and the Moderns, in the End and Intention of it. The *Greek* Poets had a double Deſign, *viz.* The Correction of the Paſſions, which is the immediate and natural Tendency of Tragedy, and the Inſtruction of the Senates and Princes under whom they liv'd. He inſtances in the *Palamedes* of *Euripides*, in which the Poet (beſides the Perſecution of *Ulyſſes* againſt *Palamedes*) intended to make the *Athenians* ſenſible of the Injuſtice of their Sentence againſt *Socrates*. *Ariſtotle* ('tis true) aſſigns no other End of Tragedy but the Correction of the Paſſions; but that is not to be wonder'd at: for beſides that the Poets were at a great deal of pains to couch their Precepts, (it being found to be dangerous in all Ages and Countries to ſhow an Inclination to teach our Betters) his Situation obliged him to approve, at leaſt not to blame the Conduct of his Pupil *Alexander the Great*. Which was directly contrary to the Moral of the *Greek* Tragedies, which were moſtly calculated to ſhow the bad Effects of Tyranny and Ambition; and therefore that Moral was not proper to be explain'd and inſiſted on by *Ariſtotle*.

After the *Grecians*, the *Romans*, and after them the Moderns writ Tragedies; but (as our Author thinks) only for the ſake of writing Tragedies, without having any political End in view: which Obſervation I believe will hold pretty generally, with regard to the *Italian* and *French* Tragedies; for the Manner of Government in *Italy* and *France* is ſuch, as not to admi

mit of thoſe ſtrong Sentiments of Liberty, hich were ſo beautiful and uſeful in the ancient ramatick Performances; but it will by no means found juſt, with reſpect to the *Britiſh* Stage: o' our Author may well be excuſed, ſince he ofeſſes not to be acquainted with it.

Before the Year 1500, or thereabouts, it was ual in *Italy*, during *Lent*, and upon ſolemn caſions, to exhibit in the Churches Repreſen-ions of the Paſſion of Chriſt, the Sufferings the Martyrs, and Lives of the Saints; at which People aſſiſted out of a Principle of Devo-n, which made the Introduction of regular agedy into *Italy* the more difficult: for as People came generally away from thoſe ſa-d Spectacles with Hearts full of religious Sor-, they did not care to have Grief and Sad-excited in them oftener than was neceſſary. ile the *Belles Lettres* flouriſhed in *Italy*, gedy was, for ſome time, ſupported by the *erati*, who were charm'd with the Imitations he Ancients; but the Groſs of the People, make the better part of the Audience, cially in *Italy*, not reliſhing that polite En-inment, it ſoon fell into decay. *Triſſino* the firſt that made a Tragedy in the *Italian* guage, upon the Subject of *Sophonisba*; which Author ſays, is an excellent Performance: f ſucceeding Writers had follow'd his Ex-e, Tragedy might have taken ſurer footing *ly*. But they, by mixing too much Horror eir Pieces, frighted People from ſeeing , and there is but ſmall hope of its being ed to its former Eſteem; tho' ſince 1700, been a little revived by *Gravina*, and the ated Marquis *Maffei*.

From

From the *Italian*, our Author passes to th
French Stage, which was much later, and indee
was not brought to any degree of Perfectio
before *Peter Corneille*; who may be reckon'd n
only the Reformer, but Inventer of the *Fren*
Tragedy, because he and his Successors writ
a manner different from either *Greeks*, *Lati*
or *Italians*; and which was entirely accomm
dated to the Gallantry and Politeness of t
French Court: insomuch that their Traged
seem to be nearly allied to, if not the immedi
Offspring of Romance; for Love and Roma
tick Gallantry is so much in vogue on the *Fre*
Stage, that in all their Performances, e
where the Characters seem to forbid it, L
is the prevailing Passion. Who would th
(says our Author) that *Sertorius* and *Pom*
would conclude a grave and serious Conversat
upon Politicks and Matters of State, with a C
ference about their Amours? This roman
Gallantry often takes up three fourths of
Play, and without it the whole five Acts m
be reduc'd to one or two at most, and the Ac
not in the least interrupted by that Retre
ment; which he proves by several Instances:
does he think it a sufficient Excuse to say (
commonly done) that without a great de
Love and Gallantry, their Tragedies w
never be agreeable to the *French* Ladies'
he observes, that *Athaliah* had great Succ
and the greatest Objection to Monsieur *de*
taire's *Oedipus*, was the Amours of *Philo*
and *Jocasta*. But the true reason (he imag
is, that it swells the Piece, supplies the Ba
ness of Invention, and throws a Mist befor
Readers or Spectators Eyes, and thereby

lers them to perceive the Irregularity and Imperfection in the Conduct of the main Action.

Another Particularity in the *French* Tragedy, s the Excluſion of the *Chorus*, and the Introduction of *Confidants*, which are a ſort of Perſonages both uſeleſs and impertinent very often on the Stage, and which ſeem alſo to be borrowed from Romance; in which the Knight and he Squire gave the hint of the Principal and Confidant on the Stage. M. *Rouſſeau*, in his Letter to our Author (which is prefix'd to the econd Volume) thinks this Reflection a little oo ſevere, and puts him in mind that Confiants are frequently very conveniently brought pon the Stage; and were alſo made uſe of by he Ancients, particularly *Euripides:* which our Author does not deny, but ſays, what he finds ault with, is the bringing in Confidants right r wrong, as if they were eſſential to a Tragedy.

He comes next to what Criticks call the three ndamental Rules of Tragedy, *viz.* The Unies of Place, Time and Action. *Ariſtotle* has id nothing of the Unity of Place, becauſe the ime being once determin'd, he thought that, om the Nature of the Thing, muſt determine e Place: beſides, the Ancients Manner of Reeſentation was at firſt very ſimple, having ither Machines, nor Variety of Decorations, hich are neceſſary to help the Imagination hen the Place of Action changes: for which aſon the firſt Authors of Tragedy were obged to chuſe ſuch Subjects as could be acted the ſame invariable Spot; and the Decorans and Machines were afterwards introduc'd heighten the Magnificence of their Shows: t thoſe Decorations were only Ornaments of e ſame Scene, and the Machines were for the

Di-

Divinities that were introduc'd on the Stage
That Paſſage of *Virgil*,

Vel Scena ut Verſis diſcedat frontibus,

can only be underſtood of the Scenes bein
chang'd when a Piece was finiſh'd, and whe
they had a mind to repreſent another. In ſhor
the *Greeks* were ſo much accuſtomed to the Ob
ſervance of this Rule, that they had no need
have it formally preſcrib'd; but the Moder
neglecting the Unity of Place ſo far as to e
ceed all probability, (as *Claveret*, who, in h
Rape of Proſerpine, makes the Scene ſometim
in Heaven, ſometimes in *Sicily*, and ſometim
in Hell) the Criticks have made an expreſs Pr
cept concerning it: but by obſerving that Pr
cept too ſcrupulouſly, they have alſo departe
from Probability, which is the Foundation of a
For what probability is there, that a Prince
Cabinet ſhould be the Scene on which a Co
ſpiracy againſt his Life and Government is acte
and yet that is the Caſe in the *Cinna* of the gre
Corneille. So that we ſee the skipping fro
Country to Country, and the being ſcrupulouſ
attach'd to the ſame invariable Spot (unleſs t
Subject be calculated for it) are equally d
ſtructive of Probability; and therefore the on
reaſonable Rule is, that the Bounds of the Pla
is to be determin'd by the Length of the Tim
and the Nature of the Action.

As to the Unity of Time (which *Ariſtotle* co
fines to twenty four Hours) our Author obſerve
the *French* are not always ſtrict Obſervers of i
he inſtances the Tragedy of the *Horatii*, t
Time of which can't be leſs than two or thr
Days. In the Unity of Action he finds the
more defective ſtill, in reſpect of the *Gre*

Tragedie

Tragedies, which are ſo ſimple, that one never loſes ſight of the Plot: whereas the *French* Tragedies are often ſo perplex'd with Epiſodes, that it is not without difficulty one can trace the principal Action; nay, it is hard to ſay ſometimes, which is the Action, and which are the Epiſodes, as in the *Cid*, *Mithridates*, and many others.

There ſeems ſometimes to be two evident Actions in the ſame Piece, equally principal; as in the *Andromache* of Monſieur *Racine*, where the fatal Effects of *Pyrrhus*'s Love for *Andromache*, and *Oreſtes*'s for *Hermione*, ſeem to be two quite diſtinct Actions, and each of them a ſubject ſufficient for a Tragedy: but M. *Rouſſeau*, in his foreſaid Letter, has convinc'd him of his Miſtake, by ſhewing him, that the Love of *Oreſtes* for *Hermione* not only promotes, but is ſo far ſubſervient to the other Action, that it could not have been accompliſh'd without it. The Juſtice of which Obſervation he owns in his Anſwer.

He proceeds next to the Characters in the *French* Tragedy, which, he obſerves, are not ſufficiently mark'd and diſtinguiſh'd. A *Grecian* Hero is grand, with a Mixture of Fierceneſs and Cruelty; a *Roman* Hero is alſo grand, but at the ſame time humane and generous: but in the *French* Tragedies, *Cæſar* and *Alexander*, *Pompey* and *Mithridates*, *&c.* ſeem as if they were born in the ſame Country, and educated in the ſame Maxims. But beſides a general and national Character, there is alſo a proper and particular one to be obſerv'd in every ſingle Perſon, which the *French* alſo frequently neglect: The Character of *Pyrrhus* is to be impetuous and cruel; that of *Hippolitus* auſtere and rigid, and an

Enemy

Enemy to Love: and yet in Monſieur *Racine* we find the one humble, tender, and ſubmiſſive to *Andromache*; the other delicate in his Thoughts, and ſoft in his Expreſſions to his dear *Aricia*. However, he allows, that the ſame incomparable Author has ſometimes drawn his Characters with the greateſt Juſtneſs, as *Achilles* in his *Iphigenia*, &c.

The Sentiments come next to be conſidered, and here (ſays our Author) the *French* ſhine moſt, and yet that very Excellency is frequently a Stumbling-block to them; for by indulging the Heat of their Imaginations, they run quite beyond Nature. We ſhall ſee a Hero, in the utmoſt Violence of his Paſſion, delivering the moſt refined metaphyſical Sentences; and when he ſeems to be in the moſt deplorable Condition, and his caſe quite deſperate, he ſhall ſurprize us with ſome noble and uncommon Sentiment, and by that means divert the Compaſſion, which his Diſtreſs would naturally raiſe, by engaging the whole Attention to his elevated Notions. For the Truth of this Obſervation, he refers to the Harangues of *Oedipus* to *Dirce* and thoſe of *Cornelia* to *Cæſar*, and the Aſhes of *Pompey*.

He finds fault not only with the Sentiments but alſo the Expreſſion, when they make their Perſons ſpeak a Language not at all proportion'd to their Sex, Age or Condition; and concludes his Obſervations on the Sentiments with an Elogium of Monſieur *Racine* for his Juſtneſs and Correctneſs in this particular, tho' he takes notice of two Speeches in his Tragedies, that are defective in this reſpect. The firſt is that of *Pyrrhus* to *Andromache*.

Je ſouffre tous le maux que j'ai fait devant Troye
Vaincu, chargé de fers, de regrets conſumé,
Brulé de plus de feux qui je n'en allumai.

The other is the Speech of *Theramene* in *Phædra* and *Hippolitus*.

Le Ciel avec horreur voit ce monſtre ſauvage,
La terre s'en émeut, l'air en eſt infecté,
Le flot que l'apporta recule epouvanté.

After having taken notice in his laſt Chapter, that as one of a Poet's Ends is to pleaſe, and that therefore he muſt conform himſelf to the Humour and Cuſtoms of the Country and Age wherein he lives, he concludes his Diſſertation with a ſhort Critique and Commendation of the *Engliſh* Tragedy of *Cato*.

The ſecond Volume of this Work contains Abſtracts of ſome of the moſt celebrated *Italian* Tragedies and Comedies, of which no ſhorter account can be given (ſo as to give the Reader any tolerable notion of them) than our Author himſelf gives.

Z.

ARTICLE XXIV.

Hiſtoire Ancienne des *Egyptiens*, des *Carthaginois*, des *Aſſyriens*, des *Babyloniens*, des *Medes*, & des *Perſes*, des *Macedoniens*, des *Grecs*. Par M. *Rollin*, *&c.* Tome Second. à *Paris* 1732.

That is,

The Ancient Hiſtory of the Egyptians, Carthaginians, Aſſyrians, Babylonians, Medes, Perſians, Macedonians, Greeks, *By M.* Rollin, *&c. The Second Vol. in 8vo, containing* 630 *Pages.*

Being a Continuation of Art. V. Numb. I.

Z.

MR. *Rollin* begins this Volume with a ſhort Geographical Deſcription of *Aſia*, and ſome general Reflections on the ſeveral Forms of Government, by way of Introduction, and then proceeds to

Book III. Containing the Hiſtory of the *Aſſyrians*, *Medes* and *Lydians*.

I. There are two different Accounts of the Duration of the *Aſſyrian* Empire; that of *Cteſias*, who makes it laſt 1300 Years, and of *Herodotus*, who reckons only 520. Our Author (who makes *Nimrod* or *Belus* the Founder both of the Empire and City *Babylon*) thinks the firſt more agreeable to Truth. *Calliſtenes* (in his Letter to *Ariſtotle*) ſays the *Babylonians* reckon'd 1903 Years when *Alexander* enter'd *Babylon*; which agrees pretty well with *Cteſias*'s Account, and the Opinion of the beſt Chronologers concerning the time in which *Nimrod* flouriſh'd, *viz.* the

the Year of the World 1800. Having thus ſettled the Date of this vaſt Empire, we proceed with our Author, to give ſome account of the moſt remarkable Princes that governed it, beginning with the Founder,

Nimrod or *Belus*, who was an ambitious and aſpiring Man, and who, by the Exerciſe of hunting, for which he was famous, inured the young Men to Hardſhips and Toil, and at the ſame time accuſtomed them to Obedience and Dependance, thereby facilitating his Deſigns, which were to ſubdue and rule his Neighbours. He built *Babylon*, conquer'd *Aſſyria* (or *Aſſur*, which, our Author thinks, is the Name of a Province, and not of a Man) in which he founded the City *Nineveh*, ſo call'd from his Son and Succeſſor A.M. 1800.

Ninus, whom ſome Hiſtorians have ſaid to be the Founder of the *Aſſyrian* Empire, and who, for that reaſon, attribute to him many of the Actions of his Father *Belus*, whoſe meaſures he cloſely purſued, and with the aſſiſtance of the *Arabians* ſubdued an infinite Tract of Country, from *Egypt*, as far as *India*, in the ſpace of ſeventeen Years. At his return he enlarged and beautified the City *Nineveh* on the River *Tigris*. This City is ſaid to have been * 150 Stadia in Length, ninety in Breadth, and 480 in Circuit. After he had finiſh'd this prodigious Undertaking, he reſum'd his Expedition againſt the *Indians* and *Bactrians*, and took *Bactria*, the Capital of the Country; where *Semiramis*, one of his Officer's Wives, ſo much ſignaliz'd herſelf, that *Ninus* married her, and had a Son by her call'd *Ninyas*. Soon after his return to *Nineveh*, he died, and left the Adminiſtration of the Empire to his Queen.

* A *Stadium* is the Eighth Part of a Mile.

Semiramis made ſo many and ſo magnificent Works about *Babylon*, that ſhe is ſaid by ſome to have built it. Here our Author takes occaſion to deſcribe the moſt remarkable Works of ancient *Babylon* (tho' many of them were done in ſucceeding Reigns) that the Reader may have a more united View of them by ſeeing them all together.

1. Its Walls were fifty Cubits thick, two hundred high, and four hundred and eighty in Circuit. The whole made a large Square, in each of whoſe Sides were twenty five brazen Gates, terminating ſo many Streets.

2. The Bridge over a Branch of the *Euphrates*, which run through the City from North to South, was a *Stadium* long, and thirty feet broad.

3. There was a Lake near the City, which communicated with the *Euphrates* by a Canal; which Lake, according to *Herodotus*, was four hundred and twenty *Stadia* ſquare. There were alſo two Canals cut from the *Euphrates* to the *Tigris*, above the City, to prevent any damage from the overflowing of the River, occaſioned by the melting of the Snow in Summer on the Mountains of *Armenia*. There was likewiſe a Key along the Sides of the River, within the City, of the ſame Structure and Height as the Walls.

4. There were two Palaces at the two Extremities of the Bridge, with a Communication by a Vault under the River; on the Weſt was the new Palace of ſixty *Stadia* in circumference, and encompaſſed with a triple Wall. Here were the famous hanging Gardens, which were a large Square riſing gradually (in form of an Amphitheatre) by Terraſſes ſupported by Vaults

one

one above another: on the higheſt Terraſs was a Pump which drew Water from the River, to ſerve the whole Garden.

5. Near the old Palace, at the eaſt end of the Bridge, ſtood the Temple of *Belus*, *Bel* or *Baal*, in the Centre of which was a prodigious ſquare Tower, whoſe Baſe was a *Stadium* every way, and its Height the ſame; it diminiſhed gradually to the top, and the Aſcent was by winding Stairs on the outſide. Beſides the Worſhip of *Belus*, this Tower ſerved alſo for an Aſtronomical Obſervatory.

After having adorn'd and beautify'd the City, *Semiramis* made a tour through all her Dominions, leaving Marks of her Magnificence wherever ſhe went; *viz.* Stately Buildings, Aquæducts, High-ways cut through Mountains, and thrown over Valleys, and made herſelf ſo much reſpected and admir'd by her People, that her very Preſence was ſufficient to quell a Sedition.

Not contented with the Dominions left her by *Ninus*, ſhe conquered *Ethiopia*, and returning from thence prepar'd for an Expedition into *India*, and appointed the general Rendezvous of her Forces at *Bactra*, from whence advancing to the *Indus*, ſhe defeated the King of *India*, who diſputed her Paſſage, and purſu'd him into the Heart of his own Country; where he drew her deſignedly, and then turning gave her battle, and by the number of his Elephants got the Victory, wounded the Queen herſelf in two places, made a prodigious ſlaughter of her Men, and purſu'd her back to the *Indus*, which ſhe croſs'd, and having got over her Forces (a great number of them periſhing in the hurry of the Paſſage) ſhe broke down the Bridge, and ſo put a ſtop

to the Enemy's Career. After having exchang'd Priſoners at *Bactria*, ſhe return'd home, with hardly a third of her Army, which conſiſted, according to *Cteſias*, of 300000 Foot, 50000 Horſe, beſides Camels and arm'd Chariots. At her return finding her Son engag'd in a Conſpiracy againſt her (as ſhe had been foretold by the Oracle of *Ammon*, which ſhe viſited in her Expedition to *Ethiopia*) ſhe reſign'd the Government and retired. The Story of her getting the Kingdom by betraying her Huſband, her perſonating her Son *Ninyas*, and her criminal Paſſion for him, our Author rejects as fabulous.

Ninyas degenerated much from the Spirit of his Anceſtors. He gave himſelf up entirely to Luxury and Sloth, and hardly ever ſtirr'd out of his Palace. He kept always a good number of Troops brought from different Provinces, which he renew'd every Year, that they might not have time to form Conſpiracies againſt him. This Policy was alſo practiſed by his Succeſſors, of whom we have no particular account till

Sardanapalus, who exceeded all his Predeceſſors for Luxury, Effeminacy and Idleneſs; he ſhut himſelf up among his Concubines, and abandon'd himſelf to the moſt ſhameful and criminal Pleaſures, whereby he became contemptible to his Generals, who conſpir'd to dethrone him. The Chiefs were *Arbaces*, Governour of *Media*; *Beleſis*, Governour of *Babylon*; and *Tiglathphalaſar* or *Ninus* junior, Governour of *Nineveh*. Alarm'd at this Revolt, he took the Field with what Troops he could get together; and being defeated, he ſhut himſelf up in the City *Nineveh* (which the Malecontents beſieg'd) and comforted himſelf with an old Prediction, that *Nineveh* would never be taken till the River

became

became its Enemy, which he thought impoſſible, and ſo liv'd ſecure; till the *Tigris* overflowing its Banks, made a Breach in the Wall; and then deſpairing, he erected a wooden Pile, on which he burnt himſelf, his Wives, Slaves, and all his Treaſure. And thus this vaſt Empire was A.M.3257. divided into three, *Babylon*, *Nineveh* and *Media*.

II. Of the Kings that reign'd in *Babylon* before it was united to *Nineveh*, we know nothing at all, excepting *Beleſis* or *Nabonaſſar* (from whoſe Reign commences the famous Æra call'd by his Name) and his Son *Merodach Baladan*, who ſent Ambaſſadors to congratulate *Hezechias* King of *Judah*, on the Recovery of his Health.

III. The firſt who reign'd in *Nineveh*, after the Diviſion of the Empire, was he who in Scripture is call'd *Tiglathphalaſar*, and who, at the deſire of *Achaz*, King of *Judah*, invaded *Syria*, which he conquer'd, as he did alſo *Galilee*, and all that belong'd to the Kingdom of *Iſrael* beyond *Jordan*; and ſqueez'd immenſe Sums from *Achaz*, whom he pretended to aſſiſt.

Salmanaſar, whom the Bible calls *Suah*, be- A.M.3276. ing incens'd at *Hoſea*, King of *Samaria*, for refuſing to pay him tribute, and for putting himſelf under the protection of the King of *Egypt*, beſieg'd him three Years in *Samaria*, which he at laſt took, and carried the People captive into *Aſſyria*, which put an end to the Kingdom of *Iſrael*. He was ſucceeded by his Son

Sennacherib, who march'd with a powerful A.M.3287. Army againſt *Hezechias*, King of *Judah*, for refuſing to pay him tribute; and having ravag'd all the Country, he laid ſiege to *Jeruſalem*; but hearing that the King of *Egypt* was coming to its relief, he went againſt him, defeated him, and returning loaden with booty, renew'd the

Siege of *Jeruſalem*, which was miraculouſly deliver'd; an Angel in one Night deſtroying 80000 of *Sennacherib*'s Men, which obliged him to raiſe the Siege, and return home, where, being mad with his Misfortunes, he play'd the Tyrant, and in the Temple of *Neſrach* was killed by his own Sons; and they being obliged to fly, the Kingdom was poſſeſſed by

3294. *Aſarhaddon*, who taking the advantage of ſome Diſorder in *Babylon*, ſeiz'd it, and added it to his own Empire. He tranſported into *Aſſyria* all that remained of the ancient Inhabitants of *Samaria*, and ſent a Colony from the Country about *Euphrates* to ſupply their place. His Generals alſo took *Manaſſeh* King of *Judah* Priſoner, and carried him to *Babylon*, but he was afterwards releas'd and returned to *Jeruſalem*.

3325. His Son *Saoſduchin*, call'd in the Bible *Nebuchadnezzar*, ſucceeded. He overthrew the King of *Media* in the Plain of *Ragau*, and took their capital City *Ecbatane*. Soon after happen'd the Siege of *Bethuliah*, by his General *Holophernes*, and the famous Adventure of *Judith*. He was ſucceeded by

3356. *Saracus*, a Prince ſo odious and contemptible to his Subjects, that *Nabopolaſſar*, the General of his Forces, revolted and ſeized *Babylon*.

3378. *Nabopolaſſar*, the better to ſupport himſelf, made an alliance with *Cyaxares*, King of the *Medes*, in conjunction with whom he took *Nineveh*, as we ſhall ſee afterwards. In his old age he aſſociated to himſelf in the Government his Son

3398. *Nebuchodonoſor*, or *Nebuchadnezzar*, who defeated *Neco*, King of *Egypt*, near the *Euphrates*, invaded *Syria* and *Paleſtine*, beſieg'd and took

Jeru-

Jeruſalem, impos'd a Tribute on the King *Joakim*, and carried a great number of Captives, and much Treaſure, into *Babylon*. Here commences the ſeventy years Captivity of the *Jews*. When he returned to *Babylon*, he promoted *Daniel*, one of the *Jewiſh* Captives, for his Skill in interpreting Dreams, to the higheſt Dignities, making him Governour of *Babylon*, and Superintendant of the *Magi*. The King of *Judah* revolting, he again beſieged *Jeruſalem*, and after a tedious Siege took and burnt it, carrying the King *Zedechias*, and all the Inhabitants, with all the Riches of the Temple and Palace to *Babylon*. Some time after he alſo took *Tyre*, which endur'd a long Siege, conquer'd *Egypt*, and returning home, adorn'd *Babylon* with ſeveral magnificent Works. At laſt he grew mad, and run upon the Mountains like a wild Beaſt, but recover'd his Senſes before his Death. He was ſucceeded by *Evilmerodach*, who made himſelf ſo odious by his Debaucheries, that his own Relations conſpir'd againſt him and put him to death. 3415. 3442.

Nerigliſſor, his Brother-in-law ſucceeded, who after a Reign of four Years, in which he did nothing remarkable, died, and left the Kingdom to his Son 3444.

Laboroſoarchod, who for his diſſolute and wicked Life was murdered by his Subjects, after a Reign of only nine Months. 3448.

Nabonides, call'd in Scripture *Belſhazzar*, was the laſt King of *Babylon*: the City being taken, and the Empire transferr'd to the *Medes* and *Perſians*, as will be ſeen in the Hiſtory of *Cyrus*. 3449.

IV. The Author next proceeds to the Hiſtoy of the Kingdom of the *Medes*, founded (according to ſome Hiſtorians) by *Arbaces*; but *Herodotus*,

dotus, whom our Author follows, gives another account of the matter; the ſum of which is this. Upon the Decline of the *Aſſyrian* Empire, ſeveral Nations revolted, and the *Medes*, among the firſt, ſhook off their Yoke; who being a rude and unciviliz'd People, liv'd a long time without any regular Form of Government, till Violence and Licentiouſneſs prevailing, they at length agreed to chuſe a King.

3294. *Dejoces* (who had acquir'd a great Reputation for his Prudence and Juſtice, and the good Order he had eſtabliſh'd in the City in which he liv'd, and who by ſecret Practices had been long aſpiring to the Sovereignty) was pitch'd upon. The firſt thing he did, was to ſecure the Veneration of the People by marks of exterior Grandeur, he built a Palace, and took Guards for his Perſon; he next applied himſelf to poliſh and civilize the People, in order to which he built the City *Ecbatan*, and compos'd a Body of Laws, and then ſhut himſelf up from the Eyes of his Subjects, allowing them no acceſs to him but by Writing, or the Mediation of particular Perſons. This Cuſtom which *Dejoces* introduc'd (and which was afterwards imitated by other Eaſtern Kings) however well imagin'd it might be in him, who had to do with a rude and barbarous People, was, as our Author obſerves, certainly attended with many Inconveniencies; the Prince being obliged to ſee with other Men's Eyes, and no means left for his better Information, in caſe he was impos'd upon. This King's whole time being taken up in modelling and forming his new Government, he made no attempt to extend his Dominions. He was ſucceeded by his Son

Phraortes,

Phraortes, who being a warlike and ambitious 3347.
ince, first attack'd the *Persians*, and having
du'd them, made himself Master of all Upper
a. After which, he made war upon the *Assy-*
ns, and in the memorable Battle of *Ragau*
s defeated, his City taken and plunder'd by
buchodonosor, and himself cruelly put to death.
Cyaxares his Son, a brave and enterprising A.M.3369.
ince, succeeded; he recover'd the Kingdom of
edia, defeated the *Assyrians* in a Battle, and
ieged the Capital, *Nineveh*, but was diverted
an Army of *Scythians*, who had made an
uption into *Media*, which obliged him to
se the Siege and march against them. They
me to an Engagement, in which the *Scythians*
ving got the Victory, over-run not only *Me-*
s, but almost all *Asia*, and held the Dominion
Upper *Asia* for eight and twenty Years; 'till
e *Medes*, by agreement, inviting them all at
e time to be their Guests, made so great a
lassacre of them, that those who were left be-
g terrify'd, fled, and put themselves under the
rotection of *Alyattes*, King of *Lydia*; which
casion'd a tedious War between him and *Cy-*
xares, 'till at length they came to a Battle, but
ere parted by that famous Eclipse foretold by
hales, which both Parties look'd upon as a Sign
f the Anger of Heaven, and so made Peace.
One Ceremony which the Eastern Nations used
pon these occasions, and which they had in
ommon with the *Greeks*, is very remarkable;
contracting Alliances, the Parties contracting
nade Incisions in their Arms, and lick'd each
ther's Blood. *Cyaxares*, after his Delivery from
he *Scythian* Servitude, bent all his Thoughts
gainst *Nineveh*, and in conjunction with *Nabo-*
olassar, who had revolted against the King of
Assyria,

Assyria, he again besieged, and took the Ci
which he raz'd to the Foundation, kill'd K
Saracus, and made himself Master of all
Kingdom of *Assyria*, except *Babylon* and Chal
which were possess'd by *Nabopolassar*. So
after this Expedition he died, and was succe
ed by his Son

A.M.3409. *Astyages*, call'd in Scripture *Assuerus*; of wh
Reign, tho' very long, we have little partic
larly recorded. He married his Daughter
Cambyses, King of *Persia*, which Marriage p
duc'd the great *Cyrus*. His Successor, was his S
Cyaxares II, after whose Death the Empires
the *Medes* and *Persians* were united in the Pe
son of *Cyrus*.

Before our Author proceeds to the Histor
of *Cyrus*, he gives an account of the Kingdo
of *Lydia*, whose King *Crœsus* had a considerab
share in the Transactions of his Time.

V. *Lydia* was so call'd from *Lydus*, who
Son *Atys*, and a long Race of his Descendan
fill'd the Throne, and were call'd *Atyades*. Aft
their Extinction it was govern'd by the *Her*
clides, or Successors of *Hercules*; the last of who

3286. was *Candaules*, whose Story is well know
When he was dead, the Kingdom was possess
by another Family, call'd the *Mermnades*; t
first of whom was *Gyges*, who was the Person
whom *Candaules* show'd his Queen naked, a
with whom she conspir'd for that Affront
put him to death. After *Gyges*'s death t
Scepter passed through several Hands, 'till
length it came to

3442. *Crœsus*, a Prince so famous for his Riche
that his Name became a Proverb. His Rich
however did not enervate his Mind, for
was a great Lover and Encourager both

Arm

ms and Arts. He extended his Conqueſts ſo as to reduce all *Aſia Minor* under his Subion, of which his own Kingdom of *Lydia* de but a very ſmall part. His Court was the ſort of moſt of the Philoſophers and Men of nius of his Time. *Solon*, after he had finiſh'd Body of *Athenian* Laws, reſolving to employ e time in travelling, came to *Sardis*, to viſit Court of the renowned *Cræſus*, where he had t famous Converſation with him upon Happeſs, occaſion'd by a Queſtion *Cræſus* propos'd him, *viz.* If in all his Travels he had met h a Man that was truly happy? To which *on* reply'd he had, and inſtanc'd in ſome who d liv'd in eſtimation, and had died honoura-: from whence he drew this Concluſion ntaining an Apology for not reckoning *eſus* among the number of happy Perſons he d known) That human Life being ſubject to ſo ny Viciſſitudes, none could be pronounc'd ly happy while alive: the Truth of which he n ſadly experienc'd, both in the Calamities his Family, and the fatal Cataſtrophe of his ngdom, as will be found in the following ok.

Book IV. Containing the Hiſtory of *Cyrus*.

I. *Perſia* anciently was no more than a Proce of that vaſt Country which afterwards was l'd by that Name. Before *Cyrus*, it was a ſerate Kingdom, and his Father *Cambyſes* was ing of it, (according to *Xenophon*, whom our uthor follows rather than *Herodotus*.) There aws in general were remarkably good, but rticularly thoſe relating to Education of outh; which was not, as in other Countries, ft entirely to the Pleaſure of Parents, (who through

through Indulgence, Negligence or Incapac
are often very unfit for that Charge) but
regulated by publick Laws, which exten
even to their Exercises, Eating, Drinking, C
stisements, &c. They divided the Males
four Classes, according to their Age: the
consisted of Boys, which comprehended all un
sixteen; the second of young Men, which D
nomination they kept till they were twenty-
or twenty-six: the third Class was of full-gro
Men, and took in all under fifty: the fou
comprehended all the rest. There was one
form Method of Education for all, of w
Rank and Quality soever they were; and Ru
prescribed, and Stations assign'd them suitable
their Age or Class. In this manner was Cy
educated, and in all the Periods of his Life
ceeded those of his Class, both in Docility a
Capacity. At twelve Years of age he w
along with his Mother to the Court of his Gra
father *Astyages*, where, by the Sweetness of
Temper, and Vivacity of his Spirit, he gai
the Love and Esteem of all. After three Ye
stay in *Media*, his Father sent for him home
finish his Education after the *Persian* man
Astyages being dead, his Son *Cyaxares* (Cyr
Uncle) apprehending a terrible War with
Babylonians, who were not only making
Preparations themselves, but stirring up
King of *India*, and all the neighbouring Pow
against the *Medes*; sent for Succours to *Camb*
King of *Persia*, who accordingly sent his S
Cyrus with 30000 Men to his assistance. W
he arriv'd in *Media*, his Uncle sent him aga
the *Armenians*, who had taken this opportun
to revolt; but *Cyrus* not only reduc'd them
their former Subjection to the *Medes*, but m
th

em furniſh both Money and Troops for car-
ing on the War with the *Babylonians*; againſt
om *Cyrus* and his Uncle accordingly march'd,
eated them in Battle, killed their King *Neri-*
ſſor, took many Captives, and much Plunder:
which *Cyrus* leaving with his Uncle, purſu'd
Enemy, and after ravaging the Country,
d gaining many Nations from the Subjection
the *Aſſyrians*, he return'd with ſo much Ho-
ur and Reputation, that his Uncle was jealous
him, ſuſpecting that he had debauch'd his
bjects; but he ſo fully ſatisfied him of his Fi-
lity, and Attachment to his Intereſt, that he
ve him his only Daughter, with the Aſſurance
all *Media* for her Dowry.

After having made all neceſſary Preparations
r proſecuting the War, *Cyrus* ſet out with his
rmy, and hearing that *Cræſus* was made *Gene-*
liſſimo of the confederate Forces, he march'd
o *Lydia*, fought and routed his Enemies (who
ere double in number) in the memorable Battle
Thymbrea, of which *Xenophon* gives a very
ll and particular Account. The next day
ter the Battle he took the City *Sardis*, whoſe
habitants were ſpar'd upon delivering up all
eir Money: *Cræſus* alſo deliver'd his immenſe
reaſures, and was nobly and honourably us'd
Cyrus, who allow'd him all the Dignity and
uthority of a King, except the Power of ma-
ng War. When he had ſubdu'd all *Aſia Mi-*
r, *Syria* and *Arabia*, he advanc'd towards *Ba-*
lon, which was the only City of all the Eaſt
at ſtood out againſt him.

The Siege of *Babylon* was a prodigious Un-
rtaking, the Walls being ſo high and ſo ſtrong,
at they ſeem'd impregnable; and there being
infinite Number of Men to guard them. Be-
ſides,

ſides, they were furniſhed with Proviſions ſuffi-
cient for twenty Years. *Cyrus* deſpairing
take it by Storm, drew a Line of Circumvalla-
tion quite round it, as if he intended to redu
it by Famine; which thoſe in the City laugh
at, as a ridiculous Project. When the Trenc
was quite finiſhed, *Cyrus* took this Opportuni
to put his deſign in execution. Being inform
that the *Babylonians* were to celebrate a gre
Feſtival, at which they were wont to ſpend t
whole Night in Drinking and Debauche
both at Court, and all over the City, he plac
a Body of Troops at the Place where the Riv
enters the City, and another where it goes ou
with Orders to go into the Town by the Cha
nel of the River, as ſoon as they found it paſſabl
which done, when Night came, he opened t
Trenches on both ſides the River, both abo
and below the City, and ſo let out the Wat
which flow'd round by the Trenches, by whi
means the Channel was ſoon left dry. Then t
two Bodies of Troops entring according to th
Orders, march'd on without reſiſtance to t
very Heart of the City, ſurpriz'd the Guar
broke into, and made themſelves Maſters of t
Palace, and meeting the King (who had p
himſelf at the head of thoſe he could find
follow him) they kill'd him.

Thus *Cyrus* having taken *Babylon*, order'd
that he found in the Streets to be put to t
Sword; then he order'd all the Citizens to
liver up their Arms, and not to ſtir out of th
Houſes. The next Morning, when the Gar
ſon, that was in the Citadel, found that the C
was taken, and the King kill'd, they ſurre
der'd; and thus *Cyrus*, almoſt without ſtrik
a Stroke, made himſelf Maſter of the ſtrong
C

ity in the World. Designing to fix the prin-
pal Seat of the Empire at *Babylon*, and know-
g that the Inhabitants could have no good will
him, for his better security he took all the
fficers that were to be near his Person, whe-
er in the Bath, at Table, or when asleep, from
nong the Eunuchs, (who having no Children
Family, and besides, by their Circumstances
eing contemptible to all the World) he thought
ey could have no interest separate from their
Master, and for that reason must be inviolably
tach'd to him. After having appointed pro-
er Officers for the Militia, Revenues, and Ad-
inistration of Justice, and order'd every thing
the best manner, he made a Journey into
Persia. But before he set out he offer'd a Sa-
rifice, with extraordinary Magnificence and
Expence; at which he himself assisted richly
lad, and attended by a numerous Cavalcade
f his principal Officers, dress'd after the Fashion
f the *Medes*, and all the People as he passed
long prostrated themselves before him. In his
ay to *Persia* he made a visit to his Uncle *Cy-*
axares, and as he return'd brought him with
im to *Babylon*, allowing him while he lived the
irst rank, and greatest share in the Administra-
ion of this vast Empire, which they divided into
hundred and twenty Provinces; over which
ere as many Lieutenants, call'd *Satrapæ*, and
ver these *Satrapæ* were three Superintendants,
he Chief of whom was *Daniel* the Prophet, who *Dan. 6.*
lad for many Years held the greatest Offices
nder the Kings of *Babylon*. *Cyrus* reign'd after
is Uncle's Death seven Years (in the first of
which he publish'd the famous Edict for rebuild-
ng *Jerusalem*) and enjoy'd the Fruits of his

Conqueſts, with Tranquillity and Peace, be-
lov'd by his Subjects, and admir'd by all the
World. His Empire was bounded by the *In-
dies* on the Eaſt, the *Caſpian* and *Euxin* Seas on
the North, the *Egean* Sea on the Weſt, and by
the *Ethiopian* and *Arabian* Seas on the South.
He uſually ſpent the Winter at *Babylon*, and the
Summer at *Suſa* or *Ecbatan*; and died at a very
advanc'd Age, preſerving his Vigour and Health
to the laſt.

3475. *Cambyſes*, his eldeſt Son, as ſoon as he was
eſtabliſh'd in the Throne, bent all his Thoughts
upon an Expedition into *Egypt*, to revenge an
Affront done to him by *Amaſis*. He made
great Preparations for this Expedition, and in
the fourth Year of his Reign enter'd on the Ex-
ecution of it. His firſt Attempt was upon *Pe-
luſium*, which he took by Stratagem, placing
at the Head of his Forces (in an Aſſault which
he made) a great number of Cats, Dogs, Sheep,
and other Animals, which were accounted ſacred
by the *Egyptians*, and which for that reaſon they
durſt not violate; ſo *Cambyſes* eaſily became
Maſter of the Place. From thence he advanc'd
againſt *Pſammenitus* (for *Amaſis* was now dead)
who was coming with a great Army to ſtop his
Progreſs. They came to an Engagement, in
which *Cambyſes* got the Victory, and purſuing
the Enemy to *Memphis*, he ſummoned the City
to ſurrender, by a Herald, whom the *Egyptians*
barbarouſly murder'd, with all his Train; which
Cambyſes (having taken the Place in a little time)
ſufficiently reveng'd. He next reſolv'd to make
war upon the *Ethiopians*, and alſo the *Ammo-
nians*, againſt whom he detach'd from *Thebes*,
an Army of fifty thouſand Men, to ravage their
Country, and deſtroy the Temple of *Ammon*;

but

they were all buried in the Deſart under wing Sand. He intended alſo to make war h the *Carthaginians*, but the *Phenicians* would aſſiſt him in this Enterprize, (and he could nothing without Shipping) ſo he was oblig'd ay it aſide. His Expedition againſt the *E-pians* was ſo ill conducted, that having loſt greateſt part of his Army, and being reduc'd he utmoſt Extremity for want of Proviſions, was forced to return with the reſt of his Army *Thebes*, where he firſt plunder'd, and then nt all the Temples. When he came to *mphis*, the whole City was full of Joy for ing found their God *Apis*; at which he was tranſported with Fury (imagining they re-'d at his Misfortunes) that he mortally unded *Apis* in the Thigh, order'd the Prieſts be beaten, and all that were found celebra-g the Feſtival, to be put to the Sword. Here owing jealous of his Brother *Smerdis*, he diſ-s'd him, and then ſent *Prexaſpes* after him to him to death, which he did. He alſo rried his Siſter *Meroe*, and afterwards kill'd with a Kick of his Foot; and being entirely ndon'd to brutal Rage, he committed a uſand Extravagancies. In his return to *Perſia*, he paſs'd through *Syria*, he was inform'd that *liſithus*, one of the principal *Magi* (in whoſe nds he left the Adminiſtration of Affairs at departure from *Suſa*) had ſet his Brother *erdis* on the Throne, giving out, that he was *erdis* the Son of *Cyrus*. *Cambyſes* reſolv'd thout delay to exterminate the Uſurper; but he mounted his Horſe, his Sword fell out of the abbard, and gave him a Wound in the Thigh, which he ſoon after died.

3482. *Smerdis* (the ſame with *Artaxerxes*, who gave orders to ſtop the building of the City and Temple of *Jeruſalem*) the better to eſtabliſh himſelf in the Throne he had uſurp'd, endeavour'd to make himſelf popular, by eaſing the People of the uſual Taxes and military Service. *Otanes*, a *Perſian* Nobleman, ſuſpecting that this *Smerdis* was the *Magus* of that Name who had his Ears cut off in the Reign of *Cyrus*, for ſome Crime, order'd his Daughter *Phedima*, who was one of his Wives, to make the Diſcovery while he was aſleep; and finding him to be the ſame, he enter'd into a Conſpiracy with ſix others (among whom was *Darius Hyſtaſpes*) and put him to death, with his Brother who had ſet him up. The ſeven Conſpirators, after ſome Debate what ſhould be the Form of Government for the time to come, agreed upon Monarchy, and took this Method to decide which of them ſhould be King. The next Morning they all rode out about Sun-riſing, agreeing that he whoſe Horſe neigh'd firſt, after they came to the appointed Place, ſhould be the Man. *Darius*'s Horſe having had a Mare brought to him the Night before by the Groom, in that very Place, neigh'd as ſoon as he came to it; upon which all the reſt ſaluted him King.

II. The further Proſecution of this Hiſtory our Author leaves to the next Volume, and in the mean time gives ſome account of the Manners and Cuſtoms of the Nations he has been deſcribing, under four Heads, *viz.* Government, War, Arts and Sciences, and Religion.

Government. 1. Monarchy, the moſt ancient, and moſt univerſal Form of Government, was what always took place in the Eaſt, where Republicaniſm was entirely unknown, and where there

s ſo much reſpect paid to the Monarch (who s look'd upon as the living Image of the Di- nity) that it often degenerated into Idolatry. heir Manner of educating the Heir of the King- m (for the Government was Hereditary) is uch admir'd by *Plato*, and is this. 'Till he s ſeven Years of age he was under the care ſome of the Eunuchs, or prime Officers of e King's Houſhold; who took care of his- ealth, and form'd his tender Mind to Virtue. t ſeven he was put under the direction of others, ho taught him Riding, Hunting, and other Ex- ciſes ſuitable to his age. When he was four- en, four of the moſt virtuous and wiſe Men at could be found, were appointed to finiſh his ducation: one of them inſtructed him in the rinciples of Government, and Magick, or eligion; the ſecond taught him Morality, and ſpir'd him with Principles of Honour, Juſtice d Generoſity; the third taught him to govern s Paſſions, and to deſpiſe Pleaſure; the fourth ain'd him up to Boldneſs and intrepid Courage; nd fortify'd his Mind againſt ſlaviſh and vain ears. This was the Plan they laid down, but, our Author obſerves, they did not always put in execution; and when they did, it was in a reat meaſure render'd ineffectual, by the Luxu- y, Pomp and Magnificence that always ſur- ounded the young Prince, and by the ſlaviſh ubmiſſion paid him by all that came near him.

Tho' the Power of the Kings of *Perſia* was ery abſolute, yet it was in ſome meaſure tem- er'd by the Inſtitution of *Darius Hyſtaſpes*; who, hen he was made King, in the manner before elated, granted the reſt of the Conſpirators he Privilege of having acceſs to him as often as hey pleaſed, and of adviſing, and giving their

Opinion in Matters of State; from whence the Council of Seven, that always attended the King, took its riſe. Thus when *Ezra* receiv'd a Commiſſion from *Artaxerxes* to return to *Jeruſalem*, it run in theſe Terms: *Foraſmuch as thou art ſent of the King and his ſeven Counſellors, &c.* Ez. vii. 14. The Buſineſs and Qualifications of theſe Counſellors we learn from the Book of *Eſther*, chap. i. v. 13, 14. *Then the King ſaid to the wiſe Men who knew the Times (for ſo was the King's manner to all that knew Law and Judgment: and the next unto him was* Carſhera, &c. *the ſeven Princes of* Perſia *and* Media, *which ſaw the King's Face, and which ſat the firſt in the Kingdom) What ſhall we do?* &c. There were two Things obſerved by the *Perſians*, which contributed much to the Information of the King and Council. *Firſt*, They kept Regiſters of all the Decrees and Ordinances of the Princes; of all Privileges granted, or promis'd to the publick, or to particular Perſons, *&c.* *Secondly*, All Events, Reſolutions, Regulations, Services, *&c.* in former Reigns, were faithfully recorded in their Annals, which were carefully preſerved, and often perus'd by the King and his chief Miniſters.

Ez. 5. 17. *and* 6. 2.

Ez. 4. 15. *Eſth.* 6. 1.

Juſtice among the *Perſians* was adminiſter'd by the King (who often heard and decided Cauſes perſonally) or by Judges appointed by him out of the higheſt Claſs, or Seniors. They had great regard to Equity in their proceedings; and one thing is worth remarking, that when any one was accus'd of a Crime, after a full and impartial hearing of both Parties, if the Accuſer fail'd in his Proof, he was puniſh'd in the ſame manner the Defender would have been, had he been found guilty. The Story of

Haman

Haman and *Mordecai* is an Instance of this, besides many others to be met with in the *Persian* History.

The next thing to be consider'd under this Head, is the Government of the Provinces. The whole *Persian* Empire was divided into a hundred and twenty Provinces, govern'd by Officers call'd *Satrapæ*, and chose from among the most considerable Persons in the Empire: they had a considerable Provision allow'd them for supporting the Dignity of their Character, and their Courts in their respective Provinces was just the King's in miniature. All Persons within their Province were subject to their Jurisdiction, except the Governours of Forts, Officers of the Army, and the like, who depended immediately on the King; and were so many Spies and Censors of the Behaviour of the *Satrapæ*. These *Satrapæ* gave an account of their Administration to the three Superintendants, who were placed over them, and they again to the King. For the more convenient Commerce of one part of the Empire with the other, and of the whole with the Court, there were Posts or Couriers appointed ('tis said first by *Cyrus*) at proper distances, who rode Day and Night, carrying Letters and Dispatches from and to the Court, thro' the whole Empire. The Superintendant of these Couriers, or the Post-master General, was so considerable an Office, that *Darius Codomanus*, before he was King, did not think it below him. The King frequently, either in Person or by a Commissioner, visited all the Provinces in his Dominions, and inspected not only the Militia, the Administration of Justice, the Finances, Trade, *&c.* but also the Culture of the Lands, the Condition of Cities, and publick Buildings,

High-ways, Bridges, Foreſts, Incloſures; and in ſhort, every thing belonging either to the Conveniency or Beauty of the Country.

The Revenues of the Kings of *Perſia* (which were vaſtly great) conſiſted partly of Money, and partly of Grain, Cattle, and the like, as the ſeveral Provinces could beſt afford; and were laid up in Places built for the purpoſe in ſome of the chief Cities, as *Suſa*, *Damaſcus*, &c. Such a Place they call'd *Gaza*. The Queen had the Revenue of certain Cantons, aſſign'd her for her Wardrobe, which were call'd by the Name of the particular thing for which they were appointed; as the Queen's Girdle, the *Veil*: In like manner, the King gratified his Favourites, by aſſigning them the Revenues of certain Lands or Cities.

War. 2. Our Hiſtorian next proceeds to the military Government of the Eaſtern Nations. And here he obſerves, that the *Aſians* were naturally a brave and warlike People, but were ſoften'd and enervated by Voluptuouſneſs and Luxury, except the *Perſians* (to whom what he ſays on the Subject of War is chiefly to be referr'd) before the time of *Cyrus*, for afterwards they became like the reſt. The *Perſians*, by proper Exerciſes, were train'd up for Soldiers from their Infancy; they liſted at the age of twenty, and it was accounted an unpardonable Crime not to inliſt themſelves at the time preſcribed: they ſerv'd till fifty, after which none were obliged to go to the Wars.

The uſual Arms of the *Perſians* were, a Sabre or Cimiter, a Dagger that hung at their Belt on the right ſide, a Javelin pointed with Iron, the Bow and Arrow, and the Sling, for offenſive Weapons; and for defenſive, beſides Shields and Helmets,

elmets, they wore Cuiraſſes, Braſſets, and iſhes. The Horſes too, for the moſt part, d their Foreheads, Breaſts and Flanks arm'd h Braſs; theſe were the *Equi Cataphracti*, or bed Horſes. It is well known how much n'd Chariots were in vogue in the Eaſtern untries, both before and after *Cyrus*, (who ch improv'd them;) tho' in later times there re ſo many ways contriv'd to render them leſs, that at laſt they were entirely laid aſide. Nothing could exceed the Order and Diſci- ne of the *Perſian* Troops under *Cyrus*. In ce all means were uſed to preſerve their tivity and Courage, as hard Exerciſe, Mock- nting, *&c.* Whenever they march'd, they erv'd the ſame Order as in the Day of Battle, never encamp'd, tho' it were but a Night, they ſurrounded the Camp with a Trench. eir Order of Battle was thus; they placed Infantry in the Center, and the Cavalry on two Wings, in ſeveral Lines, that the one ght ſupport the other: the firſt conſiſted of heavy-arm'd Foot, twelve Men deep; the ond of Pikemen; the third of the Archers, rmix'd with Slingers; the fourth Line was the firſt, and ſerv'd for a Rear-Guard; behind were plac'd rolling Towers, drawn by Oxen, taining each twenty Men: theſe Towers 'd to retard the Enemy till the Army rallied, aſe it was put into diſorder. Such was the er of the memorable Battle of *Thymbrea*.

t is plain the Ancients underſtood all the damental Rules of Fortification, both offen- and defenſive, that are yet underſtood; if in any thing the Moderns ſeem to excel Ancients in this Art, it is owing to their of other Machines, and not to a greater

Skill

Skill in Rules of the Art; as would be eaſy t
ſhow from their manner both of attacking an
defending Places, (were there room for it here.
The Biſhop of *Meaux* obſerves, that after th
Reign of *Cyrus* the exact Diſcipline that w
formerly among the *Perſian* Troops, degene
rated into a vain Oſtentation, and profuſe Lux
ury; and inſtead of the former ſevere Diſcipli
and Frugality, there was nothing to be ſeen bu
tumultous Numbers, and as great Superfluit
and Delicacy in their Camps as in their Cities.

Arts. 3. It appears, that the Arts and Sciences ha
not only their riſe, but made conſiderable pro
greſs in the Eaſt. The vaſt Buildings of a
kinds, as Towers, Cities, Palaces, Temple
Vaults, Bridges, Ramparts, *&c.* ſufficientl
ſhow how much the *Aſſyrians* and *Perſians* apply
themſelves to *Architecture*, tho' we have no Mo
numents left, whereby to judge what Degree o
Elegancy, Proportion or Regularity was in tho
ſtupendious Works which Hiſtory mention
That they alſo apply'd themſelves to *Muſic*
both vocal and inſtrumental, is very plain, an
is indeed a natural Conſequence of their Lo
and Study of Pleaſure; but here, as in Archi
tecture, it can't be known to what Degree
Perfection they carry'd this Art, ſince no Sp
cimens of their Compoſitions, in that kind, a
tranſmitted to us. The *Medicine* of the A
cients ſeems to have been little more than wh
we now call *Botany*, or the Knowledge of Plan
and their Virtues. Hence *Virgil*, ſpeaking
a Phyſician who had been taught by *Apollo* hi
ſelf, ſays,

Scire poteſtates herbarum uſumque medendi
Maluit. Æneid. Lib. 12. v. 396.

T

The greateſt Generals and Princes thought not below them to ſtudy, and upon occaſion to practiſe this Art; as appears from *Homer*. *Herodotus* tells us, it was a Cuſtom among the *Babylonians* to expoſe ſick People to be ſeen by paſſengers, and to enquire of them, if they had ever been ſeiz'd with the like Diſeaſe, and by what Method they had been cured. The Situation of *Babylon* is a large Plain, the Purity and ſerenity of its Air, beſides the Tower of *Belus*, which ſerv'd for an Obſervatory, were conſiderable Advantages and Inducements to the Study of *Aſtronomy*; which the *Babylonians* were ſo famous for, that even the *Greeks*, who had a vanity to be thought the Inventers of all the Arts, did not diſpute the Invention of Aſtronomy with the *Chaldeans:* and indeed they muſt have apply'd themſelves very early to this Science, ſince in *Alexander*'s time they had a ſeries of Obſervations for 1903 Years, as *Calliſthenes* inform'd *Ariſtotle*. As for the pretended Science of *Judicial Aſtrology*, or the Prediction of future Events, from the Motion or Poſition of the Stars, for which the *Babylonians* were remarkable, our Author (as the beſt Authors in all Ages have done) treats it with a juſt Contempt, as having no other Foundation than a ſuperſtitious Credulity, and an impertinent Curioſity to pry into Futurity; *Nullo non avido futura de ſe ſciendi*, ſays *Pliny*. The remains we have in the Bible of the Eaſtern Poetry is ſufficient to ſhow they neither neglected it, nor wanted a Genius for it.

The next thing to be conſider'd is, the Religion of the Eaſtern Nations. The moſt ancient Idolatry, and the moſt univerſal, was that which had the Sun and Moon for its Objects; and the uſual

uſual way of paying Adoration to them was by applying the Hand to the Mouth, and afterwards ſtretching it out towards theſe Divinities. It is to this Cuſtom *Job* alludes Ch. xxxi. v. 26, 27. The *Perſians* in particular paid a profound Veneration to the Sun (whom they call'd *Mithras*) by conſecrating Chariots and coſtly Horſes, and ſometimes ſacrificing Oxen to him. They alſo worſhipp'd Fire, Water, the Winds and the Earth as ſo many Divinities; but their two principal Gods were *Oromaſdes* and *Arimanius*; the firſt of whom they look'd upon as the Author of all the Good, and the other of all the Evils that befell them. The care of every thing concerning Religion was committed to the *Magi*, an Order inſtituted by *Zoroaſter*, and which ſpread all over *India* and *Perſia*. Their fundamental Doctrine was, that there were two Principles, one the Cauſe of Good, and the other the Cauſe of Evil; but they were divided in their Opinions, concerning the nature of theſe Principles: ſome thought both were eternal, others, that only the good Principle was from Eternity, and that the evil one was created; but all agreed in this, that there was a conſtant Oppoſition between them, which would remain till the end of the World; and that then each of them would have his own particular Dominion, which he would govern apart. There was another *Zoroaſter* in the times of *Darius*, who made ſome Alterations in their Syſtem; particularly, he maintain'd, that there was one ſupreme and independant Principle, to whom the other two were ſubject; and that at the end of the World every one would be judged according to his Actions; that the good would be ſeparated from the bad, and each Claſs rang'd under their reſpective Heads,

ſo

ſo to continue to all Eternity. This *Zoroaſter* alſo introduc'd Temples, in which they preſerv'd the ſacred Fire, which he pretended he had brought from Heaven. Before him the *Perſians* had no Temples, but perform'd all their Worſhip in the open Air. There was another Sect, call'd the *Sabeans*, which took its riſe in *Chaldea*; they worſhip'd the Planets by Statues and Images, in which they imagin'd Divinity to reſide in the ſame manner as they did in the Planets themſelves; and herein they differ'd from the *Magi*, who allow'd no Emblem of the Deity but Fire.

Our Author next ſubjoins ſome Reflections on the Decay of the *Perſian* Empire; which was owing chiefly to four Cauſes. 1. Their exceſſive Magnificence and Luxury, which enervated and render'd them unfit for Action, and unable to bear Hardſhips. 2*dly*, The low and ſlaviſh Condition of the People, which extinguiſh'd all Sentiments of Glory, Honour and Patriotiſm in their Minds. 3*dly*, Neglect in the Education of the young Princes. And laſtly, Breach of Faith, and a little Slyneſs and Cunning (too often miſtaken for Policy) in the Management of their Affairs.

ARTI-

ARTICLE XXV.

HISTOIRE CRITIQUE des Pratiques ſuperſtitieuſes, qui ont ſéduit les Peuples, & embaraſſé les Savans. Avec la Methode & les Principes pour diſcerner les Effets naturels d'avec ceux qui ne le ſont pas. Par *le Pere le Brun*, Prêtre de l'Oratoire. Seconde Edition augmentée. à *Paris chez la veuve Delaulne, &c.* 1732. 3 *vol.* 12°.

That is,

A Critical Hiſtory of the ſuperſtitious Practices, which have ſeduc'd the Vulgar, and puzzled the Learned. Together with the Method and Principles how to diſtinguiſh between natural Effects, and ſuch as are otherwiſe. By Father Le Brun, *Prieſt of the Oratory. Second Edition with Additions.* Paris, *&c.* 1732. 3 *Vol.* 12°. *Containing* 1506 *Pages, beſides the Dedication to Cardinal* Fleury; *the Preface and Elogium of the Author, containing* 98 *Pages.*

Q.

THIS Work was firſt publiſhed in 1702, and the great Approbation it met with from the moſt learned Divines, as well as Philoſophers; and the favourable Reception it was indulged by the publick in general, are a ſufficient proof of its intrinſick Merit. However, altho' our Author had laid down and expos'd

pos'd very clearly, the *Principles* for diſtinguiſhing natural Effects, *&c.* he was afterwards of opinion, that it would be proper to treat that ſubject in a greater latitude; and this he has done in the preſent Edition, which was not publiſh'd till after his death.

The Editor, Monſieur *Bellon*, obſerves very juſtly, that few Divines, who have writ on *Superſtition*, have taken the pains to verify the ſeveral Incidents related by them; not to mention their having but a very ſuperficial Knowledge of Philoſophy; and being guided wholly by a Croud of School-Terms; which, inſtead of enlightning the Subject they treat upon, ſerv'd only to perplex and confound it. But as the Scope and Deſign of Works of this kind, is to determine, what is *natural*, and what is not ſo; 'tis neceſſary that the Author ſhould have ſome Skill in Philoſophy; and after having certified himſelf of the Truth of whatever he relates, he then ſhould ſeparate Truth from Falſhood. From hence will appear, that a moſt important Circumſtance, is, to ſeek for Principles, whereby natural Effects may be diſtinguiſh'd from ſuch as are of a different Character; which is the only method to write with certainy on a Subject of this nature.

The firſt Volume conſiſts of three Parts. The firſt Part, the Subject of which is, *To diſcern Truth from Falſhood in natural Effects*, is divided into fourteen Chapters.

In the firſt Chapter our Author ſhows the Neceſſity and Difficulty of diſtinguiſhing natural Effects, from ſuch as are not ſo, and whence this Difficulty ariſes. He then obſerves, that what the ancient Sages, ſuch as the *Chaldeans*, *Perſians*, *Aſſyrians*, *Egyptians*, and *Phenicians*, have left

left us, is of very little uſe on this occaſion
they having written the moſt abſurd Fables, an
the moſt extravagant Practices. He then pro-
ceeds to point out the Cauſes of the Miſtakes o
thoſe ancient Nations; which was, the wrong
Idea they entertain'd, and the abuſe they mad
of the greateſt Truths, of which he gives ſe
veral Inſtances: and concludes with obſerving
that their natural Hiſtory was intermix'd an
confounded with Superſtition.

In the ſecond Chapter our Author ſhows, tha
we meet with very few helps in the ancient Phi
loſophers, and other Naturaliſts, for diſtinguiſh
ing natural Effects from ſuch as are not ſo, an
the reaſon of this. Here, after taking notic
of ſome Errors of the moſt celebrated Philoſo
phers; of the Idea which *Anaxagoras* form'd t
himſelf of the firſt Cauſe of the World; th
Metempſychoſes of *Pythagoras*, *&c.* he cloſes th
Chapter with obſerving; that, the uſe whic
may be drawn from the *Wonders* related by
riſtotle, *Pliny*, and ſeveral other ancient Writer
is, to raiſe the Curioſity of ſuch learned Me
as have an opportunity to ſearch and diſcov
Truth.

The third Chapter ſhows the Neceſſity the
is of diſtinguiſhing, in effects of a marvello
nature, the true from the falſe ones; and ho
much Credulity, as well as Obſtinacy interfe
with this diſtinguiſhing Faculty. This Chapt
with the fourth, fifth and ſixth, contain a gre
number of celebrated Fictions, ancient and m
dern, of a very curious nature, which we
look'd upon as Truths; of which, for want
room, we can only give the following.

The fabulous Fountain of *Salmacis*, deſcrib
by *Ovid* in the fifteenth Book of his Metam
phoſ

phoſes, which was ſaid to make Men effeminate, has been adopted as a Truth by ſeveral Authors, and among the reſt by * *Tertullian*, who has theſe Words; *Salmacis, quæ maſculos molles* (facit) *i. e. Salmacis, which makes Men ſoft and womaniſh.* But *Vitruvius* explains this Fiction thus. The Inhabitants of the Mountains, came down to the Fountain of *Salmacis* in order to dwell with the *Greeks*; and the latter being a polite and civiliz'd People, ſoftned the rough and unpoliſh'd Manners of thoſe Mountaineers.

The *Phœnix*, has been treated of by a great number of venerable Authors as a real Bird, and among the reſt by *Herodotus* who firſt mentioned it, and deſcribes it as follows: † "I never, ſays he, ſaw it but in Painting, and indeed 'tis not often ſeen in *Egypt*. The *Heliopolitans* ſay, that he comes thither every five hundred Years, at the Death of his Parent: In caſe he reſembles the Painting I ſaw, he is about the bigneſs of an Eagle, and his Feathers of a gold Colour intermix'd with red. Several improbable Particulars are related of this Bird, ſuch as, that when he comes from *Arabia* into the Temple of the Sun, he brings his Parent into it, enwrapp'd in Myrrh, and buries him in that Temple; that he makes the Vehicle as follows: He firſt works up a quantity of Myrrh into the ſhape of an Egg, and as heavy as he can carry, and then makes a Trial with it; which being done, he ſcoops or hollows it, and lays his Parent therein, and then makes the Maſs juſt as heavy as it was at firſt; and this being done, he ſhuts or covers it with Myrrh, and carries it into the Temple of the Sun in *Egypt*."

* Tertull. adv. Valent. n. 15. p. 296. † Herodot. Lib. 2.

Our Author gives us a Deſcription of this Bird from *Solinus*, and *Clemens Alexandrinus*; and after taking notice of ſeveral ancient and modern Writers, who believ'd the real exiſtence of the Phœnix, he then ſhows that the whole is a mere Fiction, and concludes his Arguments with theſe Words: The expoſing and refuting a Story that has been in ſuch credit, ſhows how far the Credulity of Perſons of the greateſt Genius and Learning will ſometimes go; the ſurpriſing Progreſs which a Fiction, related at firſt by one Writer only, will make; and on what occaſions, we ought to look upon *Incidents* as falſe, tho' they have *not only* the Sanction of common Fame, but the Teſtimony of Authors of reputed Veracity.

He afterwards relates ſome idle Whimſies of *Vanderbecte*, ſuch as; that thoſe who preſerve the Aſhes of their Forefathers, may raiſe Spectres or Phantoms in the ſame Form and Shape they appear'd in when living: and that the Apparitions (as he tells us) which are ſometimes ſeen in Churchyards, may iſſue in a natural way from the Bodies buried in them. This *Vanderbecte* had form'd a Syſtem of Phyſicks, which was founded on what he calls the *Ideæ ſeminales*, on ſeminal Ideas; and by theſe he pretends to account for the manner of the Reſurrection at the laſt Day.

Our Author takes notice of the Story which is related of *Mahomet*'s Tomb being ſuſpended aloft by a Loadſtone, and ſhows, from *Bernier*, the Impoſſibility of ſuſpending in the Air a large weight of Iron; as he likewiſe does of a famous Property which is related of the Loadſtone, *viz.* That two Perſons at a great diſtance from one another, may communicate their Thoughts reciprocally,

rocally, by each having a Sea-Compaſs along with him, on which the twenty-four Letters of the Alphabet are written: for (ſay theſe fictitious Writers) at the ſame time that the Needle in one Compaſs, is turn'd to a Letter writ on the Brim or Side of it; the Needle in the other Compaſs will point to the very ſame Letter, and conſequently the Perſons thus abſent may hold a ſilent Converſe.

After this he mentions ſeveral fictitious Tales, which *Aulus Gellius* tells us he had read in Authors of great repute; how, that in the Countries ſituated in the North, Men were ſeen who were ſo many *Cyclops*, or had but one Eye in their Forehead. That in *Albania*, there were Men who ſaw better in the Night than in the Day: That in *Africa* there were whole Families whoſe Voices only bewitch'd People; inſomuch, that if any of theſe applauded, as they were going along, the Beauty of Trees, the Fruitfulneſs of a Harveſt, a pretty Child, a good Horſe, *&c.* theſe all died immediately, without any farther Ceremony. That the bare Glance of ſome of the Inhabitants of both Sexes of *Illyria*, was mortal; and that in each Eye of theſe Perſons there were two Eye-balls. That ſome *Indians* had a Head ſhap'd almoſt like that of a Dog, and bark'd like one: that others were without either Neck or Head, having their Eyes in their Shoulders: and, what was moſt wonderful, a People were ſeen, whoſe Bodies were hairy, and cover'd with Feathers like thoſe of Birds; and liv'd on no other Suſtenance than the Odour of Flowers. *Gentem eſſe corporibus hirtis & avium plumantibus, nullo cibatu veſcentem, ſed ſpiritu florum naribus hauſto victitantem*, &c. Noc. Attic. Lib. 9. Ch. 4.

We ſhall not take notice of the Woman at *Lisbon*, whoſe Eyes were ſo piercing, that ſhe could ſee through the Earth at any depth, &c. we having already mention'd it in a former Journal; nor of the famous *Rabbit-Woman* of *Godalmin*, her Story being ſo freſh in the Mind of all People.

The learned *Father*, in the third Chapter, obſerves, that moſt Authors write with a view to their own Wants, rather than for Fame, or the Inſtruction of the Publick; *Fami non Famæ*, as *Thuanus* ſays. The Aim of others is merely to diſplay their Erudition, and to ſhow, they have collected, all that has, or can be ſaid, of the Subject they write upon. The latter are fond of appearing very learned; the former ſwell their Works in the ſhorteſt time poſſible, and don't allow themſelves leiſure to examine what they advance. Both tranſmit to poſterity a great number of Untruths, but which are afterwards look'd upon as ſupported by a kind of general Conſent. Hence it is that People are ſo apt to give credit to Fictions.

'Tis an unhappy Circumſtance, that we ſhould be oblig'd to ſuſpect the Veracity of Compilers and even of Hiſtorians of Reputation and Figure! And yet nothing can be more neceſſary than this diſtruſt, if we may believe the grave Authors.

Diodorus Siculus look'd upon all the Writers who preceded him as fabulous. *Hellanicus*, ſays he in his firſt Book, and *Cadmus*, *Hecatæus quoque & id genus priſci omnes ad fabuloſas aſſertiones declinarunt*. *Strabo* likewiſe accuſes of Falſhood, thoſe who had written concerning *India*; without excepting the celebrated *Megaſthenes*

raſthenes, whoſe Work is quoted by ſo many of the Ancients, but is loſt.

In the ſixth Chapter, our Author obſerves, That as we cannot eaſily judge of the Truth or Falſhood of what is told us concerning far-diſtant Countries; we ought to be very cautious how we give too much credit to the relations of Travellers; and that 'twould be of great ſervice to the Publick, to prevent theſe from ſpreading their Untruths. That not long ſince the Impreſſion of one of theſe fabulous Travels was ſtopt; and it were, ſays he, to be wiſh'd, that all others in the ſame Caſt ſhould meet with the like Treatment. He then preſents us with an Extract or two from the *Voyages of John Struys into Muſcovy, Tartary, Perſia*, &c. and among other particulars, with what this fabulous Traveller relates to have ſeen in the Iſland of *Formoſa, viz.* That all the Inhabitants of the ſouthern part of that Iſland, have a long Tail like that of an Ox hanging at their Backs. He concludes with ſaying, it were to be wiſh'd, that the Fictions with which *Lucas* has interſperſed his Travels, had been exploded; however, ſays he, this Writer had no need of being criticiſed; for the Publick have been put ſo much out of conceit with his Writings, that very few People will give credit to ſuch Particulars as he has related with Truth and Sincerity.

The Subject of the ſeventh Chapter is, of the Medium we are to obſerve between over-great Credulity and Incredulity; or an Obſtinacy to believe nothing of an extraordinary and wonderful Nature; together with ſome Reflections on the manner of diſcovering whether theſe extraordinary Incidents are true, with Examples. The anſwer which is made to ſuch as laugh and

explode every thing of an extraordinary nature, is as follows. Some Perſons, ſays our Author, will cry, I never ſaw a Prodigy, nor any thing of a marvellous nature; and after this laugh at every thing that is related of this kind. To theſe I ſhall ſpeak from *Cicero* in his firſt Book *de Natura Deorum*, where he addreſſes *Epicurus* in theſe Words: Let us therefore reject whatever Hiſtory relates, and what we diſcover by Reaſon; let thoſe who live in inland Countries not believe there are Seas. How narrow are the Limits of your Mind! If you were a Native of *Seriphos*, and had never travell'd out of that Iſland, in which you had ſeen only Hares and Foxes, would you believe there were ſuch Beaſts in the World as Lions and Panthers, when theſe ſhould be deſcrib'd to you? But if a Perſon was to ſpeak to you of the Elephant, would you alſo think he laugh'd at you?

In the ſeven remaining Chapters, the Author eſtabliſhes Principles in order to judge whether an effect be natural, of a miraculous or ſuperſtitious kind. That 'tis not always poſſible to diſtinguiſh natural effects from ſuch as are ſupernatural, *&c.* On this occaſion he gives us two Incidents of a ſingular kind. The firſt, that whilſt St. *Charles Borromeo* was at Prayers, a wicked Wretch diſcharg'd a Muſket with a deſign to kill him; the Ball went thro' the Saint's Clothes, and put him to great pain, but was of no worſe conſequence than leaving a red Mark on his Skin. The ſecond, that the Marquis *de St. Geniés*, an Officer, who read the New Teſtament with great Devotion, and always carried ſome part of it in his Waiſtcoat Pocket, being ſtruck with a Muſket-ball in an Engagement, the Ball only flew into his Pocket, and

the

the Leaves of the Teſtament to this Paſſage in it: *She —touch'd the Border of his Garment, and immediately her Iſſue of Blood ſtanched.* Luke viii. 44.

The Author's Reflections on this Occaſion are theſe—— One cannot abſolutely determine whether this is natural, or the effect of an immediate Protection. Chriſtians have always allow'd the Miniſtry of good Angels; and as this Protection cannot be denied in certain Caſes; and that good Chriſtians have often experienc'd it, tho' in an inviſible manner; it conſequently prevents our diſtinguiſhing ſometimes whether an effect be purely natural or not—— Poſſibly theſe Inferences may not ſatisfy all the Readers of our Journal.

In the twelfth Chapter, the Subject of which is, that a great number of Practices which for a long Series of Years have been look'd upon as natural, have at laſt been found to be the reſult of Superſtition; notice is taken of the *Ætites* or *Eagle-ſtone*, which *Dioſcorides*, in his fifth Book, relates to have been employ'd in the following manner for the Diſcovery of Thieves. This Stone being pounded, the Powder was mix'd up with Bread made for that purpoſe, when all the Perſons ſuſpected were oblig'd to eat of it; and 'twas aſſur'd, that he who had committed the Robbery could not ſwallow the Bread. This ſuperſtitious Uſage is of great Antiquity, as Dr. *Gale* has obſerv'd in his Notes on *Jamblicus*. *Zara* and *Peucer* tell us, that Thieves were found out by the Motion of an Ax fix'd to a Stake or a long Pole. Many Perſons have made a trade to diſcover Robberies by an Aſtrolabe; and ſeveral Philoſophers have fancied that they ſaw clearly into the Reaſon of this Practice. Heaven, ſay

theſe, is a Book, in which all things paſt, preſent and to come, are ſeen. 'Tis declar'd in *Joſephus* and *Origen*, that *Jacob* had read in the Tables of Heaven: why therefore may one not read the worldly Events in thoſe Tables which repreſent the Situation of the heavenly Bodies? What a number of Fooleries, ſays our Author, have been related by *Poſtel*, *Flud*, *Cornelius Agrippa*, and others?

In the fourteenth Chapter mention is made of thoſe Pleaders taken notice of by *Ælius Lampridius*, who, in order to ſucceed at the Bar, uſed to purchaſe the Membrane or Cawl, with which Children are ſometimes born. This Cuſtom became very common, and laſted for ſeveral Ages; and 'twas imagin'd, that this Cawl gave ſucceſs to thoſe who poſſeſs'd it.

The Author concludes the firſt Book with this Reflection, *viz.* That 'twould be of great ſervice to the Publick, were *Natural Hiſtory* frequently reviſed, and that *Virtuoſi* would endeavour to confine it within the Bounds of Truth. The Subject is of the nobleſt kind, and vaſtly copious; and were the *Studious* to trace matters ſo far backwards as to the Origin of Fables, the Search would be equally curious, inſtructive, and entirely new. This Book contains a multitude of very excellent, phyſical Enquiries, of which we cannot take any farther notice, becauſe of the narrow limits to which we are confin'd.

The SECOND *Book*, the Subject of which is, how to diſtinguiſh the Truth as well as Falſhood of ſupernatural Effects, conſiſts only of four Chapters; and theſe treat chiefly of the following Particulars: *viz.* Of the Cauſes of natural Effects.

fects. The Neceſſity of admitting Spirits, d aſcribing to them what cannot be produc'd Bodies. Whence ariſes the Incredulity of ſe-ral Perſons, with regard to Prodigies and Mi-cles. Whether the Devil can be the Author of me Practices or Uſages, altho' no Compact or greement has been made with him, *&c.* Plan a Treatiſe of Witchcraft; the Nature of ells, and the various kinds of them; Maxims the Parliament of *Paris*, with regard to Wi-rds and Witchcraft: that Incidents of an ex-ordinary nature ought to be verified as clearly poſſible. Extract of a Letter from M. *Nicole*, d the Hiſtory of the dumb Woman who re-ver'd her Speech at the Tomb of *James* II. ng of *England*, *&c.*

In this Book the Author advances ſeveral inciples upon the Chriſtian Syſtem, which nnot fail of being diſapproved by thoſe who ow themſelves a great latitude in thinking, as ll as the following Quotation from the fa-ous *Gerſon*. 'Tis certainly, ſays that Author, Impiety, and an Error directly repugnant to Scriptures, to deny that Devils are the uthors of ſeveral ſurpriſing Effects; and oſe who look upon every thing that is related this Head as fictitious, deſerve a ſevere Cor-ction.

Sometimes the Learned themſelves are ſuſ-ptible of this Error, and that becauſe they ffer their Faith to be weaken'd, and darken Light of Nature. Their Souls, employ'd olly in ſenſible Objects, refer every thing the Body; and cannot raiſe themſelves ſo high *Spirits* abſtracted from Matter. *Plato* obſerves, at nothing prevents ſo much our finding out Truth, as the referring every thing to what

the

the Senſes preſent to us; *Tully*, St. *Auſtin*, *A*
bertus Magnus, *William of Paris*, and above a
Experience, have taught us this. And indeed
Proof of this is ſeen in the *Saducees*, and t
Followers of *Epicurus*; who, as they admit
nothing but what is of a corporal nature, m
be rank'd among the miſtaken Wretches me
tion'd by *Solomon* in *Eccleſiaſtes*, and the *Book*
Wiſdom, who were ſo fooliſh as to imagine th
were not inform'd with a Soul; and yet b
liev'd, that ſome Effects can be produc'd on
by the Intermediation of Spirits. So far *Gerſon*.

That our ingenious Author himſelf is to
credulous on ſeveral occaſions, might be man
feſted in a great many particulars; as when h
relates for genuine the Miracles which were pe
form'd by *Simeon Stylites* in the fifth Centur
who liv'd forty Years at the top of a Pillar
Column. This Column, ſays he, was viſite
by People from all parts of the World; *Frenc*
Engliſh, *Spaniards*, *Perſians*, and Infidels
every Sect reſort to it, and raviſh'd at all th
ſee, are immediately converted. Hereticks, C
tholicks, Monks, Prieſts, Biſhops, all flock
it, and return back overjoy'd, and convinc
of the Truth of the Miracles they had befo
heard—— But as our Author was an Eccleſiaſti
of the Church of *Rome*, are we to wonder at h
giving credit (ſeemingly at leaſt) to ſome R
lations of this kind?

Our Author is ſtrongly of opinion, that ſ
perſtitious Practices and Uſages have been taug
by evil Spirits; that theſe have often, in latt
times, appear'd to Perſons of too inquiſitive
nature: and 'tis known, (ſays our reverend W
ter, with the greateſt Seriouſneſs) that *Luth*
and *Zuinglius* thought ſuch viſits as theſe
honou

honour to them— He has ſeveral Reflections on that ſuppos'd Incantation or Spell, call'd in *French Noüer l'aiguillette*, i. e. *the being render'd impotent*; and gives a Quotation from the *Abbe Guibert* of *Nogent*, who relates, that his Father and Mother had been bewitch'd by an Incantation of this kind, for ſeven Years; and that at the end of this Term, an old Woman diſſolv'd the Charm, and by that means they were enabled to fulfill their conjugal *Devoirs*.

In the third Chapter of this ſecond Book, we have a Plan or Scheme from the famous *Bayle*, for forming or drawing up a Treatiſe of Sorcery. In the remaining part of this Chapter, the nature and different kinds of *Chance* or *Hazard* are explain'd, *&c.* and among other particulars he has theſe Reflections upon *Lotteries*. I wonder, ſays he, that ſeveral Perſons of good Senſe ſhould condemn Lotteries in general, merely becauſe of the *Chance* or *Hazard* that is in them; as tho' the Adventurers had recourſe to Deſtiny, or conſulted the Will of the Almighty. In caſe any Perſons have recourſe to *Chance* in this view, they certainly commit a Sin, becauſe of their erroneous Conſciences: theſe muſt therefore be inſtructed, and convinc'd of their Error, but then no conſequence can be drawn from this againſt Lotteries. It would, indeed, be no difficult matter to ſhow many Inconveniencies to which Lotteries give riſe; and particularly to prove, that they inflame the thirſt which Mankind have for Riches, by inſpiring them with a deſire of procuring Wealth without Labour. But then we are not to aſſert that a Lottery is evil in itſelf; and for that purpoſe refer to the reaſon of *Chance* or *Hazard*, which is abſolutely a very bad one.

The

The Author is of opinion, that there are more Incidents of an extraordinary nature than is uſually ſuppos'd, and gives us the following as genuine. A Man, ſays he, thus made a *Spell* for the killing of Beaſts, as he himſelf confeſſes, when he is in Liquor. The Fumes of the Wine being evaporated, he declares, that in caſe the Spell is diſſolved, he muſt certainly die. The Perſon who diſſolves the Spell, declares the ſame thing at ſix leagues diſtance; and the proſecution carried on in *Paris* and in *Pacy*, leave no room to doubt but that at the very Hour the Spell was diſſolv'd, the Wretch that had made it, who was of a very vigorous Conſtitution, was ſeiz'd with dreadful Convulſions, and died in them.—Our reverend Author relates another Story, which he alſo declares to be genuine; of a young Gentleman who was bewitch'd by a Shepherd as he was riding along, inſomuch that his Horſe would not go forward, tho' he whipt and ſpurr'd him for a long time together: that after this the *Youth* was delirious; ſo that going up one day into his Room at his Father's Houſe, he imagin'd he ſaw the Shepherd, and his two black Dogs in it; when he run down again in the greateſt terror, and ſeveral People returning to the Room with him, he ſtill inſiſted that he ſaw the Shepherd, tho' no body elſe perceiv'd any thing: that ſome Hours after, the Fit being again upon him, he fell down, crying aloud, that the Shepherd was upon him, and almoſt cruſh'd him to death; upon which he pull'd out a ſharp-pointed Knife, in preſence of ſeveral Spectators, and giving five thruſts with it, it was found that the genuine Shepherd had receiv'd five Wounds in his Face. (Admirable!) The reſt of the Story is equally edifying, and con-

concludes with the Recovery of the Youth, by the virtue of Maſſes and Exorciſms, and the penitent Death of the Wizard.

But another Story which our Author afterwards found to be a mere Impoſture, is the following. One *Catherine Dupré*, born near *Roan*, pretended to have loſt her Speech in 1691, by a profligate Wretch, who gave her a Noſe-gay; two Hours after which, her Tongue was ſuddenly ſhorten'd, inſomuch that it could not reach to her Teeth: a Tumour, twice the bigneſs of the Fiſt clench'd, aroſe upon her Breaſt; her Body grew black, and her Mind was loſt in Diſtraction. After ſeveral Attempts to cure her, ſhe was carried to the Tomb of King *James* II. of *England* (mighty famous for Miracles) in 1702. At her return from it the firſt time, ſhe was very reſtleſs, and could not make her Confeſſion. She return'd in a Week's time, and after ſhe had ſpent three quarters of an Hour before the Chapel in which the King's Body is depoſited, ſhe found herſelf all over of a Sweat and fainted away; upon which a little Boy, who was order'd to accompany her, was afraid, took to his heels, and left her alone: but ſome Perſons, who were ſtill in the Church, went up to her, carried her to the Door in order to give her Air, when on a ſudden ſhe declar'd ſhe had been dumb almoſt twelve Years, and that God had that moment reſtor'd her to her Speech, by the Interceſſion of King *James*. Her Tongue grew to its wonted length; the Tumour ſunk quite away, and ſhe continued to ſpeak very diſtinctly, but in a low, hoarſe Voice, and with ſome pain. This Creature was afterwards found to be an errant Cheat and a Thief.

We

We paſs now to the THIRD *Book*, which treats of *ſuch Preſervatives as are look'd upon to be natural or miraculous*, and is divided into five Chapters; and theſe treat of Errors or Doubts relating to *Taliſmans*: The reaſon why the Ancients employ'd them, and their Original. That natural Philoſophers are as ſuperſtitious as the Vulgar, with the Enumeration of ſome Preſervatives, *&c.* How difficult a matter it has been in all Ages to undeceive the World with reſpect to Rings, Amulets, and other ſingular Secrets which have been uſed in the healing of Maladies. Of ſuperſtitious Preſervatives of Cities, excus'd by the *Literati*, and juſtly condemn'd by the Church: and concludes with the account of ſeveral ſuperſtitious Uſages, which were publickly authoriz'd for the driving away Grubs or Locuſts; for obtaining Rain; St. *Peter*'s red Keys, and thoſe of St. *Hubert*, a Preſervative againſt Madneſs.

This ſhort account ſhows, that the Reader is to expect a great number of curious Particulars, with a few of which we ſhall now preſent him.

Theſe *Taliſmans* are little Figures engrav'd on Metal, under a certain Conſtellation; and 'tis no wonder, ſays our Author, that the *Sabeans*, the *Chaldeans*, and *Egyptians* gave credit to them, and were perſuaded that a Plant, or a Piece of Metal devoutly prepar'd under a certain Conſtellation, could preſerve from ſeveral Misfortunes, and procure them very conſiderable Advantages. The cauſe of this was owing to their ſuperſtitious Phyſicks, which admitted *Intelligences* in all things. According to them, the moſt powerful among theſe animated the celeſtial Bodies, and all the other *Genii* depended on theſe. Hence aroſe the Worſhip that was paid

to

he Stars; hence the firm Perſuaſion that all gs were owing to their Influence; and that r Protection was to be implor'd in Adverſity, rder to be freed from it.

He then takes notice of a ſuperſtitious and mſical Practice of the Inhabitants of *Cleone*, cul'd by *Seneca*. Theſe People, whenever a ud appear'd that was going to deſcend in l, uſed to ſacrifice Lambs; or making an ſion in the Finger, Blood was drawn from when the Vapour of it was ſaid to riſe as high he Cloud, and either drove it at a diſtance, uite diſpers'd it. To this Fiction he ſub- s another, concerning the virtue of Coral in oving panic Fears, and for driving away l and Thunder; which how improbable ſo- it may appear, yet that celebrated Philo- her *Fortunio Liceti*, pretended to account for hyſically, by declaring that Coral exhales a Vapour, which riſing in the Air, diſperſes tever may cauſe the Hail or the Thunder.

he Emperor *Conſtantine* allow'd by law of Practices as were employ'd for the recovery Health; for driving away Rain or Hail, ch might ſpoil the Fruits of the Earth; be- e theſe were of advantage, and hurtful to no ſon: however, this Law was afterwards re- 'd by the Emperor *Leo*. *Conſtantius* made a , which was executed ſo expreſſly and literal- that *Valentinian* put an old Woman to death, cur'd intermitting Fevers by the Power of ain Verſes: and cauſed a young Man to be eaded, who being in the Bath, put his Hand n a Marble, and repeated ſeven Letters of Alphabet, in order to cure the Stomach-ach.

Ve find by *Pliny*, that *Amulets* were very ch cried up in *India* in his time. Theſe were made

made with little Stones, like an Emerald, whi
were ſtreak'd thro' the middle with a ſtrait wh
Line, for which reaſon they were call'd Gra
matias; or with many Lines, and therefo
call'd *Polygrammos*. However, all Perſons
good Senſe laugh'd at theſe *Uſages*, and w
juſtly perſuaded, that they could not produ
or effect any thing in a natural way. Thoſe w
puniſh'd from time to time, who uſed to w
Amulets about their Necks in order to cure
tian and *quartan* Agues, *Damnati ſunt & qui
media quartanis tertianiſque collo annexa ge
rent*, ſays *Spartian*: and ſeveral Perſons w
ſentenc'd to die under *Valens* and *Valentin*
(both Chriſtian Emperors) for making uſe
Amulets.

Mention is afterwards made of the *Preſer
tives* or *Charms* of Cities and Provinces. T
ancient Heathens boaſted very much their P
ladia, or little Statues kept with the grea
Veneration, which were to preſerve Cities fr
Fire. The *Trojan Palladium* was very famo
however, the Chriſtians were not amus'd
theſe Images; and beſides, the Event pla
ſhow'd, that they did not preſerve the Cities fr
Fire, but ſtood themſelves in need of human
ſiſtance, in order to prevent their being c
ſum'd in the Flames, as *Firmicus Maternus*
ſerves. *Reſervatum non propriis viribus, ſed
mano præſidio: ab utroque enim loco* (Troy
Rome) *homines liberarunt, & tranſlatum e
humano flagraret incendio*, ſays this Author.
the City of *Marſeilles*, the Eve of *Corpus Ch
Day, and on the Feſtival it ſelf, an Ox ado
with Ribbons and Knicknacks, is carried up
down the City; Flutes, Bagpipes and Ket
drums ſounding all the way. Great number

old Women carry little Children to kiſs this Ox, and multitudes of the Ignorant are vaſtly deſirous of getting ſome of his Fleſh, he being kill'd the day after. That Ceremony, ſays our Author, will probably be look'd upon as a relique of Paganiſm, but 'tis not of antiquity enough for that: However, the Vulgar think this Ox can perform great Cures.— The Chriſtians of the Eaſt uſed anciently to have Bears, trick'd up with little pieces of Silk of various Colours, carried up and down from City to City; and notwithſtanding the Prohibitions of the Church, ſmall bits of theſe Silks, with a little of the Bear's Hair uſed to be diſtributed as a wonderful Preſervative againſt Diſeaſes. The Women willingly laviſh'd their Money to procure theſe; and over and above the bargain, they uſed to make their Children touch the hinder parts of the Bear, in order to preſerve them from Diſeaſes of every kind, as *Zonares* relates. But theſe Practices were condemn'd by the Canons.

Martin of *Arles* wrote a Treatiſe againſt the Superſtitions of his time, *viz.* in 1560; in which, among ſeveral ſuperſtitious Practices, which deceive the Vulgar only, he explodes others that were publickly authoriz'd by the Clergy and Magiſtrates: ſuch was the following. In ſome parts of the Kingdom of *Navarre*, the People, in the time of a Drought, uſed to go to the Statue of St. *Peter* to implore for Rain; and in order to prevail the better with the Saint, his Statue was always carried to the River ſide: There, ſome uſed to cry aloud or ſing; St. *Peter*, aſſiſt us in our Wants, and cauſe it to rain once, twice, thrice. (*Sancte Petre, ſuccurre*

nobis in hac Neceſſitate, &c. *hoc* I, *hoc* II, *hoc* III.) As the Statue uſed to be vaſtly ſilent upon this occaſion, ſome of the Spectators were ſo bold as to call aloud; Let the Statue of the moſt bleſſed St. *Peter* be plung'd in the Water. Upon this the chief Men of the Place would anſwer; that this was carrying the matter too far; and that the Saint, as a good Paſtor and Father, would not fail to indulge their wiſhes. Upon this, ſome were bound for St. *Peter*, and 'twas declar'd, that it never fail'd to rain within four and twenty hours after this— 'Tis ſurpriſing, ſays our Author, that the very ſame cuſtom ſhould have prevail'd in ſome places even in this age.

The laſt Tale with which we are entertain'd, is, of the Preſervative againſt Rats, introduc'd by the Friars of the Monaſtery of *Ardennes*. 'Tis pretended, that in the Territory of the Abbey, and its Dependencies, there is not ſo much as one Rat; and that they owe this favour to the Merits of St. *Udalric*, Biſhop of *Ausbourg*, ſome of whoſe Reliques are depoſited in this Church. The *Religious* out of gratitude chaunt once a Year, *viz.* the fourth of *July*, being St. *Udalric*'s Feſtival, a particular Maſs; and give ſome Meaſures of Wheat among the Poor. 'Tis farther ſaid, that Bread is bleſſed in this Monaſtery; and that if little pieces of it are ſcatter'd up and down in the Holes, or thoſe Places in a Houſe which are infeſted with Rats; ſuch of the Vermin as eat them, will either die, or leave the place. Not to mention, ſays the Author, that this Privilege of St. *Udalric* has all the air of a Fiction; 'tis manifeſt that the employing of holy Bread to this uſe is indecent

and

and ſuperſtitious, ſince there are ſo many natural Methods by which Rats may be deſtroy'd.

We muſt refer our Extracts of the ſecond and third Volume of this Work to our next Journal.

ARTICLE XXVI.

Britannia Romana, *or the* Roman *Antiquities of* Britain. *In three Books. The firſt contains the Hiſtory of all the* Roman *Tranſactions in* Britain; *with an Account of their legionary and auxiliary Forces employ'd here, and a Determination of the Stations* per lineam valli: *Alſo a large Deſcription of the* Roman *Walls, with Maps of the ſame laid down from a Geometrical Survey.* II. *Contains a compleat Collection of the* Roman *Inſcriptions and Sculptures, which have hitherto been diſcovered in* Britain, *with the Letters engraved in their proper Shape and proportionate Size, and the Reading placed under each; as alſo an Hiſtorical Account of them, with explanatory and critical Obſervations.* III. *Contains the* Roman *Geography of* Britain; *in which are given the Originals of* Ptolemy, Antonini Itinerarium, *the* Notitia, *the* Anonymous Ravennas, *and* Peutinger's *Table, ſo far as they relate to this Iſland: with particular Eſſays on each of theſe antient Authors; and the ſeveral Places in* Britain *mentioned by them. To which are added a Chronological Table, and Indexes to the Inſcriptions and Sculptures, after the manner of* Gruter *and* Reineſius. *Alſo Geographical Indexes both of the* Latin *and* Engliſh *Names of the* Roman *Places in* Britain, *and a general Index to the Work. The whole illuſtrated with above an hundred*

Copper Plates. By JOHN HORSLEY, M.A. *and* F.R.S. London *printed for* JOHN OSBORNE *and* THO. LONGMAN, *at the* Ship in Pater-Noſter-Row. 1732. *Folio. Pages* 520 *exclusive of* Preface, Cuts, Chronological Table, *and* Indexes.

D.

A Multitude of things muſt conſpire to make a good Book: 'Tis not enough that the Subject be intereſting and important, the Compoſition well conducted, and the Body of the Work compleat; but the Appendages muſt alſo be well order'd, and a due regard had even to Externals and Decoration.

'Tis rarely a Book comes before a Journaliſt with the Conditions of this now before us; wherein every thing contributes to its advantage; where all Parties have acquitted themſelves with Honour: where Exactneſs of Reſearches, and Neatneſs of Style vie with Beauty of Paper and Print; and Choice of Materials, with Correctneſs of Impreſſion—Thus much we could not forbear to ſay, in an age where we find much more frequent occaſions for Cenſure on this head, than of Praiſe.

The *Dedication*, which is to Sir *R. Ellys*, is well turn'd. The Author, we are inform'd, did not live to preſent it. He juſt finiſh'd his laborious Work; and for reward was call'd to receive it in another World. Happy in this, that he has left ſuch a Monument behind him of his Worth and Learning! Happy for the Publick, that he had time to bring his uſeful Deſign to Perfection! We want Memoirs of his Life to furniſh out an Elogium, which otherwiſe we ſhould have given with pleaſure; but we cannot refuſe him his Apotheoſis:

Inſueti

——*Inſueti miratur limen Olympi,*
Sub pedibuſque videt muros, *&* rudera——

The *Preface* opens his Deſign very well: gives the occaſion of the Book; and how he was drawn inſenſibly into ſo vaſt a Scheme, from a very narrow one. He began with ſome brief Notes for private uſe. The Inſcriptions which now make the ſecond Book were the firſt and principal point in view; the Geography, which makes the third part, is an Addition beyond what was firſt intended, and has occaſioned a great delay in its Publication. The pains the whole has coſt him are incredible. Beſide the uſual ones in the Study, he had additional Fatigues: ſeveral thouſand Miles were to be travell'd over, to viſit antient Monuments, and a great number of actual Surveys and Meaſurements to be made.

The *Uſefulneſs* of the Study of antient Monuments is ſhewn by the Author very ſenſibly: To argue it "of no Importance to Mankind, "to know for inſtance, whether a *Roman* Wall "paſſed this way or that; or whether ſuch a "*Roman* Inſcription be to be read this way or "another!" he ſhews, will hold equally againſt all ſpeculative Learning: Half the Theorems in Philoſophy and Mathematicks are ſuch as it would be hard to ſhew any particular advantage of; unleſs the Cultivation of the Mind in any reſpect be reckon'd among real advantages. But the chief Fallacy on which the Objection is founded, is, that it takes but in a ſmall part, yet draws a Concluſion concerning the whole. In a large Syſtem the minuter parts are not to be conſidered ſeparately, and their Importance meaſured on ſuch an abſtract View; but the Uſeful-

neſs of the whole Deſign is firſt to be regarded, and that of the leſſer parts to be eſtimated as they contribute thereto. Thus a minute Inquiry into particular Circumſtances of *Time* and *Place*, ſeparately conſider'd, appears a matter of no great moment; yet what is all Chronology and Geography, but a Collection of theſe digeſted into a regular Body?—— Thus much is juſt: the Sequel of his reaſoning on this head, ſeems leſs concluſive; nor will weigh much with any but thoſe already prepoſſeſs'd in favour of the Study: excepting, perhaps, a moral uſe which he ſubjoins: "What, "in effect, can give us a more affecting Senſe of "the Vanity of the World, than to ſee ſuch "vaſt Works, ſuitable to ſo powerful and ex-"tenſive an Empire, all laid in Deſolation, "and their very Ruins deſtroy'd, *Ipſæ periere "Ruinæ!*"

The Preface cloſes with ſome additional Remarks, which occurr'd to the Author, on his laſt review of the printed Sheets; in which he brings new Conſiderations, ſometimes to ſupport, ſometimes to retract, ſometimes to modify, what he had before advanced: Alſo ſome Diſcoveries of Inſcriptions, made ſince his Book was compos'd—— This part, making ſome twenty-ſeven Pages, we apprehend would have come more ſuitably at the end of the Work, after the manner of a Poſtſcript. It ſeems an Impropriety to join it with the Preface, to which it has no relation: nor will it be intelligible if read, as a Preface ought to be, before the Body of the Work.

We come now to the Work itſelf; which, as already intimated, conſiſts of three Books. Theſe, having no immediate Connexion with each

each other, we ſhall conſider ſeparately, confining our preſent Account to the firſt part, and reſerving the reſt for a future Journal.

The *firſt* Book is diſtributed by the Author into ten Chapters; the five firſt of which give an account of the *Roman* Tranſactions in *Britain*, from the time the Iſland became firſt known to the *Romans*, to the time it was totally abandoned by them, divided under five periods. It will not be expected we ſhould enter into the Detail hereof; yet ſomething it will be neceſſary to give, to ſhow in what manner the Author treats his Subject, and how he differs from others who have touch'd on the ſame part of our Hiſtory before. To do this, we ſhall give a ſlight ſketch of the principal Points, and ſingle out, here and there, a Paſſage by way of Specimen of the reſt.

Julius Cæſar appears to have been the firſt *Roman* who made any hoſtile attempt on *Britain*; which, as ſome Authors affirm, before him, was even unknown to the *Romans* *. His Motives, in this Expedition, are by ſome attributed to the Proſpect of getting large Pearls here †; *Tacitus* giving a hint, as if our Country at that time was famous on that ſcore ‡. But in reality we need ſeek no other motive of *Cæſar*'s Undertaking, than Ambition and Glory; tho' he himſelf avows, as the chief reaſon of his Expedition, that in almoſt all the *Gallick* Wars, the *Britons* had aſſiſted the Enemy ||. p. 2. Cæſar's *Expedit. to* Britain.

Before *Cæſar* ſet out from *Gaul*, he ſent *C. Voluſinus* to reconnoitre the *Britiſh* Coaſt: then marching into the Country of the *Morini*, from whence the Paſſage into *Britain* was the ſhorteſt, p. 3.

* Sueton. Vit. Jul. Cæſ. c. 25. † Sueton. ib. c. 47.
‡ Tacit. Vit. Agric. c. 12. || de Bell. Gall. l. 4. c. 18.

he receiv'd Embaſſadors from the *Britons*, who being appriz'd of his Deſign, ſent to offer him their Submiſſion. Theſe *Cæſar* diſmiſſed civilly, and with them ſent a *Gauliſh* Prince, *Comius*, to make a Party in his behalf; and ſoon after embark'd himſelf, with two Legions of Foot, in eighty Tranſports, ordering his Horſe in eighteen more, to embark at a Port eight Miles off, and follow him. Arriving on the *Britiſh* Coaſt, and finding the Natives up in arms, he ſails eight Miles further, and with much difficulty, after a vigorous Oppoſition from the *Britons*, lands his Army. The *Britons* retiring, ſend their Embaſſadors to offer Submiſſion, and Hoſtages; but underſtanding, ſoon after, that his Fleet had ſuſtain'd ſome damage, and that he was ſtreighten'd for Proviſions, and wanted Horſe; they attack him a-new; firſt while his Legions are forraging, and again in his very Camp. Being repuls'd and purſued, and fire ſet to their Houſes, they ſend new offers of Submiſſion, and double the number of Hoſtages; upon which *Cæſar* returns, with the firſt Wind, to *Gaul*.

p. 7. *Second Deſcent on* Britain.

The next Year he made a new attempt with a greater Force; a Fleet of eight hundred Sail, and five Legions, and two thouſand Horſe on board. Theſe ſailing from *Portus Itius*, land without oppoſition, purſue the *Britons*, who had retir'd within the Country, and drive them from their Poſt, behind a River, into a thick Wood. Being call'd back to refit his Fleet, which had again been much damaged; he marches towards the *Britons* again; who had now given the ſupreme Command to *Caſſivellaun*, King of the *Trinobantes*. Some of theſe, after other Skirmiſhes, attack the *Roman* Camp, ſurprize

ize the Guard, and charging back again thro' o of the prime Cohorts ſent to the relief of *Romans*, make a ſafe retreat. Next day ree Legions with all the Horſe, being attack'd Forage, repulſe, and purſue the *Britons* with nſiderable Slaughter; who henceforward be- n to abate of their Reſiſtance; and never at- k the *Romans* more with all their Force. *ſar*, on this, marches towards the Territories *Caſſivellaun*; fords the *Thames*, tho' fortified th Stakes, and defended by the *Britons*; waſtes Country; receives the firſt Overture of a rrender from the *Trinobantes*, and places over m a new King in *Caſſivellaun*'s ſtead. The er Nations following the example; he re- ves Hoſtages from them; ſtorms *Caſſivellaun*'s wn; and his Camp being attack'd by four gs of *Kent*, the *Romans* repulſe them with ughter. *Caſſivellaun*, caſt down with Miſ- tunes, and chiefly by the deſertion of his ies, treats with *Cæſar* on a Surrender, agrees pay him Tribute, and give him Hoſtages; o hereupon ſails back to *Gaul*. p. 8;]

Thus ſtands the Thread of this memorable ry; and thus much has already been elegantly ugh deſcribed by *Milton*, and after him by *rel*, *Rapin*, and other popular Hiſtorians. their relation, it muſt be own'd, is defective, want of the Circumſtances of Time, Place, other Particulars neceſſary to authenticate make it ſatisfactory; eſpecially to the more wing in Hiſtory, who have long learnt to little regard to relations, that are not mi- ely circumſtanc'd— Here then Mr. *Horſley* inguiſhes himſelf, having bent every Nerve, de uſe of every Light that Chronology, Aſ- nomy, or Criticiſm, could ſupply, in order

to

to ſettle the *Æras*, as well as the *Places* of each Event, and to aſcertain the *Succeſs* of the whole.

p. 9. *Time of Cæſar's Expeditions.*

For an inſtance in the *Chronological* way: To ſettle the time of *Cæſar*'s firſt *Deſcent*, he adopts ſome Conſiderations of Dr. *Halley*; lays down the Conſulate of *Pompey* and *Craſſus*, the Time of *Auguſtus*'s Death, and an Eclipſe of the Moon, by which *Druſus* quieted the *Pannonian* Army mutinying on the occaſion, as ſo many *Data*, from which he finds, that *Cæſar*'s landing muſt have been on the fifty fifth Year current before Chriſt. This point being ſettled, he proceeds, from *Cæſar*'s Relation, to fix the very Day and Hour of the ſame, which he, with Dr. *Halley*, finds to fall on the twenty-ſixth of *Auguſt*, about ſix in the Evening; with more Accuracy as well as Certainty, than many modern Events have been decided. *Cæſar*'s Continuance in *Britain*, he ſhews was at moſt not a Month, and that he probably departed about the twentieth of *September*.

p. 10. The time of the *ſecond Deſcent*, Mr. *Horſley* ſhews, was in the fifty-fourth Year before Chriſt, ſome time before the tenth of *Auguſt*, and he departed again before the middle of *September*.

p. 11. *Place where Cæſar landed.*

The like diligence he ſhews in *Geographical* Matters. Thus to ſettle the *Place* where *Cæſar landed*, he makes uſe of the Circumſtances in *Cæſar*'s own Narration; as, the Tides, the Winds, the Conditions of the Shore; alſo the Port where the *Romans* uſually landed afterwards, and the *Roman* Station near it: from all which he gathers, that it was northward of *Dover* Cliffs, where *Cæſar* firſt ſhowed himſelf; and *Richborough* the Place where he landed. After the ſame manner he fixes other Points of the Geography of *Cæſar*'s Motions. The *Portus Itius*

p. 12.

wh

where he embark'd, he ſhows to have been *Calais:* the Port where the Horſe were put on board, *Gravelines:* the River behind which the *Britons* were poſted, the *Stour*; the ſtrong-hold near it, whither they fled, *Canterbury:* The p. 15. Place where *Cæſar* croſſed the *Thames*, *Kingſton*, and *Caſſivellaun*'s Town, *St. Albans*, or the antient *Verulamium*; which at that time he ſhows to have been a more conſiderable Place than *London* itſelf. *Cæſar*'s Rout from *Canterbury* to *Kingſton*, he ſhews to have probably been, according to the Courſe of the Stations, from *Richborough* to *London*; and his Rout thence to *Caſſivellaun*'s Town, near the *Roman* Way, which ſince paſſed from *London* to *St. Albans*. From p. 16. hence he marched back the way he came, and embark'd at the ſame Port where he landed.

To ſettle the *Succeſs* of *Cæſar*'s Deſcent, is a p. 17. point of great delicacy. Taking the Facts as *Succeſs of Cæſar's Expedition.* he himſelf relates them, 'tis plain he made no great progreſs in *Britain*, and that he thought proper to quit it, without leaving any Garriſon, or making any ſettlement in it. He might have a Promiſe of Subjection and Tribute from the Princes, but it does not appear it was ever paid: he might alſo have the advantage in his Rencounters with the *Britons*, but his Victories were of no great conſequence, and he owns he here fell ſhort of his uſual good Fortune *.—If we liſten to the Accounts of others, we find the matter exceſſively magnify'd by ſome, and as much ridicul'd by others. *Suetonius* ſpeaks as if he had ſubdued the *Britons* †, and *Diodor. Siculus* and *Eutropius* repreſent as if he had made an abſolute Conqueſt; while *Tacitus* ſays, he ſeems rather have diſcovered *Britain* than to have conquer'd it

* L. 4. c. 24. † Superatis Britannis.

it [a]: And ſome of the Poets leſſen *Cæſar* ſtill more, to paſs by *Pompey*'s Words in *Lucan* [b], which ſignify that *Cæſar* ran away from the *Britons* [c]. *Horace* ſpeaks of the *Britons* as yet untouch'd [d], and *Tibullus* [e], that they were unconquer'd. *Tacitus* elſewhere introduces *Boadicea* intimating that the *Britons* had expell'd [f] the *Romans*; and *Caractacus* in his Speech ſays more expreſſly, that they had driven *Cæſar* the Dictator out of the Iſland [g]. The Truth ſeems to lie between the two, with *Dion Caſſius*, who ſays of *Cæſar*'s Expedition, that he gain'd nothing to himſelf or the State by it [h]: or *Strabo*, who ſays, that *Cæſar* did nothing great, nor did he advance far into the Iſland [i]. In effect, *Quintus Cicero* [k] appears very juſtly to expreſs the iſſue of the *Britannic* Expedition: If the Pleaſure ballanc'd the Trouble, and the Gain countervail'd the Loſs, it is the moſt that can be pretended.

From *Cæſar*, *Britain* remain'd neglected by the *Romans*, till the Reign of *Claudius*, near the ſpace of a hundred Years. *Auguſtus* is ſaid to have once reſolv'd on an Expedition againſt it; and *Horace* made him ſome fine Compliments on the occaſion [l]. But there appears to have been no great matter in it, ſince the beſt Hiſto-

rians

[a] Vit. Agric. c. 13. [b] L. 2. v. 572.
[c] Territa quæſitis oſtendit terga Britannis.
[d] L. Epod. 7. Intactus aut Britannus. Epod. Od. 7.
[e] L. 4. Panegyr. ad Meſſal. [f] Vit. Agric. c. 15.
[g] Annal. L. 12. c. 34. [h] L. 39. p. 115. [i] L. 4. p. 200.
[k] De Britannicis Rebus—— Nihil eſſe nec quod Metuamus nec quod Gaudeamus—— Cic. Lib. 3. Epiſt. 1.
[l] Præſens Divus habebitur
Auguſtus adjectis Britannis
Imperio———— L. 3. Od. 5.
Te Belluoſus qui remotis
Obſtrepit Oceanus Britannis —— L. 4. Od. 14.
Serves Iturum Cæſarem in Ultimos
Orbis Britannos—— L. 1. Od. 35.

rians of that time make no mention of it. This Neglect of *Auguſtus* had with his Succeſſor *Tiberius* the Force of a Command *. *Caligula*, who ſucceeded *Tiberius*, form'd the Deſign of a Deſcent on the *Britons*; and advanc'd as far as the Ocean for that purpoſe: but hearing they had put themſelves in a poſture to receive him, he turn'd the whole into a mock Encounter; gave the word to his Soldiers, order'd the Trumpets to ſound to the Charge, then bid the Men wheel round, and gather Shells to adorn his Triumph †.

Thus ends the *firſt Period* of Hiſtory. Mr. *Horſley* continues the Relation in the four enſuing Chapters: The *firſt* of which gives an account of *Claudius*'s Attempt and Conqueſt of *Britain*, and what paſſed under the Government of *Veranius*, with the Marches of the *Romans*, and the Limits of their Conqueſts. The next carries on the Relation from the Reign of *Veſpaſian* to that of *Hadrian*. The *fourth*, from thence to the death of *Severus*. And the *fifth*, from the beginning of *Caracalla*'s Reign, to that of *Valentinian* III. when the *Romans* withdrawing, left the Iſland a Prey to the *Saxons*—We will not enter into the detail of theſe; of which the Reader may frame ſome Idea from what has already been given; the Author proceeding in the ſame method, and ſhewing the ſame Preciſion, and the ſame Attention, both to the Hiſtorical Facts, and the Circumſtances of Geography and Chronology, in theſe, as in the former Chapter. But it would be pity, to paſs over, without ſome particular Remarks, the *Roman* Inſcription in the ſecond Chapter, which confirms *Suetonius*'s Ac-

p. 21.

p. 38.

p. 49.

p. 66.

* Tacit. Vit. Agric. c. 13. † Dion. L. 59. p. 659.

Account of *Claudius*'s Conqueſts, contrary to that of *Dion Caſſius*: The plauſible account of the Bounds of the *Roman* Conqueſts in each Year; the accurate and well-ſupported Determination of the Chronology of *Julius Agricola*'s Adminiſtration, from Paſſages in the *Roman* Hiſtorians, which had not hitherto been produc'd for that purpoſe, the neglect whereof has occaſion'd great miſtakes in the Conjectures of learned Men: His Account of the Time, and Place of building the *Roman* Walls, in the fourth Chapter, which he ſeems to have examin'd thoroughly, furniſh ſome curious Obſervations for the better underſtanding of the *Roman* Hiſtorians on that Affair. During the Period of the fifth Chapter the Hiſtory is broken, and the Accounts of the *Romans* very imperfect; but it muſt be owned, Mr. *Horſley* has not failed to do juſtice to his Subject even here.

p. 76. *The Legions in* Britain.

We now advance to the *ſixth* Chapter, which gives an account of the *Roman* Forces in *Britain*. *Cæſar* at his firſt Deſcent brought two Legions, *viz.* The *ſeventh* and *tenth*, which latter was his favourite Legion, and both together made an Army of about twelve thouſand Foot. The Horſe belonging to theſe Legions never reach'd this Iſland; and the Foot, the ſame Year, were tranſported back again to *Gaul*. At his ſecond Deſcent he brought five Legions, and two thouſand Horſe; tho' which theſe Legions were there is nothing in the Hiſtory whereby to diſcover, except the *ſeventh*, which is expreſſly mention'd. Theſe likewiſe return'd to *Gaul* the ſame Year that they came over in. During the three ſucceeding Reigns, no new Forces were ſent: but under *Claudius*, who applied himſelf in good earneſt to reduce the *Britons*, a conſiderable

derable Army came over, conſiſting of *Roman* egions, and other Auxiliaries; Hiſtorians do t mention particularly either their Number Names; but conſidering the great progreſs eſe made, they muſt have been ſuperior in umber to *Cæſar's* largeſt Army, which did ſo tle. Mr. *Horſley* probably enough conjectures em to have conſiſted of four Legions, with eir proper Auxiliaries, and the uſual Number Horſe belonging to each, which would a-unt to upwards of fifty thouſand Men. The mber and Names of the Legions, as collected m ſome incidental Paſſages of *Tacitus*, appear have been the *ſecond*, call'd *Auguſta:* the h, the *fourteenth*, and the *twentieth*, uſually 'd *Valens Victrix*; all which appear at leaſt to e been here in the Reign of *Nero*, as being mention'd by *Tacitus*, in his relation of the tle with Q. *Boadicea*. The ninth Legion, he , was ſurpriz'd and deſtroy'd by the Queen. fourteenth, and the *Vexillarii* of the twen- were in the Engagement; and the ſecond abſent from the Fight, thro' the fault of *Poe- Poſthumus*, their Commander, who afterwards b'd himſelf for having depriv'd them of ſhare in the Glory. Laſtly, under *Ha-*, a new Legion was ſent over, *viz.* the call'd *Victrix*.

he Author proceeds to give a particular ory of each of theſe Legions, during their p. 83. in *Britain*; the ſeveral Places where they ſtationed, and the Works, *&c.* they were oy'd in, till the time of their being recall'd. the whole it appears, that for twenty-five s after the firſt Invaſion of *Claudius*, there four Legions in *Britain*; that under *Nero*, ourteenth Legion was recall'd, and again finally

finally under *Vespasian*: that from the first Ye of *Vespasian* to *Hadrian*'s Reign, there were b three Legions here, and one of them, the ninth very much weaken'd; and from *Hadrian*'s tim to the lowest Empire, notwithstanding a ne Legion sent over, there still seem to have bee but three, the ninth having been wholly broke or the Remains of it join'd to that brought ov by *Hadrian*; a Conjecture which Mr. *Hors* supports in a beautiful manner by two Inscri tions in his own Collection. Some have ima gin'd other Legions besides the abovementione *viz.* the *Legio Secunda Adjutrix*; *Legio Qui Germanorum*, and *Legio Decima*. Mr. *Hors* shows the Insufficiency of the Proof alleg for each.

p. 86. *The Auxiliaries in* Britain.

Beside the Legions, there were in *Britain*, *A iliary Forces*, which were such as served in t *Roman* Camp, but were not Citizens of *Ro* The several Legions had each their *Auxilia* nex'd, and model'd according to the Form the Legionary Forces. These Auxiliary Coh first came over in the *Armament* of *Claud* Historians give us no light as to the Name Numbers of most of them. Mr. *Horsley* supp this defect by a very nice laborious Induction f Inscriptions, *&c.* The result of which is, there were probably thirty of these auxil Cohorts; a particular account of each whe he entertains us withal.

Alæ, p. 92.

For the *Alæ*, or *Auxiliary Horse*, which wise occur in Inscriptions, we find eight of which had their Residence in *Britain*. *Horsley* gives a particular account of each, shews how they were probably accommo to the thirty Cohorts of Foot.

An *Ala* of Horſe was uſually divided into ten *Turmæ*, as a Legion of Foot was into ten Cohorts; but in ſome Inſcriptions, as well as in *Roman* Writers, we meet with *Cohorts of Horſe**. Mr. *Horſley* gives us ſome account of each of theſe *Equeſtrian* Cohorts, mention'd in the Inſcriptions of *Britain*. p. 94.

There occur alſo military Bodies under other Names, as *Milites*, which ſeem to denote Foot, in oppoſition to *Equites*, or Horſe; alſo *Exploratores*, *Vigiles*, and *Numerus*, which do not appear to have expreſſed any determinate Number of Men. And laſtly, *Vexillarii*, and *Vexillationes*, whoſe Condition and Office has been much conteſted. Mr. *Horſley* gives us a particular Inquiry on this Head; and ſhews, with great Probability, that the *Vexillarii* were a ſelect Number of the choiceſt and readieſt Men in the Legion, anſwering to the Grenadiers in our Forces; which were often detach'd on ſpecial occaſions, ſometimes to a great diſtance from their reſpective Legions, even from *Britain* to *Italy*. p. 95. *Milites.* *Vexillarii.* p. 96.

For the Security of their Province againſt the Incurſions of the *Picts*, the *Romans* erected three ſeveral *Fences*, or *Prætenturæ*, which make the Subject of the four laſt Chapters of the Book.— The *firſt* was a Series of Forts or Stations, placed acroſs the Country, from the Place call'd *Couſins*'s-*Houſe*, near *Newcaſtle*, to *Boulneſs*, and denominated *Stations per lineam valli*, by the *Notitia*, and in modern *Engliſh* are call'd *Cheſters*. p. 98. *Prætenturæ.* *Stations per lineam valli.*

Theſe appear to have been prior to the Walls, and to have been built by *Jul. Agricola*, in the third Year of his Legation †: it being certain at

* Cohortes Equitum *or* Equeſtres. Plin. Ep. l. 10. 107, 108.
† Tacit. Vit. Agric. c. 22.

leaſt, that this General the next Year erected a like Series of Forts croſs the Country in *Scotland*, and that *Antoninus* afterwards built his Wall along the ſame Tract: Whence it does not ſeem improbable, that the ſame might have been done here, and that *Hadrian* firſt, and afterwards *Severus*, carried their Walls along the Series of Stations, which they found ready raiſed to their hands.

Theſe Stations *per lineam valli* have long embarraſs'd the Antiquaries, nor have yet been ſatisfactorily decided. Mr. *Horſley* takes them to have been much the ſame with what *Vegetius* calls *Caſtella*, and others *Caſtra*, which are deſcribed as "a ſort of Fortreſſes, in manner of "Towns, frequently built in the Borders of the "Empire, where conſtant guard was kept againſt "the Enemy *." The Stations are, in fact, Strong-holds, uſually of no great extent, within which were Houſes or Barracks for lodging the Soldiers; in which they ſeem to have kept their uſual Winter-quarters; and where they alſo kept garriſon, even in time of Peace. Their Figure is ordinarily a Square or regular Oblong; and adjoining to them were other Buildings, which form'd a ſort of Town, to which the Station ſerved in the nature of a Cittadel. At ſome diſtance were alſo exploratory Forts, and Camps for the Summer.

The Author enters into a great detail, to ſettle the antient Names and Places of each of theſe Stations; by comparing them with the Liſt of Stations *per Lineam valli*, given in the *Notitia Imperii*. His Succeſs in this Enquiry will doubtleſs meet with great applauſe; it being notorious that *Cambden*, and all others ſince him, have here labour'd in vain. We owe to Mr. *Horſley* the

* Veget. l. 1. c. 22. p. 101.

the Diſcovery of the Harmony between the Numbers and Order of theſe Stations in the *Notitia*, and thoſe which appear in fact to have been upon the Wall: and his Scheme is confirm'd in ſo many of its parts by numerous Inſcriptions, that it muſt be owned he has ſucceeded beyond expectation in this much deſired Search.

The famous Wall, which croſſes the north of *England*, beginning about three Miles Eaſtward of *Newcaſtle*, and extending ten Miles Weſtward of *Carliſle*, is known by different Names; being call'd by ancient Writers *Vallum*, *Barbaricum Vallum*, *Cluſura*, *Prætentura*, διατειχισμα, χωμα, and *Murus*; by the *Engliſh* the *Picts* Wall, and by the *Britons Gal Sever*, and *Mur Sever*. This in reality contains two Walls, a Turf, and a Stone one; the former of which bears the Name of *Hadrian*, the latter that of *Severus*. p. 116. Picts Wall.

Hadrian's *Vallum*, which makes the *ſecond* Fence or *Roman Prætentura*, was doubtleſs the Work of that Prince, who, according to *Spartian*, viſited the whole Empire, built much *, drew a Wall quite croſs *Britain*, fourſcore Miles long, to ſeparate the *Romans* from the *Barbarians*. It conſiſts of divers Works, *viz.* a principal *Agger* or *Vallum*, a Ditch on the north ſide of the *Vallum*, another *Agger* on the ſouth ſide of the *Vallum*, a large *Agger* on the north ſide of the Ditch, which latter ſeems to have ſerved for a military Way, as the former probably did for an inner Defence, in caſe the Soldiers were beat from any part of the principal *Vallum*. Hadrian's Wall. Works belonging to it.

The north *Agger* of *Hadrian*'s Work was a great difficulty in our Antiquaries way, till

* Spartian in Vit. Hadrian.

Mr. *Horſley* conjectur'd that it muſt have been the old military Way, attending the *Prætenturæ* of Stations before the Walls were built. That it was a Way, appears by the frequent Coincidence of *Severus*'s military Way with it. This Way was ſo laid, that *Hadrian* muſt have found it impracticable to carry on his Turf Wall on the north of it; he is therefore ſuppoſed to have left it on the north, and laid new military Ways for the uſe of his Wall at a greater diſtance on the ſouth. Theſe later Ways the Author ſometimes mentions, tho' on other occaſions he omits to ſpeak of them where it might have been proper; which would incline one to ſuppoſe that he had not diſcover'd them till after the Copy was out of his hands, and that the mention of them has been inſerted by his Directions at a diſtance.

p. 117. *Severus's Wall.*

For *Severus*'s *Stone Wall*, or the *third Prætentura*, the Works belonging to it are a paved military Way on the ſouth ſide of it, a leſſer military Way near it, and a large Ditch on the north ſide. On the Wall are a ſort of Towers, call'd by the Country People *Caſtle-ſteads*, or *Caſtles*; by ſome modern Authors *Mile Caſtles* or *Milliary Caſtles*, which have been regularly ranged along it, at the diſtance of ſix or ſeven Furlongs from each other, being about ſixty ſix Foot ſquare apiece; and their North ſide form'd by the Wall itſelf, which falls in with them here. In theſe the *Areans* were ſtation'd, an Order of Men inſtituted to make excurſions into the Enemy's Country, and give intelligence of their Motions *. Two third parts of theſe Towers are yet viſible, and for a long way together, eſpecially about the middle of the Wall, have

Works belonging to it.

Towers.

p. 118. *Caſtle-ſteads.*

Areans.

* Camb. Brit. p. 839.

have their distinct Vestiges. The original Number and Situation of them are well shewn by Mr. *Horsley*, in his Map of the Wall, and a Table which he gives us for the purpose. p. 119.

Beside these, there have been smaller *Turrets*, or Watch-Towers, which are generally ruin'd; so that 'tis hard now to find three of them together. Their distance was about three hundred and eight Yards, and consequently there must have been four between every two *Castella*. They appear to have been about four Yards square. Centinels having been placed in each of these, must have been within call of one another; so that the Communication might be kept up quite along the Wall, without having recourse to the Fiction of speaking Trumpets, or Pipes laid on the Ground from one end of the Wall to the other, as *Echard*, and some others have imagin'd. p. 120. *Watch-Towers.*

For the *Course* of the Wall, it runs generally on the Ridge, having a Descent towards the Enemy's Country, which both strengthens it and mends its Prospect: it generally passes in a right Line, from one of the Stations *per lineam valli*, to another; but now and then makes a gentle Turn in crossing a Rivulet, or passing a Height, especially when it comes within sight of a Station, and as it should seem in order to reach and take it in. The military Way still keeps near it, except on the Brink of Precipices, where it does not follow all the Turns of the Wall, but often keeps aloof, like the String of a Bow, to avoid any sudden Ascent or Descent. There are no Gates or Passes thro' the Wall, except at the Stations, or where the military Ways have cross'd, as at *Watling-street*, where we discover a square Gate, of the same Size with one of the *Castella*. *Course of the Wall.*

p. 121. *Dimenſions of the Wall.*

For the *Dimenſions* of the Wall, it has been found, by two different Menſurations, upwards of ſixty eight *Engliſh* Miles. Mr. *Horſley* makes it ſixty eight, three Furlongs: its Thickneſs is upwards of ſeven Foot, and in ſome places, where the Situation requir'd extraordinary Strength, eight or nine. The Breadth of the military Way is conſtantly ſeventeen Foot, that of the Ditch eleven Foot, and its Depth nine. The diſtance between ſome of theſe Works is always the ſame; between others variable, the Walls being ſometimes within a Chain of each other, at other times fifty Chains aſunder; and the Space between the Wall, and military Way ſometimes two Chains, ſometimes ſixteen.

p. 123. *Materials of the Wall.*

For the *Materials* of the Walls; that of *Hadrian* is Earth, ſometimes mix'd with Stone; that of *Severus* Free-ſtone, ſometimes erected on Timber Piles. Whence the Stones were procur'd, has been much diſputed; there being in ſome Places no Free-ſtone near, and in other Places, where it might have been had, they ſeem to have uſed another Stone, of a very different Grit. Some Places from whence they were probably furniſh'd, were the Rocks between *Walwick* and *Carraw*, alſo *Helbech-Scar*, on the *Guelt*, and *Leuge-Crag*.

Deſign of &c.

p. 124.

The *Deſign* and Oeconomy of the two Walls, and their Works have been much diſputed. Some are of opinion, that both of them, with all their Appurtenances and Stations on them, were the Work of the ſame Time and Perſon, and that *Hadrian*'s *Vallum* is only an inner Foſs to *Severus*'s Wall; but this Mr. *Horſley* ſhews could not be the original Deſign, tho' the *Vallum* might be ſo uſed by *Severus*. The Teſtimony of Hiſtorians, as well as the Circumſtances

of

of the Work, as they now ſtand, overthrow this Opinion.— Others will have *Severus*'s Wall to have been built on the Foundation of *Hadrian*'s. Mr. *Horſley* rejects this with Reaſon; as it would have been more laborious and expenſive to build a ſtone Wall on the Foundation of an earthen one, than to erect it on clear Ground. Others, laſtly, will have *Hadrian* to have built another more northerly *Vallum*, than that which now bears his Name, and ſuppoſe that it was on the Track of this that *Severus* afterwards erected his Wall: this Hypotheſis, they imagine, will render the whole Fortification rational and regular, which without it muſt in many places have been weak, and open to the Inroads of the *Caledonians*. Mr. *Horſley* ſhows that there is no neceſſity for ſuch a Suppoſition; and that the ſeveral Parts of the Work may be reconcil'd to Reaſon, and the Rules of Fortification without it.

As to the Queſtion by whom the Wall was built, the Inſcriptions found on it do not tell us the Reign under which it was erected. They are not ſo full and explicit as thoſe on *Antoninus*'s Wall, tho' probably erected with the ſame view: they are found on the Face of the Stone-wall, of the ſame ſhape and ſize with the other facing Stones, and were doubtleſs erected by the ſeveral Legions and Cohorts whoſe Names are found on them, who in all probability built the ſeveral parts of the Wall where they are found. With this view Mr. *Horſley* examines all the Inſcriptions hitherto diſcovered about the Wall, and from the whole concludes, that the Wall was built intirely by the *Legio ſecunda Auguſta*, and the *Sexta Victrix*— He proceeds with great Accuracy to determine the ſhare which each Cohort

p. 127. *Inſcriptions on the Wall.*

had in the Work, which he finds amounts to four *Caſtella*; purſues his Enquiries farther, and even diſcovers the ſeveral Cohorts of thoſe Legions, and what part of the Wall was built by each of them. This done, he proceeds with infinite pains to ſettle the Limits of the two Walls, and trace the ancient Line of each of them thro' the Country, as it now appears.

p. 135. *Preſent State of the Walls.*

For the *preſent State* of the Walls, the Remains may be reduc'd to four *Degrees* of Entireneſs: If *Hadrian*'s ſeem in any place nearly equal to its original State, that conſtitutes the *fourth* or higheſt Degree. In many places the Veſtiges of it are but barely viſible, which makes the *firſt*, or loweſt Degree. Between theſe are, in different places, other intermediate States, which are denominated by the *ſecond* and *third* Degrees — For *Severus*'s Wall, in ſome places the original Courſes remain, which makes the *fourth* Degree; in others, *only* the original Stones remain, tho' not in their regular Courſes, which is the *third*: where the Rubbiſh is high, and diſtinct, tho' cover'd with Earth, and grown over with Graſs, it makes the *ſecond* Degree; and where there are the ſmalleſt viſible remaining Veſtiges of the Wall, the *firſt* Degree. — Under theſe Conditions Mr. *Horſley* proceeds to ſurvey the whole Length of the two Walls, beginning from the Manſion call'd *Couſins's-Houſe*, formerly *Segedunum*, and paſſing thro' *Newcaſtle*, *&c.* to *Boulneſs*.

This Account of the preſent State of the Wall may be of uſe to the Curious hereafter, in aſcertaining its Courſe, when the preſent Appearances of it may be entirely deſtroy'd; and upon this account a little unavoidable Tedioufneſs in minutely ſettling this matter, muſt be excus'd.

The

The *Wall* of *Antoninus Pius*, which anciently reach'd from the Frith of *Forth*, to the Frith of *Clyde*, makes the Subject of the laſt Chapter. On this Wall is a Series of Forts or Stations, many of them probably prior to the Wall; and which may be ſuppoſed to be the principal part of thoſe which *Julius Agricola* erected croſs this Iſthmus, in the fourth Summer after his coming over Legate to *Britain* *. The Limits of this Wall have raiſed ſome diſpute, *viz.* Whether it commenc'd eaſtward from *Caeridden*, or from *Kinniel*; and whether it extended weſtward to old *Kirk Patrick*, or to *Dunglaſs*. Mr. *Horſley* thinks it might have ended at old *Kirk Patrick*, yet ſtations at proper diſtances have been continued further. Its Length, according to his Survey, makes thirty-four *Engliſh* Miles and three quarters, without allowing for the bendings. Its Thickneſs is about four Yards. From the Inſcriptions found on it, the Author gathers, that the whole *Legio Secunda Auguſta* was concern'd in building it, and the Vexillations of the Twentieth and ſixth: and the quantity of Work perform'd by the Vexillations, appears to have nearly equalled that of the whole Legions; as he ſhews by a particular Eſtimation.—— The Materials of it, *Capitolinus* tells us, were Turf: Mr. *Gordon* conjectur'd its Foundation might be of Stone, which has ſince been verified, and the Stone Foundation laid open near a Mile together. Some Conduits were alſo diſcover'd in the Foundation for the Paſſage of Water.—— Its Courſe is on the Brow of the Hill, not in the Streighteſt Line from Sea to Sea, but often fetching a compaſs for the ſake of the higher ground. There is no regular Series of *Caſtella* or Turrets on

p. 158. Antoninus's *Wall* in Scotland.

Stations on it.

Limits of it. p. 159.

p. 160.

Inſcriptions on it. p. 161.

Materials of it. p. 163.

Courſe of it.

* Tacit. Vit. Agric. c. 23.

on it; but beſide the larger Forts or Stations, a ſmaller ſort of Exploratory Turrets or Mounts diſpers'd here and there, which having been made of Earth, are much demoliſh'd.— The Works of this Wall are a great Ditch, the main *Vallum Agger* or Rampart, and a military Way; alſo ſome faint appearances of another *Agger*, a Pavement, and ſomething like a Terraſs, from which is a *Glacis*. The military Way is very fine: Its Courſe in a right Line from Station to Station, following the Wall pretty near, and rarely quitting it above an hundred Yards.

Exploratory Mounts.

Works of it.

From p. 164, *to* 173.

Mr. *Horſley* proceeds to a more particular Deſcription of this Wall, ſhewing the Courſe it takes, the Rivulets it croſſes, and the Villages thro', or near which it paſſes, with its different degrees of Appearance; giving alſo a more particular account of the ſeveral Forts that have been upon it, which 'tis obſervable were as cloſe again as thoſe on the Wall of *Severus*. The number of theſe, he computes, muſt have been twenty-one, the Places of ſeveral of which he aſſigns, and gives Conjectures concerning others.

Other Antiquities in Scotland. p. 174. *Arthur's Oven.*

The Book cloſes with an Account of two other pieces of Antiquity. The firſt call'd *Arthur*'s Oon or Oven, which is within ſight of *Antoninus*'s Wall, two Miles north from *Falkirk*; being a round Building, with an Aperture a-top reſembling the Pantheon. Its Structure and Dimenſions are particularly deſcrib'd by the Author: the Deſign of it has occaſion'd a great variety of Sentiments; ſome will have it to have been a Temple, either to the God *Terminus*, or as others chuſe, to *Romulus*; others only a Sepulcellum; and others a *Mauſoleum*, to which last Opinion Mr. *Horſley* inclines, confirming

an Inſtance of a Sepulchre built in the me manner at *Rome*.——Two Miles from this the *Dunapaſis*, which is the ſecond piece of ntiquity. It conſiſts of two Mounts, uſually ppoſed to have been erected as Boundaries at e Concluſion of ſome Peace between the *Bri-s* and *Romans*. Mr. *Horſley* rather takes them have been exploratory Mounts. Dunapaſis. P. 175.

For Illuſtration of the Work, we have a great mber of Draughts and Maps, done with re-rkable Exactneſs, *viz.* A Map of *Britain*, as ſtood under the *Romans*, collected from *Pto-y*, *Antonine's Itinerary*, the *Notitia Imperii*, d Inſcriptions; with proper Diſtinctions of the eral Places, as mention'd in each Author. general Map of the *Roman Walls* in the North *England*, including the Stations *per Lineam lli:* nine particular Maps of the ſame Walls, ich take them up at one extreme, and carry m in a Series to the other: a Draught of a part he Walls between one *Caſtellum* and another: Profiles of the Walls: two *Roman Camps:* *Secondary Stations*, *per Lineam valli:* a ge-al Map of *Antonine's Wall:* and four parti-ar ones, which carry it ſucceſſively from the end to the weſt. *Maps and Draughts.*

The Reader may hereby ſee what a Fund of tter is provided for his Entertainment. We e done little more than indicate, leaving the ious to go to the Fountain-head, where they y drink their fill. A good deal of the more reſting part remains even unindicated; ſince de what came directly into Mr. *Horſley*'s road, has taken occaſion to give a good number Incidental Inquiries and Deciſions, many of m curious enough, and which let conſiderable t into ancient Writers, as well as into the obſcure *Incidental Inquiries.*

obſcure parts of divers Sciences, particularly the ancient military Art, and Fortification, as practiſed both among the *Romans* and the *Britons*.

p. 5. Such, for inſtance, are his Deciſions of the number of Men, Horſe, *Vexillarii*, &c. in a *Roman* Legion. From a Paſſage in *Cæſar* *, wherein two Ships of Burthen † are ſaid to have brought three hundred Men; compar'd with another Paſſage of the ſame Hiſtorian, where he ſays, that eighty of theſe *Naves Onerariæ* were judged ſufficient for tranſporting the Foot of two Legions ‡; he argues, that as two of theſe Ships carried three hundred Soldiers, eighty would carry twelve thouſand, and conſequently there were about ſix thouſand Foot in a Legion. *Cæſar* indeed ſays elſewhere ||, that he had ſcarce ſeven thouſand Men with him, when it is evident from the Series of the Story, that he had two Legions and four hundred Horſe §. But this may be reconciled, by ſuppoſing thoſe latter Legions not compleat, and the former full and ſtrong. In effect, the Diverſity of Accounts given by *Roman* Authors, can hardly be ſolved without a like Suppoſition, *viz.* That the Numbers were various at various times, and even at the ſame time, in various Legions, according to their Condition. *Eutropius* ** ſpeaking of ten Legions computes them at ſixty thouſand Men; which is evidently a Miſtake, ſince it appears from *Livy*, that thoſe ſame Legions, by reaſon of the Loſſes in them, made up but forty two thouſand Foot, and three thouſand Horſe. And †† it may not ſeem improbable hence, that five thouſand was the uſual Number, and that this

Number of Men in a Legion,

* De Bell. Gall. c. 32, 33. † Naves Onerariæ.
‡ Id. ib. c. 20. || Ib. l. 5. c. 41. § Ib. c. 38, 39, 40.
** L. 2. c. 6. †† In Loc. citat.

was what led the Hiſtorian into the Error. For the *Number of Horſe* in a Legion, it may be conſider'd, that a Tranſport ſufficient for a hundred and fifty Foot, will carry between forty and fifty Horſe. This makes the number of Horſe in *Cæſar*'s eighteen Tranſports about eight hundred, and gives four hundred Horſe for each Legion. In *Cæſar's* ſecond Expedition, when he brought with him five Legions and two thouſand Horſe, the proportion holds much the ſame. On the whole, the Foot in a Legion ſeems generally to have been about fifteen times as many as the Horſe. For the *Number of Auxiliaries* in a *Roman* Legion, it appears from *Tacitus*, that the auxiliary Cohorts of the fourteenth Legion were appointed by *Vitellius* as a Check upon the Legion, and would have ventur'd to engage with it, if the two Pretorian Cohorts had not interpos'd and turn'd the Scale. By which it ſhould ſeem, that the Auxiliaries were nearly equal in number to the Legion; which accordingly is confirm'd by a Paſſage of *Polybius*, who tells us, that the Number of the Allies or Auxiliaries, as to Foot, was equal to the *Roman* Legions, and double as to Horſe *. And to the like purpoſe we have a Teſtimony of *Livy* †. Suppoſing this therefore the uſual Proportion, ten Cohorts of Auxiliaries muſt have been the ordinary Number aſſign'd to a Legion.—For the Number of *Vexillarii* in a Legion, *Hyginus* tells us expreſſly it was ſix hundred ‡, which Account ſuits well enough with what *Vegetius* writes, that every Century had its *Vexillum*, and was divided into ten parts, each of which was commanded by an Officer, call'd *Decanus* ‖. Suppoſing one of thoſe Diviſions

Number of Horſe in a Legion. p. 5.

Number of Auxiliaries in a Legion. p. 87.

Number of Vexillarii *in a Legion.* p. 96.

* L. 6. p. 472. † L. 22. c. 36.
‡ Diplomat. ‖ L. 1. c. 13.

Diviſions or ten Soldiers in every Century to have been more eſpecially charged with the Guard of the *Vexillum* of that Century, and thence call'd *Vexillarius*; this will make ſixty *Vexillarii* in a Cohort, and ſix hundred in a Legion.

Roman *Camps*.

Among incidental matters come alſo ſeveral curious Obſervations on the *Roman Camps*, particularly as to their *Figure*, which was ſometimes oval, or even circular, as on the tops of Hills; alſo their *Diverſity* for different occaſions, *viz.*

p.100. *Æſtiva*, *Hyberna*, *Manſiones*, and *Stativa*. Di-

Employment of the Legions.

vers uſeful Remarks on the *Employment* of their Legions, *viz.* in building publick Works, with the manner wherein they were ſtation'd for that purpoſe; and in what Order they ſent out their

p.127. Detachments and Cohorts to work. On the an-

Ancient Maſonry.

cient Maſonry, of which we have remarkable Particulars in *Severus*'s Wall; which was fill'd with large broad thin Stones ſet edge-wiſe, and uſually not erect, but ſomewhat obliquely, on which the running Mortar or Cement having been pour'd, bound the whole as firm as a Rock:

p.123. and in *Arthur*'s Oven, where the Stones are only laid level on each other, and hang faſt together, without any Mortar, Cramps of Metal,

p.174. or other binding. On the ancient *Pavement* of

Roman *Pavements*

their military Ways, particularly of that near *Antonine*'s Wall, which is very magnificent and beautiful; and in low watry places laid with

p.163. large Stones, in others with ſmaller: or of that near the Wall of *Severus*, from which Mr. *Horſley* takes occaſion to give a diſtinction between the Pavement of the moſt ancient, and the later military Ways: the firſt ſeeming to have been raiſed higher with Sand, Gravel, and a mixture of Stone, and well trench'd on each ſide, to

keep

eep them dry; the latter to have been better
d more regularly paved, but not so much
ised. Even *Grammar* and *Criticism* are not p. 121.
glected by the Author; to which Head belong
e different Acceptations which he has noted of
vers Words: *E. gr. Statio*, which sometimes Statio.
gnify'd the Duty of a Soldier, sometimes the
an himself on Guard, and sometimes the Place
here: or *Vexillatio*, which sometimes denoted p. 100.
Body of *Vexillarii* from the Auxiliaries of di- Vexillatio.
rs Legions, sometimes an *Ala* of Horse, some-
nes a single Legion, and sometimes even a
hort of Auxiliaries: Or *Ala*, which sometimes p. 97.
gnify'd the whole Body of auxiliary Forces, Ala.
metimes only the Horse; sometimes a Cohort
Foot. The like, of the Words *a vallo*, *ad val-* p. 115.
n, *Linea valli*, and others. Also the *Ety-* p. 102.
logies of divers *English* Words, as *Chesters*,
aham's-dyke, *Watling-street*, *&c.* For the p. 173.
itish Military Art, we have Specimens of it
their Engagements with the *Romans*; parti-
ar at *Cæsar*'s first landing, and afterwards at
River *Stour*; their skirmishing with him
his March; their manner of fighting in Cha-
s, of separating, re-joining, *&c.* Their *Stra-*
ms of reaping the Harvest except in one
ce, laying there in Ambush, and thus attack-
the Legions at Forrage: their *Fortifications*
he River *Thames*, with sharp Stakes; and of
ivellaun's Town with thick Wood and a Lake.
also meet with divers Reflections on *Poli-* *Political*
; as on the great Secrets and Success of the *Reflexion.*
nans, in their usual Conduct of *dividing the* Roman
nces and States whom they intended to sub- *Conquests*
; drawing some into a Confederacy with *to what*
nselves, under a pretence of taking them *owing.*
Protection, and assisting them against their p. 6.
Neighbours.

Neighbours. *Tacitus* obſerves, that nothing was of more uſe to the *Romans* againſt this ſtrongeſt and braveſt of People, the *Britons*, than the want of Unity, and publick Councils. It was ſeldom that any two or three of their petty States concerted meaſures together for repelling the common Danger, ſo while each would fight a part, they were all overcome *. How much this weakens a Country, appears further from what the *Hibernian* Prince, who fled to *Julius Agricola* told him, that one Legion, with a few Auxiliaries, would be ſufficient to reduce that whole Iſland †. We ourſelves, adds Mr. *Horſley*, have ſeen the wonderful Succeſs of ſome later Attempts of a like nature; with how ſmall a Force have the *Europeans* over-run great Tracts of Land, and conquer'd many Nations in *America*. What, in effect, could have animated ſome hoſtile Powers to make later Invaſions on our Country, with puny Forces, but this? How often has *England*, as terrible as ſhe has ſhewn herſelf when united, been won and loſt with a handful of Men!

Hiſtory Engliſh, Sources of. p. 1.

For *Hiſtory* and *Antiquity*, which were more immediately the Author's View, they have eternal Obligations to him; for having ſettled the Laws and Meaſures of Credibility in hiſtorical matters with great delicacy; indicated the true Sources of the ancient Hiſtory of our Iſland, and traced out the Baſis, or Lines of the firſt *Engliſh* Hiſtory; that can be depended on, agreeably to the moſt ſevere Rules, having every where gone to the Sources, *viz.* the cotemporary Writers ‡, examined theſe by Inſcripti-

* Dum ſinguli pugnant, Univerſi vincuntur. Vit. Agric. c. 12. † Id. Vit. Agric. c. 24.

‡ E. gr. Cæſar, *for what paſſed in his Time, with* Tacitus, Suetonius, *and* Dion Caſſius; *and for what paſſed in the following Reigns, to* Xiphiline, *the* Scriptores Hiſtoriæ Auguſtæ, Herodian, Aurelius Victor, Eutropius, *and* Marcellinus.

nd Books of Geography *; and where theſe ould not be had, endeavour'd to ſupply the efect from ſuch as are ſuppoſed to have had their Accounts from other more ancient Authors now oſt; without liſtening to any authentick Stories f Monks, even of *Beda* himſelf; who, notwithſtanding his Reputation for Learning and Probity, was excluded by his age from any acquaintance with the *Roman* Affairs on his own knowledge; much leſs of modern Hiſtorians, further than as what they ſay is ſupported by Claſſick Authority, or deduc'd by proper reaſoning therefrom. Add, that he has every where punctually quoted his Authorities, a thing much neglected by the former Hiſtorians, and has even produc'd the original Paſſages themſelves in his Margin, which has been done by none. *Quotation.*

For *Antiquity* he has treated it with good Senſe, which is to ſay a great deal, conſidering the manner in which that Subject has uſually been handled.—— Thro' the whole, he has every where labour'd to clear and aſcertain dubious points, having for that end not only ſtudied and read, but travell'd, meaſur'd, computed, reaſon'd, collected, invented, and, where every thing elſe fail'd, conjectur'd. By ſuch means he has been able to rectify a great number of Errors, which *Cambden*, *Gibſon*, *Echard*, *Stukely*, *Gordon*, and others, by a leſs ſcrupulous proceedure have fallen into. Who, for inſtance, would not wonder, to find ſuch Men as *Uſher*, *Burton*, *Buchanan* and Dr. *Smith*, aſſert that the Wall of *Severus* reach'd only to the *Esk* on the Weſt, when the contrary is evident at ſight? To conclude, p. 130.

* *Particularly* Ptolemy, Antonine's Itinerary, *and the* Notitia Imperii.

we cannot deny Mr. *Horſley* the Honour of being learned, laborious, candid and affectionate to his Subject; and hence extremely ſollicitous to exhauſt it. If he have been betray'd by this into a little Prolixity, and ſometimes even into a Confuſion, eſpecially in his Deſcription of the Walls, which he has labour'd more than the reſt; if we ſometimes find Alluſions to things ſuppoſed as known, before they come to be deſcrib'd; ſome Suppoſitions, not clearly made out; and now and then a little Inadvertence in the Courſe of a long Deduction: it would be cruel almoſt to mention theſe of a Man who has ſo good a Title to the benefit of *Horace*'s Plea:

——*Ubi plura nitent in Carmine, non Ego paucis Offendar maculis*——

ARTICLE XXVII.

The preſent State of LEARNING.

DANTZICK.

DR. *Breynius* has publiſh'd the following curious Eſſays, dedicated to the Preſident and Fellows of the Royal Society: *Joannis Philippi Breynii, M. D. Academ. Imperial. Nat. Curioſ. & Societatis Regiæ Lond. Sodalis, Diſſertatio Phyſica de Polythalamiis, nova Teſtaceorum Claſſe, cui quædam præmittuntur de Methodo Teſtacea in Claſſes & Genera diſtribuendi. Huic adjicitur Commentatiuncula de Blemnitis Pruſſicis: tandemque Schediaſma de Echinis methodicè diſponendis. Cum Figuris.* In 4*to.*

Samuelis Friderici Willenbergii D. Juris & Hiſtor. P. P. & Athenæi Gedan. Inſpectoris, de Officio

Officio Ministri Ecclesiæ erga condemnatum ad Mortem: & de Impœnitente ad Mortem condemnato delinquente Discursus Juris. In 4to.

LUBECK.

Morhof's Polyhistor has been reprinted here with a Preface, and an Account of the Litterary Journals, by the learned Dr. *Fabricius: Danielis Georgii Morhofii Polyhistor Litterarius, Philosophicus, & Practicus; cum Accessionibus Virorum Clarissimorum Joannis Frickii, & Joannis Molleri Flensburgensis. Editio tertia: cui Præfationem, Notitiamque Diariorum Litterariorum Europæ præmisit Jo. Albertus Fabricius, SS. Theol. D. & Professor in Gymnasio Hamburgensi.* In 4to. 2 vol.

NUREMBERG.

Samuelis Stryckii JCti consummatissimi Annotationes succinctæ in Johannis Schilteri Institutiones Juris Canonici, ad Ecclesiæ veteris & hodiernæ Statum accommodatæ; in quibus multa rationibus & exemplis illustrantur, obscura declarantur, atque dubia resolvuntur. Nunc primùm publicatæ. In 8vo.

WITTEMBERG.

Annotationes ad Vaticinia Habakkuki Prophetæ, editæ à Johanne Georgio Abicht, S. Theol. D. Prof. publ. Consist. Assess. & Superint. Gen. In 4to.

DRESDEN.

Embryologia Historico-Medica: hoc est, Infantis humani Consideratio Physico-Medico-Forensis, qua ejusdem in Utero nutritio, formatio, sanguinis circulatio, vitalitas seu animatio, respiratio & morbi; deinde ipsius ex utero egressus præmaturus & serotinus, imprimis partus legitimus & circa eundem occurrentia, verbi gratia, partus difficilis, post Matris mortem, numerosus & multiplex, tàm

puellarum quam vetularum, item per insolitas vias, & planè insolitus; porrò varia symptomata, e. g. uteri prolapsus, ejusque inversio & refectio; denique partus Cæsareus & suppositititius cum puerperarum tortura, raris observationibus exhibentur à D. Martino Schurigio, Physico Dresdensi. In 4to.

LEIPSICK.

Discursus Historico-Juridicus de Die ac Nocte nuptiali: publici juris factus à Conrad. Philip. Hoffmanno J. U. D. & S. M. R. P. Consil. In 4to.

Philosophia Hæresium Obex. Autore Christ. Gottl. Joechero Professore Lipsiensi. In 4to.

M. *Fritsch* has printed a very neat Edition of Dr. *Boerhaave's Elementa Chemiæ*, in 2 Volumes in 8*vo*, with some Improvements.

IENA.

The following Books have been printed here: *Jo. Georgii Walchii Theol. D. & P. P. Introductio in Libros Ecclesiæ Lutheranæ Symbolicos, Observationibus Historicis & Theologicis illustrata.* In 4to.

Commentatio de Jejuniis & Religionis sacris Cærimoniis; ex tribus Parabolis Christi quæ capite quinto Lucæ extremo memorantur difficilioribus visis exposuit M. Jo. Georg. Zur. Linden. In 8vo.

Sam. Friderici Willenbergii D. Jur. ac Histor. Prof. & Athen. Ged. Inspectoris, Tractatus Juris Ecclesiastici de Officio vocantis & vocati ad Ministerium Ecclesiasticum: cui accessit Dissertatio de divina ad officia Civitatis secularia Vocatione. Cum Rerum & Verborum Indice. In 8vo.

Dieterici Herm. Kemmerichii ICti, sereniss. Sax. Ducum stirp. Ernest. Consiliarii aul. Codicis & Novell. Prof. publ. Curiæ Provinc. Saxon. Fac. Jurid. & Scab. Assessoris in Acad. Ienensi, Synopsis Juris

uris Criminalis, per ſuccinctas Poſitiones delineati, Uſum Prælectionum Academicarum. In 8vo.

Petri Mulleri J. U. D. & Prof. Ord. in Univerate Ienenſi, Tractatio Juridica de Jure prægantium. In 4to.

De Speculis Archimedeis tentamen Joannis Andreæ Segneri Philoſophiæ & Medicinæ Doctore. 4to.

Diſſertatio Epiſtolica qua Regulam Harrioti de odo ex Æquationum ſignis numerum radicum tam rarum quàm Spuriarum eas componentium, cogſcendi, demonſtrare; ſimulque rationem Structuræ ſtrumenti novi, ſectionibus conicis ſecundi generis risque, ac omnibus primi, deſcribendis apti, exnere conatur Joannes Andreas Segner M. C. In o.

WITTENBERG.

Franciſci Wolkenii S. S. Theol. Licent. & in ad. Wittenberg. Sanctæ & Orient. Linguarum of. publ. Ordin. Liber de Ellipſibus è Textu Bibo Hebræo ſolicite eliminandis, quo Ellipſium expla quæ Specie quadam reliquis præſtant expenntur, ab omni Conſtructionis defectu liberantur, riiſque ex S. Scripturæ locis dubia inſuperabilia a tolluntur. In 4to.

MARPURG.

They have reprinted here *Gurtler*'s Syſtem of vinity: *Nicolai Gurtleri S. S. Theol. D. & in anequerana Academia P. P. O. Inſtitutiones eologicæ, ordine maximè naturali diſpoſitæ, ac iis acceſſionibus auctæ. Adjecta eſt in fine Matæ Martinii S. Liter. quondam apud Bremenſes P. Epitome S. Theologiæ methodicè diſpoſitæ.* 4to. This is the third Edition. The firſt was nted in 1694, and the ſecond in 1720. The thor, who was born at *Baſil* in 1654, died 711.

HELM-

HELMSTADT.

Via in Chaldæam brevis & expedita, in fundamentis Linguæ, cum Textu Chaldaico Danielis, Esræ, & Targum Obadiæ, una cum versione & Lexico conciso, curante monstrata ab Hermanno Von der Hardt Academiæ Juliæ seniore & præpos. Mariæb. Editio quarta emendatissima. In 8vo.

HAMBURG.

Jo. Christophori Wolfii Past. ad D. Cathar. & Scholarchæ, Curæ Philologicæ & Criticæ in IV priores S. Pauli Epistolas, in quibus integrita contextus Græci consulitur, sensus Verborum e præsidiis exegeticis illustratur, &c. Accedit, Appendicis loco, Examen locorum aliquot Paulinorum P. Artemonio nuper temerè & infeliciter solicitatorum. In 4to.

STRASBOURG.

Annales Arsacidarum, Auctore Ludovico de Four de Longueruë, Abbate S. Joannis de Jard ad Melod. & Septem Fontium in Therascia. In 4. These Annals were printed at *Paris* some Yea ago, but this new Edition, for which we a indebted to the learned Mr. *Schoepflin* one our Professors, is publish'd from a Copy co rected and enlarged by the Author.

PARIS.

Father *Souciet* has publish'd the second a third Volume of the Mathematical, *&c.* Obse vations, made in *China* and elsewhere, by t Jesuits. *Observations Mathematiques, Astronom ques, Geographiques, Chronologiques & Physiqu tirées des anciens Livres Chinois, ou faites nouve lement aux Indes, à la Chine & ailleurs, par Peres de la Compagnie de Jesus, redigées & pu liées, par le R. Pere Etienne Souciet.* In 4. The first Volume came out in 1729.

HISTORIA LITTERARIA:

OR, AN

EXACT AND EARLY ACCOUNT

OF THE MOST

VALUABLE BOOKS

Publiſhed in the ſeveral Parts of EUROPE.

Floriferis ut apes in ſaltibus omnia libant,
Omnia nos itidem.——————Lucret.

NUMBER XVIII.

Being the Sixth of VOL. III.

LONDON:
Printed for N. PREVOST, over-againſt *Southampton-ſtreet*, in the *Strand*.
M.DCC.XXXII.
(Price One Shilling.)

A TABLE of the ARTICLES For No. XVIII. 1732.

Art. XXVIII. *Mathematical, Astronomical, Geographical, Chronological and Philosophical Observations, extracted from ancient* Chinese *Books*, &c. 52

Art. XXIX. *New Sermons on the History of the Passion of our Lord* JESUS CHRIST *and other Subjects relating thereto. By the late Reverend M.* James Saurin, *Minister at the* Hague, *&c.* 5

Art. XXX. *A Critical History of the superstitious Practices which have seduc'd the Vulgar, and puzzled the Learned. Together with the Method and Principles how to distinguish Natural Effects, from such as are otherwise*, &c. *By* F. Le Brun. 5

Art. XXXI. *The Ancient History of the* Egyptians, Carthaginians, Assyrians, Babylonians, Medes, Persians, Macedonians and Greeks, *&c. By M.* Rollin. 5

Art. XXXII. *The present State of* LEARNING

From Rome.
From Padoua.
From Wolffenbuttel.
From Nuremberg.
From Paris.
From Leiden.
From Amsterdam.
From the Hague.

HISTORIA LITTERARIA.

ARTICLE XXVIII.

Obſervations Mathematiques, Aſtronomiques, Geographiques, Chronologiques, & Phyſiques, tirées des Anciens Livres *Chinois*, ou faites nouvellement aux *Indes* & a la *Chine*, par les Peres de la Compagnie de *Jeſus*. Redigées & Publiées par le P. *E. Souciet*, de la même Compagnie. à *Paris* 1729.

That is,

Mathematical, Aſtronomical, Geographical, Chronological and Philoſophical Obſervations, extracted from ancient Chineſe *Books, or lately made in the* Indies, *and in* China, *by the Fathers of the Society of* Jeſus, *digeſted and publiſhed by Fath.* E. Souciet *of the ſame Society.* 3 *vol.* 4*to.* Paris 1729. *and* 1732. G.

OUR Editor having dedicated this Collection to his moſt Chriſtian Majeſty, and, in ſo doing, perform'd his Devotions to the Memory of the late Monarch of *France*, who, it muſt be owned, deſerved much of the Learned of every Claſs; proceeds to his Preface, which he opens *Preface.* with

with this very just Observation, That Experience affords us more light into the surprising Scenes of Nature than Speculation. That what Experiments are in Philosophical Cases, Observations are in Astronomical. He then observes, that the Beauty and Order of the Heavens, first attracted the Eyes of Men, and became the first Subjects of their Contemplation; whence Astronomy claims to be the eldest Sister of the Sciences. He acquaints us, that the *Chinese*, like other ancient Nations, who have enjoy'd a serene Sky, began early with Astronomy; and that they were so rigid upon those who were employed by the State to watch the Motions of the Heavens, that if they were convicted of any Negligence in the execution of their Office, Death only could atone for the Crime. He has this to say for the Work in general, That the greater variety of Observations we have in different Parts and Places, and the more universal they are, the more must they redound to use. That hence the Curious have earnestly wished, the Learned would butventure at some distance from their homes, and act the part of the industrious Bee for the Benefit of the whole Community. That the late King of *France* being, by the sagacity of his own extensive and comprehensive Genius, abundantly convinced that the thing ought to be so, cast his eye upon the Missionaries, whom he, by all means possible, enabled and encouraged to take on them the useful Task. That they accordingly acquitted themselves very handsomly of their new Charge, till the late Emperor of *China* interrupted the course of their Observations, by requiring them to attend him, as his Instructors in the *European* Sciences. The same hindrance they met with

with alſo from the ill-timed Curioſity of ſome of the imperial Children. So that now they laid aſide the Teleſcope and the Quadrant for the *Chineſe* Pencil and Ink-ſtone, therewith to delineate the *European* Arts in *Chineſe* and *Tartar* Characters, for the ſolid Inſtruction of thoſe remote Members of, or rather Well-wiſhers to the Republic of Letters.

Thus a ſtop was put to the deſired Work, which gave our Editor very great Concern. In the mean time he was very importunate with the Miſſionaries, who, from time to time, were ſent abroad. He begg'd they would reſume and continue the Obſervations which had been begun: and in the Year 1721 he, with great joy, ſaw F. *Gaubil*, and F. *Jacques* depart for *China*. *Gaubil*, it ſeems, had an uncommon Genius for the Mathematics, and a very uncommon Faculty at acquiring of Languages; two Qualifications, which, to meet in one Perſon, is, ſo far as our experience reaches, no very uſual thing. He was, beſides all this, young, and an utter Stranger to Fatigue or Trouble. Fath. *Jacques*, it ſeems, was not quite ſo robuſt, but he was a good Mathematician, and had a Head very happily turned for Experiments and Obſervations. Theſe two Gentlemen having often conferred with M. *Caſſini* and M. *Maraldi*, departed with full Inſtructions, and very ſincere Intentions.

Our Editor conceived great hopes of theſe two reverend Gentlemen, and his hopes were redoubled upon this Occaſion. M. *le Comte d'Ericeyra*, whom he ſtiles Viceroy of the *Indies*, happen'd upon his return homewards to meet our two Miſſionaries, outward bound, at the Place the *French* call the Iſle of *Bourbon*; and meeting them there, he uſed, after Dinner, to

take them out to walk with him, on the Sea-ſide, where the Converſation was all Literary. The reſult of all this was, That M. *le Comte* took them to be a Couple of very able Men, and told our Editor as much, when he ſaw him at *Paris*. This ſmall Occurrence gives Fath. *Souciet* a very lucky opportunity of being very polite towards the ſaid noble *Comte*; but whether the Foundation he builds upon, be Rock or Sand, we know not.

Our two Miſſionaries very amply made good all they had promiſed. Tho' they laboured under a want of Inſtruments, they made their Obſervations wherever they came in their Paſſage. Their Genius was *equal to* all things; nothing could ſtand in the way of it. Having reach'd *Pekin*, they put the Inſtruments, they there found, into good order, and began to obſerve very aſſiduouſly. Fath. *Gaubil*, at the ſame time applied himſelf to the Study of the *Chineſe* and *Tartar* Tongues, to the reading of the Books of each Nation, and to the Hiſtory and Aſtronomy of both; and Fath. *Jacques* fail'd not to ſecond his laborious Brother.

Great things might have been ſafely expected to come of all this; but beſides all this, two *German* Jeſuits, the one, *Kegler*, Preſident of the Tribunal of the Mathematics; and the other, *Slaviſeck*, an excellent Aſtronomer; communicated their Obſervations. And in the Year 1724, our Editor entreated Fath. *Gaubil* to trace back the Obſervations which had been made by the Jeſuits before his Arrival in *China*, that this Collection might begin where Fath. *Gouye* left off, if poſſible. He ſent all he could recover, and theſe are the Obſervations collected together in the Book before us.

But,

But, for fear the Reader ſhould miſtake in peruſing theſe Volumes, he muſt note, that the Obſervations are not of one kind only, but of ſeveral ſorts; for ſome of them are Aſtronomical, ſome of them are Geographical, ſome of them are Chronological and Hiſtorical; in ſhort, ſome of them are Philoſophical, and ſome Hiſtorical in the natural way.

The Aſtronomical Obſervations are of two kinds. 1. Some are extracted from *Chineſe* Books of inconteſtable Antiquity. 2. Others, are of the late Obſervers we have mentioned, and ſome other Perſons unnamed. The former conſiſt of ſix and twenty Eclipſes of the Sun, which Fath. *Gaubil* has proved to be exact to the very Day mentioned by the *Chineſe* Authors; and one and twenty Conjunctions of *Jupiter* with different fixed Stars, which our Editor ſets a great value upon; remarking, that there is no way more certain to obtain the periodical Time of a Planet, than obſerving its Conjunction with the fixed Stars. And what is more, theſe Conjunctions of *Jupiter* fill up a Chaſm of about 1000 Years, during which we find not the leaſt Obſervation of the kind with reference to that great Planet.

Our Editor allows the *Chineſe* to have been pretty inaccurate, and that they mention only the Day of each Obſervation, without particulariſing Hour, Minute, or Second; but at the ſame time ſhews how very eaſy it is to reduce many or moſt of them to that Exactneſs of Time. For the later Obſervations, they have been communicated to the Gentlemen of the Obſervatory at *Paris*, who have given them a kind Reception; and one of them, M. *Maraldi*, calls them, in a Letter to our Editor, *Curious and*

Useful, and ſays, *they could not fail of being acceptable to Aſtronomers, if they were but made public.*

But Fath. *Souciet* is in a ſort of a quondary as to the Method wherein he has digeſted this Collection. He is at a loſs to know, whether the Reader might not have been better pleaſed if he had ſeen the whole jumbled together in one formleſs Maſs, than to have each Science diſtinguiſhed. Some indeed there may be ſo very wrong-headed, as to have been delighted with the Puzzle and Confuſion of a Heap of Obſervations of a dozen of ſorts, crouded together without Order or Method; but for one of thoſe, we will venture to ſay there are a hundred, at leaſt, who are better pleaſed to ſee each Obſervation ranged regularly under its proper Claſs: ſo that if our Words had any weight with Fath. *Souciet*, we would adviſe him never to break his reſt about that matter.

The Geographical Obſervations, whether ſuch as come from the Miſſionaries, or the *Chineſe* and *Tartars*, muſt, one would think, tend to the Improvement of our Maps and Charts of *Aſia*, at leaſt of the more eaſtern and northern parts of that large Quarter. Thus far, as our Editor obſerves, we may be the wiſer for them; they will acquaint us with the Nature of the Soil between Place and Place; we ſhall by them know if the Roads be good or bad, the People you are to paſs through, the Face in general of their Country, and their preſent State; all which will fall under the Comprehenſion of moſt People, and moſt People are fond of ſuch Relations.

The moſt important Subject in the Chronological way, is the Hiſtory of the five firſt *Mogul* Emperors. We ſhall take an opportunity, before

fore we have done, to dwell a little on that great Conqueror *Jenghîz Khân*, whoſe Life and Actions muſt have been far better known to the *Chineſe* than either to the *Arabians* or *Perſians*, to whom we have been hitherto indebted for what we know of him. Beſides, the *Chineſe* are eſteemed the moſt exact Hiſtorians imaginable.

Of the Philoſophical Obſervations, our Editor doubts not but that thoſe on the Load-ſtone or Variation of the Needle, will be kindly received; becauſe of the great Improvement which may reſult therefrom to Navigation; becauſe they agree with thoſe of Dr. *Halley*; becauſe they produce the ſame concentric Curves; and becauſe they may, in time, by the Addition of further Obſervations of the ſame kind, bring to light the exact diſtance of the Curves, and ſo give the Longitude by the help of the Variation. Our Editor here applies himſelf to the Navigators in general, and exhorts them to do their utmoſt to bring this Knowledge to paſs, by the moſt diligent Obſervations, thereby to ſet the laſt hand to their Art.

To conclude, he obſerves, that as there are the Names of many Places interſperſed up and down in this Collection, he has reduc'd them all to a Table, with their Latitudes and Longitudes annex'd, according to *de la Hire*, *des Places*, *Street*, *Harris*, and *la Connoiſſance des Temps*; that he counts his Longitude from the Meridian of *Paris*, and that if any of his Readers ſhould be offended that ſome of the Obſervations are deliver'd in *Latin*, they are to blame his Scrupuloſity, he not caring to depart from the Obſervers own expreſs Words; and again, he has this for his farther excuſe, that thoſe who are addicted to theſe Studies, will eaſily underſtand the *Latin* of an Obſervation.

The Work itſelf.

Thus far we have purſued our Editor in his Preface; he having, as the Cuſtom pretty much obtains among the *French* Writers and Compilers, acted, tolerably well, the part of a Journaliſt upon himſelf, as we may ſay. We will now take a Survey of the Collection itſelf, and ſee if we can extract any thing from it, wherewith to gratify our Reader.

Remarks on the Chineſe *Aſtronomy in general.*

This Miſcellaneous Work opens with ſome Obſervations on the Aſtronomy of the ancient *Chineſe* in general; wherein among other things we are told, the *Chineſe* were divided upon the great point, whether the Heavens turned round the Earth, or whether the whole turned round the Sun: that they expreſſed their Eclipſes in Numbers, which, at this day, are but little underſtood: that Father *Kegler*, Preſident of the Tribunal of the Mathematics, had a *Chineſe* Planiſphere of the Stars, drawn long before the Jeſuits ſet foot in *China*, and that among thoſe Stars many were of the Teleſcopic Claſs: that from the Dynaſty of the *Hams*, who reign'd before *Jeſus Chriſt*, to this Day, there are Treatiſes of Aſtronomy: that from thoſe Treatiſes it appears, the *Chineſe* have, for upwards of two thouſand Years, pretty well known the quantity of the ſolar Year to be three hundred and ſixty five Days and about ſix Hours: that from the time of *Yaho* they have computed, That in four ſolar Years there are three of three hundred and ſixty five Days, and one of three hundred and ſixty ſix, and this Year they call *Ki*: that they have well enough known the diurnal Motion of the Sun and Moon, the quantity of the Lunar Month, whether periodical or ſynodical, a Lunar Cycle of nineteen Years, and the like: that they were ſufficiently ſkilled in the nature of

of Obſervations by the Sun; that they could take his Meridian Altitude, and find his Declination: that the *Chineſe* are pretty much puzzled with, or at leaſt, that they write confuſedly of the Stations, Directions, and Retrogradations of the Planets: that they reckon'd the Sun's greateſt Declination to be twenty-four of their Degrees, or twenty-three Degrees thirty-eight Minutes according to us; the *Chineſe*, till Fath. *Ichall* introduced our Cuſtom, dividing the Circle into three hundred and ſixty-five Degrees, twenty-five Minutes, allowing a hundred Minutes to each Degree: that the *Chineſe* have always given Names to the Stars, and have always parcelled out the Heavens in Conſtellations: that by the *Chineſe* Hiſtory it appears, they have always been pretty well verſed in Aſtronomical matters: and that the *Chineſe* have Chains of Obſervations upon the Solſtices and Comets, for above four hundred Years before Chriſt, down to the fourteenth Century after him.

The following Reflexion is made, but we are not certain by whom, upon theſe Remarks; that the *Chineſe* had no knowledge of the Comets by Calculation, but by meer Obſervation of them when they appeared; from whence the Author drawing an Inference in favour of the other parts of the *Chineſe* Aſtronomy, concludes, that ſuch a Series of Obſervations on the Comets muſt convince us of their great Diligence in watching the Occurrences of the Heavens; and that this their uninterrupted Application muſt have afforded them much Knowledge, and ſupplied many wants they laboured under. *Reflexion.*

Then follow the like Remarks on the *Indian* Aſtronomy in general. The Author complains, that the *Indians* have been better Merchants than Scholars; *Remarks on the* Indian *Aſtronomy in general.*

Scholars; and that they have always been more ſollicitous about improving their Eſtates, than their Minds: that notwithſtanding this has been the general bent of the Nation, ſome few of them have ſtruck into another road, ſince they ſtill know how to calculate Eclipſes with tolerable Accuracy: that, this they do by rote, without knowing why or wherefore: that, what is ſtrange after this, there are few or no Aſtronomical Terms in the *Damulic* Tongue: that if more there are, they muſt be in the learned Tongue, the *Samaſerutam* or *Grandorice:* that, however, the *Damulic* Lexicons mention the twelve Signs of the *Zodiac*, under much the ſame Names we give them; *Maſham* is *Aries*, *Kiſhabam* is *Taurus*, *Midunam* is *Gemini*, or near upon the matter: that they count them from weſt to eaſt as we do: that they reckon twenty-ſeven Conſtellations ſcatter'd up and down, among the Signs of the *Zodiac*, but make little or no mention either of the northern or ſouthern Stars: that they call the Ecliptic the Orbit of the Sun: that they have alſo their Orbit of the Bull, Orbit of the Twins, Orbit of the Crab, and ſo on: that they have Terms to expreſs the Sun's Motion from one Tropick to the other reciprocally: that the Word *Uttavaianam* ſignifies his *Courſe toward the North*; and the Word *Tecehavaianam*, his *Courſe toward the South.*

Upon this our Author obſerves, that the *Indians* cannot well be ignorant of the Obliquity of the Ecliptic; but, at the ſame time thinks they have no knowledge of the Armillary Sphere. He then proceeds, by way of remark, to tell us That he finds, in a Lexicon of theirs, a very exact Definition of the new Moon, *viz.* That *it is the* Conjunction *of the* Sun *with the* Moon

After this, says he, it is surprising they should run into such Extravagancies as they are guilty of when they are about to account for the Phases of the Moon: for they imagine, it seems, that Planet to be full of *Ambrosia* or *Nectar*, and that the Gods come thither to draw it, and so on. But it is still more surprising, that they should be able to calculate Eclipses, seeing they reckon the Moon to be farther removed from the Earth than the Sun. It is not only the common People that are of this Persuasion. A *Bramin* of *Tanjaor*, being in Prison with one of our ancient Missionaries, had several long Disputes with him: during which he, patiently enough, bore with the Missionary's endeavours to refute Idolatry, and permitted him to launch out as much as he pleas'd against Idols; but when he perceived that the Missionary pretended the Sun was farther distant from the Earth than the Moon, he grew downright angry, and would have no more to say to him.

"Their general System of the World is very ridiculous. They admit seven *superior*, and seven *inferior*, which they imagine to be in the Body of their God.

"Their System of the Earth in particular is not less absurd. They represent it a Disc, which they distinguish into eight Cardinal Points. Each Point has its God and a Giant to guard it, and two Elephants, one Male, the other Female.

"Moreover, they hold that this World is sustained by a great Serpent.

"They admit also seven great Islands or Continents, seven Seas, one of fresh Water, a second of salt Water, a third of Wine, a fourth of Milk, a fifth of Curds and Whey, and the like.

"They

" They admit alſo eight great Mountains
" ſeven great Rivers; and to expreſs all these
" have Terms in abundance.

" Their learned Men, if ſuch they are, are
" very choice of their Knowledge, and take care
" that the World ſhall ſee as little of it as poſ-
" ſible.

" The R. Fath. *Bouchet* will have it, that the
" *Indians*, as well as we, divide the Ecliptic
" and every other Circle in general, into three
" hundred and ſixty Degrees, and each Degree
" into ſixty Minutes. I wiſh I had reaſon to
" think along with him." This is a good mo-deſt way of giving the L—e. The Jeſuits, we ſee, uſe each other with great Tenderneſs and Reſpect; *Honour thy ſelf, and others will honour thee*, ſeems to be one of their Maxims.

Reflexions. Four Reflexions follow on the back of the foregoing Remarks. Two of them long, and two of them ſhort. The two laſt ſhall content us. 1. It thence appears, that the *Indians* believe the Sun moves, and not the Earth. 2. That by talking of the Orbits of the fixed Stars, they may have ſome notion of their Progreſſion.

Aſtronomical Obſervations of late Years. The Aſtronomical Obſervations made by the Jeſuits, we have mentioned, in *China*, take up ninety four of the ſucceeding Pages, but becauſe in them we perceive nothing for our purpoſe, we ſhall paſs them over.

Geographical Obſervations. The Geographical Obſervations come next. They open with a trifling and tedious account of the Latitude and Longitude of *Pulo-Condor*, or the Iſland of *Condor*, once in poſſeſſion of the *Engliſh*, who being unhappily maſſacred, the *French* laid hands on it, and have call'd it the Iſle of *Orleans*. This Iſland, tho' the moſt conſiderable of thoſe on the Coaſts of *Cambodia* and *Cochin*

inchina, does not, we think, deſerve to ſixteen Pages laviſhed away upon it. Be- it and its few, no way remarkable, Produc- being extreamly well known to our Nation, hall be ſilent thereon.

the next place, we have a Deſcription of *on*, its Latitude and Longitude; which our ple ought to know pretty well. According is account, it is about two Miles from North uth. It is not ſo broad as long. The north of the *Tartar* Town has ſeveral void Spaces, s but indifferently peopled, but the reſt is and well built; but we will not dwell on ace ſo well known. We will only add, hat the great number of Veſſels, of all Sizes, ich are continually ſailing up and down; ays, or, if you will, Walks bordered, not h Trees, but with Embarkations; vaſt ains ſown with Rice, and cut into Canals; rather, that have no other ways but Ca- s covered with ſhipping, which ſail along thouſands, while the Corn, the Trees, and Paſture hide the Waters from ſight; all s exhibits a noble Proſpect to the Eye, a oſpect well worthy of being ſurveyed."

Canton.

he next thing obſervable is, an Extract of rnal kept by the Fathers *Gaubil* and *Jacques*, *Canton* to *Pekin*, wherein are ſeveral Geo- ical Remarks on the Situation of the Pro-, Cities and Canals which occurred to them eir way. This is by Father *Gaubil*. It is and tho' not properly new, is curious h. Among other matters it is here ob-, That *Voutſhan*, *Honian* and *Hankeou*, the greateſt, and one of the moſt conſide- Parts of the Empire of *China*. That when e the prodigious multitude of Barks there,

Extract of a Journal by Gaubil *and* Jacques *from* Canton *to* Pekin.

ſome

ſome of which are as big as Ships, toget
with the inconceivable number of People e
nally going and coming, you would ſay, T
the whole Empire crouded to this City.—
" In my life I never ſaw ſo great a Confu
" or ſo vaſt a Concourſe of People. *Ha*
" is the Place where all the Plants, Medi
" Herbs, Drugs, *&c.* of the growth of
" Empire are to be had." Our Chymiſts, Bo
niſts, Apothecaries and Phyſicians, might h
it ſeems, have wherewithal amply to ſatisfy th
Curioſity. Going ſtill forwards, we are to
the Province of *Honan*, the Capital whereof
Caifumfu, ſo far as our Travellers ſaw it, is
remarkably fine Country. " It—— is a
" Plain. At every Step, you on all ſides m
" with Towns and Villages, and the ways le
" ing to every one of them, are border'd w
" very fine Trees. The grand Road—is hig
" than the reſt. It is properly a Bank, fr
" whence you diſcover delightful Plains. F
" League to League there are Poſts erec
" which inform you how far you are advan
" and how far you have ſtill to go. At co
" nient diſtances are publick Houſes, where
" may refreſh yourſelf; and in the Towns, Vil
" and Hamlets, are large Inns, where you
" lodge. Every one muſt carry his Bed
" him; and if a *European* does but take
" him a Perſon who knows how to dreſs Vict
" he may travel much more convenient
" *China*, than in *France*." With all thi
ſeems, that *Caifumfu*, the Capital of this h
part, though it be a large City, is ſadly b
and thinly peopled. Two or three Days jou
to the northward of *Caifumfu*, the Countr
fenny, with magnificent Cauſeys.

We have afterwards an Extract of a Letter om Fath. *Gaubil* to our Editor, wherein he ggeſts, that *Aſtracan* muſt be ſeven or eight egrees more Weſtward than M. *de Liſle* has aced it.

Extract of a Letter from Gaubil to Souciet.

To this is ſubjoined, or rather annexed, a an and Deſcription of *Pekin*. The Author ckons it a League and half, of thoſe that go enty to a Degree of Latitude, from North to uth; that it is about one of the ſame Leagues om Eaſt to Weſt, and that it contains, at leaſt, ree Millions of Souls. But this very populous ty, it ſeems, is but a Neſt of Beggars, the *landarins* and the Princes excepted. Let it be ſerved, by the way, that according to this count, *Pekin* hardly ſtands upon ſo much, or ore ground, than what we commonly call *ndon*; and at the ſame time is but one Story gh. *Quære*, Whether ſuch a Space of ſuch ildings, with broad Streets, can be well made t to be able to afford Accommodation for three illions of the moſt miſerable Souls upon Earth? our lofty and denſely-built City of *London*, it diſputed whether we amount to quite a Mil- n; and, all things conſider'd, we do not ſeem have room for three times that number, tho' is likely, by this account, that for one Apart- nt in *Pekin*, there are three in *London*. But return whence we digreſſed, at *Pekin* there is pretty general Toleration in religious Matters, d their own Temples are very fine, one of m, it is ſaid, containing an ancient Copy of "Our Holy Bible" in *Hebrew*. Thoſe Apo- lic Souls, the Jeſuits, emulous of the *Chi-* Pageantry, more than mindful of the at- ctive Simplicity of the Goſpel, have three cious, fine and well-built Churches here.

Plan and Deſcription of Pekin.

Some Particulars on Religion at Pekin.

The

Some Particulars of the Chineſe Policy.

The *Japaneſe* never come to *Pekin*. The *Moſcovites* and *Coreans* may reſort thither. The Kings of *Siam* and *Tonquin*, frequently ſend Ambaſſadors hither. The *Lama's* or idolatrous Prieſts of *Tibet* have admittance when they come. Here is alſo an *Indian* Pagod. The *Europeans* and *Moors* of *India* have leave to enter the Ports of *Fokian* and *Canton*, but muſt not think of going further into the Country. The *Perſians*, the *Armenians*, *Uzbeks*, *Moguls* of *Cochemire* and *Agra*, ſtop on the Frontiers of *Chenſi*; the ſame muſt all thoſe obſerve who trade with *China* by Land, from all thoſe parts in general. The *Chineſe* themſelves are allowed to go no where to trade, but to *Tonquin*, *Cochinchina* and *Siam*. Thoſe of them who go to *Sumatra*, *Java*, *Malacca* and *Manila*, are ſuch as have been a long while ſettled in thoſe Parts, or, at leaſt, paſs for ſuch.

The Situation of Pûtola, *the Abode of the great* Lama.

Then follows the Situation of *Pûtola*, the Abode of the great *Lama*, of the Springs of the *Ganges*, and of the circumjacent Country, from *Chineſe* and *Tartar* Maps; by Fath. *Gaubil*, with Remarks by the ſame Father. By this we learn, that M. *de Liſle*, in his Maps, places *Laſſa*, *Latzan*, or *Barantola*, the City near, as it is called, the *Lama's* Hill of *Pûtola*, at leaſt ſix Degrees of Longitude nearer to *Pekin* than it ought to be. We learn alſo, that the ſame Geographer places the Hill itſelf of *Pûtola*, at leaſt five Degrees of Longitude too near to the ſame Capital; and about two Degrees of Latitude too near to the Pole. Thus we find it by comparing that celebrated Geographer's Maps with the Account before us. Again, Fath. *Gaubil*, in his Note on the Word *Pûtola*, having declared it to be the Name of the Hill, whereon

dwells

dwells the great *Lama*, immediately ſubjoins, that the Name of the Town is *Laſſa*, *&c.* as if it was juſt at hand; whereas M. *de Liſle* places them forty of the longeſt Leagues diſtant from each other. In ſhort, our account, were it plotted down, would pretty much alter the face of that ſpot of *Aſia* comprehended under the Title of this Article.

The Situation of the Capital of Corea.

To proceed to the next, *Kong-Ki-Tao*, a Name we find in no Map we have, tho' it is the Capital of *Corea*, as ſeems, is by an Obſervation, taken by ſome of the Mandarines of the Tribunal of the Mathematicks at *Pekin*, and by order of the late Emperor *Cambi*, in the Latitude of thirty-ſeven Degrees, thirty Minutes, and fifteen Seconds North. It is computed to be ten Degrees, thirty Minutes Eaſtward of *Pekin*. By a much prior Obſervation, taken by the Command of *Coblay*, the Grandſon of *Jenkîs-Khân*, the Capital of *Corea* is in the Latitude of thirty-ſeven Degrees, twenty-ſeven Minutes North. This is found in the Aſtronomy of the weſtern *Tartars*. In M. *de Liſle*'s Maps, *Chinyan*, as he calls it, ſeems to be meant for the Capital of *Corea*, but then it is in the Latitude of forty-two Degrees North, and but five Degrees to the Eaſtward of *Pekin*. *Kian-Kiai*, in the ſame Maps, which comes neareſt to *Kong-Ki-Tao* in Name, is in about forty-one Degrees of North Latitude, and about ten Degrees Eaſt of *Pekin*; but *Chauſien*, in the ſame Kingdom, is, according to the ſame Geographer, nearly in the very Latitude, and Longitude, as is pretended above, of *Kong-Ki-Tao*, and muſt therefore, we think, be the ſame Place, tho' M. *de Liſle* has not expreſſed it as the Capital of the Kingdom.

We will dwell no longer on the Geographical Claſs of this Collection, which goes on with very great Variety, let the Accuracy be what it will. Whoſoever would take on him the Task of correcting the Map of *Aſia*, might, perhaps, meet with ſome Lights from what is here ſaid with a great air of Exactneſs, and pretended to come from the moſt knowing and faithful hands. We ſhall only add, that among the reſt we find a pretty long and circumſtantial Diſſertation on the *Chineſe* Manner of varying the *European* Alphabet and Pronunciation, of which having already given a copious Example from *Bayer's Chineſe Study*, who may, in good part, have borrowed from hence, we imagine, that a Repetition of the ſame thing would be a little unacceptable.

Chronological Obſervations. The Chronological Obſervations open with ſome Remarks on the Beginning of the *Chineſe* Year. By them we are told, it is doubted, whether or no under the *Dynaſties* of *Iheon* or *Teheon*, *Chang* and *Hia*, they intercalated the Year as now.

The five firſt Mogul Emperors. Turning over the next Leaf, we find a Chronological Abridgement of the Hiſtory of the firſt five *Mogul* Emperors, extracted from the *Chineſe* Hiſtory by Father *Gaubil*, together with ſome Geographical Diſcuſſions. It is a piece ſomewhat more curious than pleaſant to read: but becauſe we perceive ſome of our Readers will not excuſe us if we paſs it over, we will endeavour to abridge this Abſtract.

Jenghîz Khân. *Yuen Taitzû* was the firſt Emperor. This is *Jenghîz Khân*, call'd *Tiemûtſin*. His Father's Name was *Yeſouhay*, his Mother's *Yuelun*. The *Mogul* Hoard under *Yehouſay* was contiguous to that of the *Naymans*, near the Town of *Holin*, in the Latitude of forty-four Degrees eleven Minutes

inutes North; its Longitude being ten De-
es, eleven Minutes West of *Pekin*. *Jenghîz*
ân was born in the Year 1162, with clotted
ood between his Hands. His Father died a
ung Man, and left him and four Brothers to
care of his Widow *Yuelun*. She had much
to preserve her Son in the Possessions of his
ther, against the Attacks of *Gemûka*, a *Tartar*
nce, at enmity with the *Moguls*.

Certain Princes, called *Kin*, who came ori-
ally from the Country which lies North of
rea, were, in those days, Masters of *Leaotung*,
d a great part of *China*. *Corea*, and both
one and the other *Tartary*, from the Lati-
le of forty-nine or fifty Degrees, to nineteen
twenty Degrees of Longitude West of *Pekin*,
d them Tribute.

The *Tatars* *, a People on the Rivers *Kerlon*
Onon or *Amur*, to the North of *Corea*, re-
lting, the Emperor of the *Kin* order'd the
outary Princes to march against the Rebels.
e *Tatars* were reduc'd, and *Tiemûtjîn*, for
Jenghîz Khân was first called, having greatly
inguished himself at the head of the *Moguls*,
well as a Prince called *Toli*, at the head of
Keli, the Emperor rewarded both him and
other. *Tiemûtjîn* was honour'd with a very
at Post in the Army, and *Toli* was declared
ing.

This new King was, some time afterwards,
ven out of his Country by the *Naymans*; and
mûtjîn restored him again to his Possessions
Dignity. This caused almost all the Princes
Tartary to enter into a League against the

* *The* Tartars *in general would be more properly called* Tatars. See the Preface to the *English* Translation of the Life of *Jenghiz Khân*, and the Plan of the *Universal History*.

Reſtored and the Reſtorer; but *Tiemûtjîn* obtaining ſeveral Battles over the Confederates, one of them, called *Tein*, who was Prince of *Hongkila*, forſook them, and gave his Daughter in Marriage to *Tiemûtjîn*. The War laſted many Years, and *Tiemûtjîn* was always Conqueror.

Gemuka, however, who was the Incendiary of this War, ſucceeded ſo far by his evil Arts, as to ſtir up a Difference between *Tiemûtjîn* and *Toli*, which ended in the Deſtruction of the latter,
1203. whoſe Army was cut to pieces between the Rivers *Tula* and *Kolon*, which flow north of *Pekin*; and *Toli* himſelf was killed in the Country of the *Naymans*, by an Officer, a Native there. *Toli*, who upon his Elevation, we have mentioned, was called *Vang-han*, is ſuppoſed to have been the ſame with *Preſter John*.

Here we are obliged to break off for the preſent, deſigning to give the Remainder of this Hiſtory at the head of what we ſhall have to ſay of and from the two remaining Volumes, hereafter to come under our Conſideration.

ARTICLE XXIX.

Nouveaux Sermons ſur l'Hiſtoire de la Paſſion de notre Seigneur JESUS CHRIST, & ſur des Sujets qui y ont du raport. Par feu M. JAQUES SAURIN, Paſteur à la *Haye*.

That is,

New Sermons on the Hiſtory of the Paſſion of our Lord JESUS CHRIST, *and other Subjects relating thereto. By the late Reverend M.* JAMES SAURIN, *Miniſter at the* Hague. *Two Vol. 8vo. Printed*

at Rotterdam *for* Jean Daniel Beman, MDCCXXXII. *Vol.* I. *p.* 480. *beſides the Dedication to the* Queen *of* Great-Britain, *and an* Index *of the* Texts *preached upon. Vol.* II. *p.* 494. *and an* Index *of the* Texts.

The firſt Volume contains XII Sermons, and the Second XIII.

B.

VOL. I.

SERMON I. (from *Matth.* xxvi. v. 1—6. *incluſ.*) In this Sermon, preached in the Beginning of *Lent*, the Author declares his Deſign in this, and the following Diſcourſes, is to give the *Hiſtory* of our Saviour's *Paſſion*, and to diſpoſe his Hearers to come into the Deſign of the CHURCH, which, during ſome Weeks, commemorates this great Event.

In order to bring them to it, after a Paraphraſe on the Words of the Text, the Author turns his Diſcourſe on the Feſtival of *Lent*; which, ſays he, is both ill underſtood, and worſe ſolemniz'd, by moſt Chriſtians. He, firſt, p. 23. inquires into the Original of it. The primitive Chriſtians thought themſelves bound to ſolemnize, by extraordinary Devotions, the Anniverſary of the Sufferings of *Chriſt*, from what our Saviour had ſaid to the Diſciples of *John*, *Matth.* ix. 15.— *When the Bridegroom ſhall be taken from the Diſciples, then ſhall they faſt.* In conformity to this they faſted, and afflicted themſelves for their Sins, from Thurſday Night to Sunday Morning. *Irenæus*, quoted by *Euſebius* in the twenty-fourth Chapter of the fifth Book of his *Eccleſiaſtical Hiſtory*, ſays, *Some think themſelves obliged to faſt but one Day, ſome two*; p. 25. Epiſt. Can. ad Baſil. p. 881. Balſam.

two ; and others ſeveral Days: and ſome reckon forty Hours in the Days of their faſting, which diverſity is of old ſtanding in the Church, &c. Dionyſius Alexandrinus, *All Chriſtians*, ſays he, *do not practiſe alike on this Article during theſe ſix Days:* (lately introduced) *for ſome paſs the ſix Days entirely in Abſtinence ; others only four Days; others, again, only three ; ſome, only two, and ſome none at all.* In proceſs of time the forty Hours Abſtinence, which were originally inſtituted, were converted (ſome think about the Time of the firſt Council of *Nice*) into forty Days.

p. 28. Mr. *Saurin*, ſecondly, proceeds to juſtify the Inſtitution of *Lent*. Tho' what he has ſaid in the firſt Part, ſays he, be ſufficient for that purpoſe, yet he lays down two Propoſitions to ſupport it. Firſt, That the Guides of the Church, tho' they are never to ſwerve from the Revelation, may, jointly with the Sovereign, appoint certain Feſtivals according to the Circumſtances the Church may be in ; and concludes this firſt Propoſition by theſe Words, *Obey them that have the rule over you, and ſubmit your ſelves, for they watch for your Souls. Heb.* xiii. 17.

p. 30. His ſecond Propoſition is, that the Feſtival of *Lent* is one of thoſe that the Guides of the Church may appoint, without uſurping an *Authority* over Conſcience.

Thirdly, The Author takes notice of *Abuſes* brought into the Inſtitution of this Feſtival by

p. 33. Superſtition. The firſt *Abuſe* or *Miſtake* is, to refer the Original of it to the Apoſtles. Secondly, 'Tis a Miſtake to endanger one's Health by obſtinate, *&c.* Abſtinence. Thirdly, Another Miſtake is, to abſtain, and to be nice in the choice of ſome ſorts of Aliments only. Fourthly, 'Tis a groſs Abuſe to inflict corporal Puniſhment

on

on the Tranſgreſſors of this Inſtitution. Upon which our Author relates, that among the *Capitularies* of *Charlemagne*, there is one which expreſly forbids *to eat Fleſh during that Feſtival upon pain of Death.* But if thro' *Superſtition*, theſe ſeveral Abuſes complain'd of by our Author, have crept into the ſolemnizing of this Feſtival, he laments in the

Fourth Article, That Men are grown remiſs in the keeping of *Lent*, under pretence of *reforming* Divine Service, and bringing it nearer to its *original Purity.* He afterwards makes a Parallel between the Practice of the Church of *Rome*, and the Reformed, in *Holland*, (I ſuppoſe) very much to the advantage of the former; and concludes this Part with ſaying, *that the latter give room, by their Conduct, to queſtion whether the* Reformation *has been more* advantageous *than* fatal *to the Chriſtian World.* P. 36.

The Author proceeds in the

Fifth Place, to give his Model of Devotions for that *Feſtival*, which he digeſts under *five* Heads, in a pathetic manner, and then concludes.

SERMON II. (*Of the Sentence paſſed by* CHRIST *upon* Judas, from *Matth.* xxvi. 17—25. *incluſ.*) Mr. *Saurin* makes, at firſt, four Reflections. I. Exiſtence is the Foundation of Happineſs or Miſery. Exiſtence, in itſelf, is of no value, and 'tis Happineſs or Miſery determines the true worth of it; if it were poſſible that Exiſtence could be attended with neither Happineſs nor Miſery, or with an equal Portion of both, Exiſtence would be of no value, but it would be better or worſe, for a Man to exiſt in proportion to the meaſure of Happineſs or Miſery his Exiſtence is attended with: therefore P. 50.

Judas's Exiſtence being to be attended with more Miſery than Happineſs, *it had been better for him not to have been born.*

p. 51. II. In order to judge rightly whether it had been *better for a Man to exiſt, or not*; the whole Courſe of his Exiſtence, and not a few Moments of it, muſt be conſider'd: whether in the whole Time of his Exiſtence he had a greater ſhare of Happineſs, or Miſery. If *Judas's Life* and *Death* be conſidered, neither were attended with more Miſery than other Men's. Therefore there was to be a Time after his Death when his Exiſtence was to be attended with more Miſery than Happineſs, and in that ſenſe it is that it had been better for that Arch-Traitor *never to have exiſted.*

p. 54. III. There are very few Men (if any) but would chooſe to live on Earth in the manner we do, all things conſider'd, than be annihilated; therefore *Chriſt*, by the Sentence he paſſed upon *Judas*, would give us to underſtand, that the Miſeries of the Oeconomy this *Wretch* was juſt going to enter upon, would be greater than thoſe of this preſent Life, how great ſoever theſe are.

p. 56. IV. The Miſeries *Judas* is threaten'd with, are, 1*ſt*, of the moſt fatal kind; and 2*dly*, the worſt of that kind.

The Author examines next, what the Motive was that could carry *Judas* to ſo heinous an

p. 65. Action, and concludes it was *Avarice.* He then conſiders, 1. The Nature of Avarice. 2. The Crime it carried him to. 3. The Circumſtances wherein he choſe to perpetrate it. And 4. and laſtly, The ſeveral Pretences he uſed to colour his Thirſt of Money with; and his Confeſſion.

Towards the Cloſe of his Sermon Mr. *Saurin* has theſe Words.

" Amidſt

" Amidſt the great Numbers of Perſons who p. 79.
" are grown rich by unlawful Methods, we
" have never yet ſeen any who in the laſt Period
" of his Life, has ſent for his Children, and
" told them in that critical Moment,

" Dear Children, I have given you offence
" whilſt I lived, I will now at my death edify
" you; and in theſe laſt Moments of my Life,
" give glory to God, and acknowledge my paſt
" Faults. The greateſt part of my Wealth
" was acquired by criminal Methods. Theſe
" glittering and magnificent Apartments you
" ſee, are the Fruits of Perjury. Theſe ſtrong-
" built and ſtately Houſes have been rear'd up
" by the many Lyes I have ſpoken. My frequent
" Extortions have kept up thoſe Equipages ſo
" ſumptuous and ſo glaring. But this day I
" repent of my Crimes, and reſtore to the *State*,
" to the *Church*, to private *Perſons*, to the *Pub-*
" *lick*, what I have robbed them of; and I chooſe
" to leave you deſtitute, rather than to tranſmit
" you an accurſed Patrimony; the Example of
" my Repentance, rather than the Fruits of my
" Injuſtice."

SERMON III. (*Of* CHRIST's *Paſſion*, from *John* xviii. 3——11.) The beſt Comment upon theſe Words, ſays Mr. *Saurin*, are thoſe of St. *Paul*, *When I am weak, then I am ſtrong.* 2 *Cor.* xii. 10. He obſerves 1*ſt*, The Miracles p. 87.
wrought by *Chriſt* at *Gethſemane*. 2*dly*, The tender Concern *Chriſt ſhewed* for his Diſciples. 3*dly*, The Directions he gave them. 4*thly* and laſtly, His Submiſſion to his Father's Will. 1. *Chriſt*'s Miracles, at that juncture, ſhew that he might have deliver'd himſelf from his Enemies, if it had been his Will. Under the ſecond Head,

p. 94. Head, he contends for *Predeſtination*; and that *Chriſt's* Concern for his *Diſciples* conſiſted firſt, in preſerving them from falling; Secondly, in reſerving them for the many great things they did, and for Examples to us. Under the third Head, our Author declares himſelf, and pleads for the *paſſive Obedience* of Subjects to the Will p. 109. of an *oppreſſive* Sovereign, *&c.* And fourthly, he explains the Meaning of the Word *Cup*, and ſhews the Bitterneſs and Difficulty of the Task GOD had reſerved for *Chriſt*, and the Greatneſs of our *Lord's* Submiſſion.

SERMON IV. (Of St. *Peter's Denial*, from *Matth.* xxvi. 69—75.) After a few Reflections on St. *Peter's* Raſhneſs, he conſiders his Text p. 123. under theſe three Heads. I. The *Cowardice* of an Apoſtle, who, for ſome Moments, yields to the Efforts of the *Tempter*. II. *Chriſt* making head againſt the *Enemy* of our Salvation; and, with a bare Look, ſnatching from him his *Conqueſt*. III, and laſtly, The Penitent Apoſtle, who with bitter Tears recovers from his Fall on *Chriſt's* looking upon him.

All theſe are treated on with the Author's *uſual* Eloquence.

SERMON V. *Preach'd on the third Sunday in* Lent (from *Matth.* xxvi. 59——68.) After a ſhort Preface on the Magnanimity and *Heroiſm Chriſt* expreſſed under his Sufferings, p. 165. Mr. *Saurin*, in this Diſcourſe, examines three things. 1. The falſe Witneſſes who depoſed againſt *Chriſt*. 2. The Judges who condemn him. 3. *Jeſus Chriſt*, who deſpiſes the Evidence of the firſt, and calmly hears Sentence paſſed upon him by the latter. As to the firſt he proves, that

that not only the Depoſitions of the Witneſſes were not uniform, but that they were even contradictory, and tended rather to prove *Chriſt's* Innocency; and that the laſt Witneſſes, upon whoſe Depoſition he was condemned, accuſed him with having ſaid *that he was able to deſtroy the Temple of God*, intimating that he was a *prophane* and *ſeditious* Man. 2. *Chriſt* deſpiſing this laſt Charge, and anſwering in the affirmative to the peremptory Queſtion of the *High-Prieſt*, whether he were the *Meſſias*, is by him immediately accuſed of *Blaſphemy*. Our Author thereupon inquires into the Nature of *Blaſphemy*, which, according to him, is twofold. 1*ſt*, 'Tis *Blaſphemy* to deny God his *abſolute Eternity*, his *Omnipotence*, and the reſt of his Attributes. 2*dly*, 'Tis *Blaſphemy* to aſcribe to one's ſelf theſe incommunicable Properties of the *ſupreme Being*. And of this laſt kind was *Chriſt* accuſed. Then inquiring into the Character of the Judges, he finds they were the *great Council* of the *Jewiſh* Nation, with the *High-Prieſt* at their Head; and conſiſting of the *Jewiſh* Clergy. Upon which he proves, 1*ſt*, There ought not, nor cannot be any ſuch thing as implicit Faith; and ſhews the dreadful Conſequences of this *Tenet*, with reſpect to this Tribunal's proceedings againſt *Chriſt*. 2*dly*, That theſe *wicked* Judges were of the *Clergy*. Theſe were the Men, who, at that time, made ſuch an Outcry that the *Church was in danger*, if he was ſuffered to live, *&c.* "If, *ſays our Author*, "if I were to adviſe a young *Clergy-*"*man* how he ſhould make Friends and get Pre-"ferment; Flatter, would I ſay, applaud, at "leaſt never wound to the Heart; deſcend not "into particulars, and never make ſuch De-"ſcriptions as your Hearers may think them-"ſelves

p. 167.

p. 175.

p. 180.

p. 184.

p. 186.

p. 187.

"ſelves hinted at: but, ABOVE ALL, never find "fault with the *Clergy*, and never tell them, "*Wo unto you Phariſees*, &c."

p. 189. Mr. *S.* makes a hideous Picture of the *Clergy*, in general, which, we hope, is very different from what ours is; tho' ſome affirm that,

Prieſts of all Religion are the ſame.

SERMON VI. *Preached on the fourth Sunday in* Lent (*Of* Chriſt's *Confeſſion before* Pilate, from *John* xviii. 33—38.) After a ſhort Preface on the common Objection made againſt the Goodneſs of *God*, who ſuffers his beſt Servants to be expoſed to the greateſt Hardſhips in *this* World, *Chriſt* rewarding them in his Kingdom, which *is not* of *this* World; our Author divides his Diſcourſe into three Parts. In the

Firſt he ſhews the Juſtneſs of the Idea *Chriſt* gives of his Kingdom, which *is not* of *this* World.

p. 201. Under this Head he conſiders, I. *The End this King* had in view. It was not to wallow in *Luxury*, as *Sardanapalus*; nor to make a ſhew of *Pomp* and *Vain-glory*, as *Sennacherib*; nor was his Deſign that of ſubjecting the whole World, by Strength of Arms, as *Alexander*. It was to *diſpel Darkneſs*, and to appeaſe *God's* Anger, &c. II. *His Maxims*, Juſtice *and* Equity; *to render unto* Cæſar *the things which are* Cæſar's, *and unto* God, *the things that are* God's: *to do as we would be done by*, &c. III. *His Exploits.* The accompliſhing of the Ends he had propoſed. IV. *The Arms made uſe of by him.* His Croſs, his Word, his Example, and his Spirit. V. His *Favourites.* Thoſe *who do the Will of his Father.* VI. His *Rewards.* The Peace of Mind; the Crown of Martyrdom; the Heavenly Manſions; the

the Company of Angels; and the Heavenly *Jeruſalem*.

II. That as *this Kingdom is not of this World*, it muſt be a Kingdom of *Truth*. Upon which our Author asks what is *Truth?* With reſpect to the *Jews*, the Anſwer is, That *Chriſt* was the true *Meſſias*. With regard to the *Gentiles*, that notwithſtanding ſome have aſſerted, as *Socrates*, that *Truth* was abſolutely *uncomeatable*, yet there are *Truths of indiſputable evidence*, (ſuch as thoſe taught by *Chriſt*.) p. 213.

III. Whether there are among us many *who are of the Truth*, and *hear his Voice*, and whether he has many Subjects. p. 227.

The *Jews* have intirely rejected him, and entailed a *Curſe* upon *themſelves*, and their *Poſterity*. Among the *Chriſtians*, it is plain, that the *Man* who, at *Rome*, calls himſelf his *Vicegerent* here on Earth, by the *Pomp and Vanities* of this World he is incircled with, ſhews he does not follow the example of Him whoſe *Succeſſor* he pretends to be, and whoſe Kingdom *is not of this World*. Among the *Reformed*, how few are there! Mr. *Saurin* concludes, by ſhewing, in a pathetic manner, what we are to be, in order to obtain a *Place* in that Kingdom.

SERMON VII. (from *Luke* xxiii. 5—12.) p. 236. The chief Deſign of this Diſcourſe is to anſwer the Objection uſually made againſt the *Chriſtian Religion*, *viz.* that *it ſtirreth up the People*. After a few curſory Reflections on the Words that follow, our Author, Firſt, Inquires wherein this p. 248. Charge may be true, and wherein it is falſe. Secondly, From the very nature of the Troubles *ſtirred* up by *Chriſt*, and his Miniſters, he apologizes for the Goſpel, and its Miniſters. Thirdly,

He

He exhorts his Audience, from what has been ſaid, to bring along with them the Diſpoſitions ſuitable to the awful Ceremony they are going to ſolemnize, (the *Lord's-Supper.*)

I. He diſtinguiſhes, in the firſt place, the *Nature* of *Religion*, from its Effects cauſed by the different *Genius* of thoſe it is preach'd to. With reſpect to the firſt, *Chriſt* is the *Prince of Peace.* All his Maxims are *Peace*, and he recommends nothing more than *Peace* (*John* xiii. 34, 35, *&c.*) As for its Effects, with regard to thoſe *Religion* is preach'd to; it is not poſſible but it ſhould often *ſtir* up againſt it, and *divide*,
p. 251. 1. The Schools. 2. The Court. 3. The Church, and 4. Families. The Truth of all which is made here very plain.

p. 262. II. It is obvious from the very nature of the Troubles *ſtirred* up by *Religion*, as was proved in the firſt Part, It is obvious, ſays Mr. *S.* that theſe Troubles muſt be imputed not to the *Chriſtian Religion*, but to thoſe it is preach'd to: upon this he mentions the Inſcription, ſtill ſubſiſting, engraven on a Column, raiſed by *Diocleſian*, at *Clunia* in *Spain* (*Corunna*) where the *Chriſtians* are charged with being the *Diſturbers of the publick Peace.*

p. 272. SERMON VIII. (*Of* Judas's *Deſpair*, from *Matth.* xxvii. 3——10.) Our Author begins by aſſerting, that tho' *Rewards* are promis'd, and *Puniſhments* are threaten'd hereafter to thoſe who either obey, or break thro' the Precepts of *Religion*; yet theſe are, ſometimes, receiv'd and felt, *even* in this Life. *Judas* is an inſtance of the latter. This premiſed,
p. 276. I. Some Difficulties that occur in the Text are conſider'd. Then,

II.

II. The Author gives us his Thoughts on *Deſpair*.

In the firſt Part of this Diſcourſe, among the ſeveral difficult Queſtions that offer themſelves to the Mind, the Author dwells on theſe two only. I. St. *Matthew*, and the other *Evangeliſts* ſay, that *Judas* HANGED *himſelf*, and St. *Peter*, (*Acts* i. 18.) ſays, that *falling head-long, he burſt aſunder in the midſt, and all his Bowels guſh'd out.* In order to clear this ſeeming Contradiction, M. *Saurin* propoſes three Solutions, to which we refer our Readers.

The ſecond Difficulty relates to the Quotation of a Prophecy mention'd in the two laſt Verſes of the Text, as from *Jeremy*, which is only to be found in *Zechariah* xi. 12, 13. Our Author propoſes likewiſe three Solutions to this, which having nothing particular in them, we ſhall make no mention of them. p. 281. p. 283.

II. M. *Saurin* comes next to examine what Deſpair is. After he has diſtinguiſhed it from three ſeveral Diſpoſitions of the Mind, that have the Appearance of it; *'Tis*, ſays he, *an Inclination to dread the Conſequences of what one has deſerved*, to poiſon the Guilt by the Grief of the Guilt which has cauſed it; *to give one's ſelf up to the Sentence of Divine Juſtice, before Divine Juſtice has paſſed it upon one, and even whilſt it may poſſibly not paſs it at all*, &c. which he applies to *Judas*. (Whether this Definition be not a mere *Galimathias*, we leave our Readers to determine.) p. 290. p. 296.

Our Author having furniſh'd his Hearers with five *Shields*, (for ſo he calls his Cautions) againſt Deſpair, concludes with an Exhortation to a ſincere and hearty Repentance, *&c. &c.*

SER-

SERMON IX. (*Of the Calamities of the* Jews, from *Luke* xxiii. 26—31.) Opens with a few Reflections upon the Text in general. The Extirpation of the whole *Jewiſh* Nation is afterwards conſider'd under four Heads.

p. 324. I. As a glaring Proof of the Holy Scripture's *Divine Original*, which has ſo often *foretold* it; and in ſo evident a manner, ſeveral Ages before it happen'd.

II. As a *Ratification* of the Curſe the *Jews* had uttered againſt themſelves when they preſſed for the Death of the Son of GOD; *Let his Blood be on us, and on our Children!* And, as a Puniſhment of their execrable Parricide in the Perſon of *Jeſus Chriſt*.

III. As a *Seal* ſet by God himſelf to the Miſſion of the Saviour of the World.

IV. As an inſtructive Picture ſet before *Chriſtians*, wherein they may ſee the Deceit of their Preſumption removed; Objects ſtill obſcured by a diſtant Futurity; and read in it their own Deſtiny.

[All theſe are handled in ſuch a manner, as may, in ſome meaſure, tho' in ſo ſhort a Diſcourſe, ſerve for an Anſwer to our *T——al Collins's*, and the whole Tribe of pretended *Free Thinkers*; who, whilſt they declare they cannot give belief to the Prophecies, or the Goſpel, freely ſwallow down a thouſand Abſurdities and Contradictions.]

p. 365. SERMON X. (*Of* CHRIST'S *Prayer for his Tormentors*, from *Luke* xxiii. 34.) In this Diſcourſe the Author conſiders three things.

p. 369. I. Who thoſe are for whom he asks Forgiveneſs. *They are chiefly the Jews.*

II. On what grounds the Prayer he puts up for them is founded. *On the Ignorance of his Proſecutors, occaſion'd by their numerous Prejudices.*

III. What the effect of this Prayer was. *The Converſion of great numbers of the* Jews, *not long after his Reſurrection.*

Afterwards come a few practical Reflections on the Charity from whence flows our Lord's Prayer; and then, a moving Exhortation to Amendment, with which he concludes his Diſcourſe.

SERMON XI. (*Of the two Malefactors who ſuffer'd with* CHRIST, on *Luke* xxiii. 39—43.) p. 406. begins by ſaying, that there is nothing ſo fatal to Men, whilſt in health, as an opinion, *that there is time enough left them to repent*; and none ſo fatal, likewiſe, at the Hour of Death, as that *it is too late.* The firſt of theſe is a general Deluſion; the ſecond the laſt Effort of the Devil.

Of the two Malefactors mention'd in the Text; the impenitent one furniſhes us an Example of the Danger of putting off Converſion: the penitent one gives us an Inſtance, that we muſt not give our ſelves up to Deſpair, and that a late Repentance, *if attended with the neceſſary Qualifications*, may be accepted.

Theſe are the two Conſiderations treated on in this Diſcourſe. Previous however to theſe, Mr. *Saurin* debates, at large, a Queſtion we apprehend very needleſs in it ſelf; and that is, p. 409, ——419. *What the nature of the Crime committed by the Malefactors was?* But notwithſtanding all Anſwers to this *momentous* Inquiry muſt be conjectural, and therefore of no weight; our Author decides it, and ſays, that *theſe Wretches were*

ſuch Monſters in Society, as it is the Intereſt of every one they ſhould be taken off, and whom Divine Juſtice ſeldom ſuffers to go unpuniſhed, even in this Life.

p. 420. After this he re-aſſumes the Diſcuſſion of the two Conſiderations before mentioned, and concludes with exhorting affectionately his Hearers to a ſpeedy and ſincere Reformation.

p. 444. SERMON XII. (*Of the laſt Words ſpoken by* Jeſus Chriſt *to* Mary, *and to St.* John; *from John* xix. 25——27.) After a few Reflections upon the Senſe of the Text in general, our Author divides it into two Parts: In the firſt he examines the Agonies which tear the Souls of *Mary* and St. *John*, at the ſight of *Jeſus* expiring on his Croſs, expreſſed in theſe Words, *There ſtood by the Croſs of* Jeſus, &c. And in the ſecond, the Conflict, or rather Triumph of *Jeſus* expiring before their Eyes; from theſe Words, *When* Jeſus *therefore ſaw his Mother*, &c.

p. 452. Our Author, before he enters upon the Examination of the firſt part of this Diſcourſe, gives a ſhort Deſcription of what Superſtition has invented with relation to this Hiſtory. Every place is NOW *diſtinctly* ſhewn in the *Holy-Land*, where, not only every Circumſtance related by the Evangeliſts was acted, but *much more* than is to be found in the Holy Scriptures; all theſe, tho' at this diſtance of time, and notwithſtanding the prodigious Devaſtation of that Country; all theſe, I ſay, are *ſhewn* to the *credulous* and *ſuperſtitious* Pilgrims.

Mr. *Saurin* proceeds to give an account of the *blaſphemous* Titles given to the Bleſſed Virgin, by the *Romaniſts*; and the *idolatrous* Worſhip they pay her. Superſtition has even gone ſo far, that

a certain *Cardinal*, named *Bonaventure*, was so audacious as to substitute the Name of *Mary* to that of GOD, in every one of *David*'s Psalms. Prayers have been put up to her, requiring her to *command her Son*, *&c. &c.* p. 457.

Mr. *Saurin* considers next his first part, wherein he shews how much the Nature of her Son's Death must have been shocking to her. In the p. 463.

Second, he observes the Calmness which a good Christian, after *Christ*'s Example, shews in the last Minutes of a well-spent Life; who, amidst the Tears of a distracted Family, and his best Friends, prudently, and undisturbed, gives part of these precious Moments to the easing of his Sufferings; part, to his Family; part, to his Friends; and part, to Religion. Our *Saviour*'s caring for his *Mother* is likewise a Motive to take care of one's *Family-affairs*, which may be done without offence. p. 470.

We shall give an account of the second Volume of these Sermons in our next Journal.

ARTICLE XXX.

Histoire Critique des Pratiques superstitieuses, qui ont séduit les Peuples & embarrassé les Savans. Avec la Methode, *&c.* Par le Pere *Le Brun*, &c.

Q.

That is,

A Critical History of the superstitious Practices which have seduc'd the Vulgar, and puzzled the Learned. Together with the Method and Principles how to distinguish Natural Effects, from such as are otherwise, &c. By Father *Le Brun*, *&c.*

WE now come to the SECOND Volume of this Work, which is divided into five *Books* or *Parts*, as the firſt Volume was into three. Having therefore given an Extract of the firſt, ſecond and third *Book* or *Part*, in our laſt Journal, page 464, we ſhall proceed to the other Parts whereof this Volume is compoſed, and which begins with

The fourth Book or Part, whoſe Subject is, *The critical Hiſtory of the Practices obſerved in honour of St.* Hubert, *in order to preſerve from Madneſs; together with ſome account of the Kings of* England *and* France *touching for the Evil.*

This Part conſiſts of four Chapters, and the moſt remarkable Particulars in them, are the perpetual Miracles (in curing thoſe who are bit by Mad-dogs) which are ſaid to be wrought by the Sacred *Stole*, ſent from Heaven to St. *Hubert*. This *Stole*, tho' a numberleſs multitude of Pieces have been cut out of it, is yet as entire and complete, as when the Angel brought it from the Skies, and preſerves its Heavenly Luſtre; at the ſame time that every thing in the Church where it is kept, fades and moulders away. The Method by which Madneſs is cur'd on this occaſion, is as follows; a ſmall Inciſion is made in the Patient's Forehead, when a little Piece of the abovemention'd *Stole* is thruſt between the Fleſh and the Skin.

Then a nine days Devotion, *&c.* is performed in honour of St. *Hubert*; and as ſeveral whimſical Circumſtances are included in it, we ſhall preſent the Reader with them. The Perſon who is cut in the Forehead in honour of St. *Hubert*, and receives a Piece of the Stole, muſt firſt confeſs himſelf, and receive the Communion for nine

nine Days following; muſt lie alone, in Sheets juſt waſh'd, or in his Clothes; muſt drink alone; muſt not ſtoop his Head, if he drinks at a Spring or River. *Item*, may drink red or white Wine diluted with Water, or Water only; may eat white Bread, and Hog's Fleſh, provided it be juſt a Year old, or above; a Capon or Hen of the ſame age; Fiſh that have Scales, ſuch as Red-herrings, Carp; Eggs boil'd hard; and all the abovemention'd muſt be eat cold, and no otherways. *Item*, he muſt not comb his Head during forty Days: and in caſe the Perſon ſhould be bit or wounded by ſome Animal, till the Blood come forth, he muſt obſerve the ſame Abſtinence for three Days, without returning thither. *Item*, the tenth day, his Bandage muſt be untied by ſome Prieſt; and this Bandage ſhall be burnt, and the Aſhes thereof thrown into a Pond. *Item*, muſt make merry every Anniverſary of St. *Hubert*, *viz.* on the third of *November*. *Item*, may ſtop the Progreſs of the Venom in any Perſon who has been bit by a mad Beaſt till Blood came forth, for forty Days.

Our learned Author obſerves, that it is proper the Vulgar ſhould be undeceiv'd in theſe ſuperſtitious Uſages; but then, as a good Catholic, he declares that Interceſſion ſhould be made to St. *Hubert*, with Submiſſion to the Will of God. The Church, ſays he, will always approve of People's having devout Recourſe to St. *Hubert*'s Relicks, and even of their making uſe of a ſmall Portion of his *Stole*, in hopes of being cur'd of their Madneſs. He concludes with declaring his Belief of ſome ſuperſtitious Examples, which we are not to wonder at, as he was an Eccleſiaſtic of the Church of *Rome*.

Notice is taken of thoſe who are call'd Knights of St. *Hubert*. Theſe declar'd themſelves to be

the Poſterity of that Saint; and pretended, by touching a Perſon on the Head, in the Name of God, or that of the Holy Virgin, to cure the Bite of mad Animals, whether in the Face, or till Blood came forth. In 1649, the famous *George Hubert*, who boaſted his Deſcent in a direct Line from our celebrated Saint, obtain'd Letters Patents, which enabled him to exerciſe his wonderful Talent. 'Tis ſaid that he touch'd *Lewis* XIII, *Lewis* XIV, his Uncle the Duke of *Orleans*, the Princes of *Conde* and *Conti*; together with the ſeveral Officers of the Crown, and thoſe of the King's Houſhold; and that theſe, by his ſingle Touch, were preſerv'd from all mad Animals.

Our *George Hubert* had a Siſter who pretended to have the ſame Virtue. This illuſtrious Gentleman, to complete his quackiſh Farce, ſpread printed Bills all over *Paris*, in which he boaſted the Excellency of his Talent. The Archbiſhop of *Paris* in 1652, declar'd as follows, *viz.* That *George Hubert*, by the ſpecial Grace of God, of the Holy Virgin, and St. *Hubert*, touches all ſorts of Perſons of both Sexes, who have been bit by Dogs, Wolves, or other mad Animals; touching only their Heads, and not making uſe of any Medicament. And that a few Years ſince, a mad Dog having bit, in his Palace of *Gondy* and St. *Cloud*, *&c.* ſeveral Dogs, Horſes, Hogs, and other Beaſts; he had deſired the ſaid Knight to go to the Place abovemention'd, when the Danger was remov'd, and all the ſaid Beaſts cur'd. However, our Author does not ſeem to give any credit to this Story, but on the contrary has endeavour'd to refute it; and at the ſame time proves, that the Genealogy of the Knights

of

of St. *Hubert* is merely fictitious; and treats his Deſcendants as ſo many *Don Quixots*.

He then proceeds to the touching for the Evil as practiſed by the Kings of *France*. This he believes to be genuine, and of great Antiquity; tho' probably not from *Clovis*, who is ſuppoſed to have received that Virtue, by the Heavenly Oil of the Holy Vial with which he was anointed. However, it muſt have been upwards of ſix hundred Years ago, becauſe *Guibert de Nogent* aſſures, that he himſelf had ſeen *Lewis le Gros* perform this Cure. *Quid, quod Dominum noſtrum Ludovicum regem conſuetudinario uti videmus prodigio? Hos planè qui ſcrophas circa jugulum, aut uſpiam in corpore patiuntur, ad tactum ejus, ſuperaddito crucis ſigno, vidi catervatim me ei cohærente, & etiam prohibente, concurrere. Quos tamen ille ingenita liberalitate, ſerena ad ſe manu obuncans, humillimè conſignabat. Cujus gloriam miraculi cum Philippus Pater ejus alacriter exerceret, neſcio quibus incidentibus culpis, amiſit. Super aliis regibus qualiter ſe gerant in hac re ſuperſedeo, Regem tamen Anglicum neutiquam in talibus audere ſcio*— *Guibert de* Pignorib. Sanct. Lib. I. cap. 1. p. 331.

Our Author is of opinion, that *Robert* King of *France*, famous for his Sanctity, and the great number of Miracles he wrought in his Lifetime, was the firſt who touch'd for the King's Evil. About three hundred Years ſince, ſuch as were to be cur'd of this Diſeaſe, uſed to drink Water, bleſs'd by the King, for nine Days together, faſting. We have ſo many undeniable Proofs, ſays our Author, of Cures which have been perform'd by our Kings, and ſo many Children have been completely heal'd, that we cannot reaſonably ſuppoſe the Strength

of Imagination was of any efficacy on theſe occaſions.

'Tis aſſerted, ſays Father *le Brun*, that Heaven indulg'd the ſame Virtue to the *Engliſh* Monarchs, and that *Edward* the Confeſſor was the firſt who touch'd for the Evil. What ſeems to have given occaſion to all this, was a Miracle that was wrought by that King, of which *William of Malmsbury* gives the following account. *Adoleſcentula juxta parilitatem natalium virum habens, &c.* A young Woman who was married to a Man of the ſame age with her ſelf, had not brought him any Children, and was afflicted with certain Humours in her Neck, whence very great Swellings aroſe. Being admoniſh'd in a Dream to addreſs the King, and to beſeech him to waſh the afflicted Part, ſhe obey'd the Viſion. The King having perform'd his Devotions, dipp'd his Fingers in Water, and waſh'd her Neck. The inſtant he applied his Hand, the Patient found herſelf better; when the ſtinking Scab breaking away, a great number of Worms, and corrupted Matter iſſued from it. However, as the Ulcer did not immediately cloſe, ſhe continued at Court till ſhe was completely cur'd; all which was perform'd in leſs than a Week. The Wound cloſed ſo happily, that the leaſt Scar was not ſeen in the Skin; and about a Year after ſhe was deliver'd of Twins. *William* of *Malmsbury* aſſerts, that King *Edward*'s Piety gain'd him this Virtue, and that he did not derive it from his Family: and *John Brompton*, who died in 1198, ſays expreſly, that the Kings of *England* inherit from St. *Edward*, the Power of healing the Evil by the bare Touch.

But

But *Edward* the Third of *England* was the moſt famous for curing the King's Evil; and I don't doubt, ſays our Author, but that his Pretenſions to the Diadem of *France*, excited his Zeal to touch thoſe who were diſeaſed. *Bradwardin*, his Confeſſor, who had attended him in his Wars, ſpeaks of the wonderful Cures wrought by that Prince, in theſe Words—— All you who deny Miracles, come into *England*, bring to our Sovereign any Chriſtian ſoever afflicted with the *King's-Evil*, and he will cure him, in the Name of Chriſt Jeſus, by laying his Hand on him, and making the Sign of the Croſs, be the Diſeaſe ever ſo inveterate—— He adds, that King *Edward* cur'd a numberleſs multitude of People in *England*, *Germany* and *France*; and calls the People and Nations to witneſs to the Truth of what he affirms. *Sicut Populi Nationum & Fama quàm celebris certiſſimè conteſtantur, &c.* The Kings of *England*, even after the pretended Reformation of the Church of *England* (ſays our *Romiſh* Father) have touch'd for the Evil. And *Tucker* relates a very ſingular Incident, *viz.* That a Catholic who was grievouſly afflicted with a ſchirrous Humour, being touch'd by Queen *Elizabeth*, was perfectly heal'd. ('Tis no wonder that our venerable Romaniſt ſhould call this a very ſingular Incident.) King *William* III. continues our Author, having made his way to the Throne, by Methods which are univerſally known; did not trouble himſelf about touching for this Diſeaſe; (which ſhows his good Senſe, and his Diſinclination to impoſe upon Mankind.) Neither did King *George* I, or the Monarch who now ſits on the *Britiſh* Throne, ever attempt to cure this Diſtemper; which, however, Queen *Anne* did—*But now our Author acquaints us with*

a very edifying piece of Hiſtory, viz. That the Chevalier *de St. George* has wrought ſeveral extraordinary Cures in *Italy*.

The Kings of *England* uſed alſo to bleſs Rings, which were ſo many Preſervatives againſt the Cramp and the Falling-Sickneſs, and this Ceremony was perform'd on *Good-Friday*, a little before the Worſhip of the Croſs; and the Rings thus bleſt were diſtributed the ſame Day. The Kings communicated this ſalutary Virtue to theſe Rings, which were of Gold or Silver, by rubbing them between their Hands; when they were ſent all over *Europe*, as ſo many infallible (to be ſure) Preſervatives.

We now come to the fifth Book or Part; *in which we have the critical Hiſtory of various Practices for knowing Futurity, and for diſtinguiſhing the Innocent from the Guilty; with the Origin and Progreſs of the Trials by boiling Water, and red-hot Iron.* This Part is compoſed of five Chapters, and includes a great number of Particulars, of which we can only give the following —— It was the cuſtom to make Perſons take an Oath in Churches, or over Holy Relicks, in order to diſcover whether they were perjured, *&c.* Here we are told of an Incendiary who preſum'd to come to St. *Martin*'s Church, where he took an Oath, that he had not ſet fire to a Houſe, altho' it was pretty well known he did. *Gregory* of *Tours*, who believ'd him guilty, endeavour'd to intimidate him; and in order to puniſh his Crime, ſaid thus to him: If a vain Confidence makes thee believe that God and his Saints don't puniſh ſuch as forſwear themſelves, thou art now before the holy Temple, and ſwear if thou wilt, but thou ſhalt not enter into it. Theſe Words were no ſooner ſpoke, but the wicked Wretch lifting up

up his Hands, ſwore by Almighty God, and the Virtue of St. *Martin*, that he had not ſet fire to the Houſe; when immediately he was ſurrounded with Flames; fell backwards, crying aloud, that St. *Martin* burnt him; and ſaying theſe Words, he expired. Our Author obſerves, that it was not right to make theſe Practices common, ſince it occaſion'd ſeveral ſuperſtitious Uſages and Abuſes.

Recourſe was likewiſe had to Duels, for diſcovering the Juſtice of a Cauſe, and ſuch Perſons as had given a falſe Teſtimony. This proof by Duels was by ſome call'd the Judgment or Deciſion of God. *Fredegarius* informs us, that recourſe was even had to Duelling, in order to diſcover the Innocence of a third Perſon. Queen *Gundeberga*, Siſter to King *Clotharius*, being accuſed of a deſign of poiſoning King *Charoaldus*, her Conſort, it was reſolv'd, that two Perſons ſhould engage in a ſingle Combat, the one in the Queen's Name, and the other in that of the King, in order to diſcover whether ſhe were innocent or guilty: *Ut judicio Dei his duobus confligentibus cognoſcatur, utrum hujus culpæ reputationis Gundeberga ſit innoxia, an fortaſſe culpabilis.* *Charoaldus*'s Combatant was vanquiſhed, and conſequently Queen *Gundeberga* declar'd innocent—— *Could any Proof be more Mathematical?*

In ſeveral Places, after the Trial by Duels was laid aſide, thoſe by a red-hot Iron, and boiling Water, which alſo were call'd the Deciſion of God, were ſubſtituted in its place. The firſt authentic Trial by Fire we meet with among the Chriſtians, is related by *Gregory of Tours*, in the ſeventy-ſixth Chapter of the *Glory of Confeſſors*, concerning St. *Simplicius* Biſhop of *Autun*. This Saint, who liv'd in the fourth Century,

Century, had been raiſed to the Epiſcopacy, notwithſtanding his Marriage. His Wife, who was a Woman of the ſtricteſt Chaſtity, could not be prevail'd upon to leave her Huſband, tho' made a Biſhop. Accordingly, ſhe always lay in the ſame Room with him; but the People murmur'd, and reproach'd the Saint with indulging himſelf in conjugal Endearments. This coming to his Wife's ear, ſhe, on *Chriſtmas*-day, order'd Fire to be brought, and holding it in her Garments for near an Hour, ſhe afterwards laid it on thoſe of her Huſband, the Biſhop, ſaying theſe Words, Receive this Fire, which cannot burn you; whereby we ſhall convince the World, that the Fire of Concupiſcence has no more power over our Minds, than theſe Coals have over our Garments.—— All the Spectators admir'd the Miracle, and a few days after, upwards of a thouſand Perſons deſir'd and were admitted to Baptiſm.

With regard to the Trial by boiling Water, *Gregory* of *Tours* gives us the following Example. A Catholic Deacon being engaged in a religious Controverſy with an *Arian* Prieſt, a miraculous Deciſion was demanded. Accordingly a Fire was lighted in a Place of publick reſort, where Water being pour'd into a Kettle, was made to boil; when it was agreed, that a Ring ſhould be caſt into it, and that the Diſputants ſhould thruſt their naked Arms into the boiling Water, in order to take out the Ring. After they had diſputed ſome time, about who ſhould firſt try the Experiment, a Deacon of *Ravenna*, a very zealous Catholic, hearing the Arian inſult the Catholic, becauſe he had rubb'd his Arm with Oil and Ointment, thro' fear; thruſt his own Arm into the boiling Water, and there, for near an Hour, ſought the Ring, and at laſt brought

brought it out. The *Arian*, imagining he could do the ſame, plung'd his Arm into the Kettle, and inſtantly his Fleſh was conſum'd to the Bone—— *Or* Gregory *is miſtaken.*

Our learned Author, however, does not at all countenance theſe *Trials*; and mentions *Georgius Logotheta*, who writ a Chronicle of the thirteenth Century, wherein he tells us, that a certain Man being urged by *Michael Comnenus* to try the Experiment of the red-hot Iron, he anſwer'd, that he was neither a Quack nor a Wizard. The Archbiſhop inſiſting upon his ſubmitting to the Trial, he anſwer'd, that he would willingly carry the burning Iron, provided that his Grace would put on his *Stole*, and be ſo good as to give the Iron into his Hands. But the good Archbiſhop had no great Inclination to perform this part of the Ceremony; and thereupon acknowledg'd, that this whole Cuſtom came from the *Barbarians*, and that it was not good to tempt God— *The Proverb ſays*, A bad Excuſe is better than none.

Under the Reign of the Emperor *Andronicus*, a great number of Eccleſiaſticks were reſolved to determine ſeveral Theological Diſputes by Fire; and 'twas agreed, that each Party ſhould write his Reaſons on Paper; which being done, both Papers ſhould be caſt into the Fire, and that which ſhould remain unconſum'd in the Flames, was to be pronounced victorious. Accordingly a Fire was prepar'd, and the Papers were thrown into it, in preſence of a great Concourſe of People. The Reader will eaſily gueſs the Reſult of this ridiculous Experiment. Both Papers were burnt to Aſhes, to the great confuſion of theſe Eccleſiaſticks.

About

About the close of the fifteenth Century *Jerom Savonarolo*, a famous *Dominican* in *Florence*, was engag'd in a Controversy with Father *Francisco da Pouglia*, a Cordelier. Each offer'd to prove the Validity of his Assertions by Fire, which the Magistrates agreed to. A prodigious great Fire was then prepar'd in the large Square in *Florence*, whither a numberless multitude of People resorted. The Antagonists being come to the Fire, at one a-clock in the Afternoon, made a great many shuffling Ceremonies, and at last (Night being come) none of them could be prevail'd upon to undergo the fiery Tryal. This enrag'd the Populace to such a degree, that they would have torn Father *Savonarolo* and his Companion to pieces, had they not been protected by the Soldiers. However, the People would not be easy till they were seiz'd, by the Magistrates, which therefore was done; and being tried, they were condemn'd to be burnt alive, and accordingly the Sentence was executed on the twenty-third of *May* following, in the same place where the famous Trial was to have been made.

Our Author, after having resolv'd several Difficulties which the Trials by Fire and boiling Water have occasion'd, such as Preservatives from Fire, Enchantments, *&c.* proceeds to the sixth Book or Part, which treats of the *Origin and Progress of the Trial by cold Water, for the Discovery of Wizards*— This Trial was perform'd in the following manner. A Man was stript quite naked, when his right Foot was tied to his left Hand, and his left Foot to his right Hand, to prevent him from stirring himself; after which he was let down by a Rope into the Water. In case he sunk to the Bottom, as it was natural for him to do,

lo, when thus bound, he was declar'd innocent; but in case he continued upon the Surface, he was pronounc'd guilty. This Experiment was sometimes made in a River, and at other times in a Tub of Water, but always before a great number of Spectators; and was said to have been very much practis'd in the Year 900. 'Twas, however, suppress'd in the thirteenth Century, together with the Trial by boiling Water, and red-hot Iron, and reviv'd about the End of the sixteenth Century, in *Germany* and *France*; not for discovering Thieves, and other guilty Persons, as formerly, but only for finding out Wizards, and particularly Witches; it being supposs'd that these never sunk in the Water. A deplorable Circumstance, says our Author, is, that several Judges in *Westphalia*, where this barbarous Experiment reviv'd, caus'd a great number of Women, who did not sink, to be put into the Flames, where they were burnt to ashes. *Scribonius*'s System in defence of the Trial, is refuted by our Author, *Newald*'s, *Goelman*'s, and others, who declare it to be tempting of God, *&c.*

Rickius, a Magistrate of the City of *Bonn*, near *Cologn*, writ a Treatise entitled, *Defensio aquæ, ut loquuntur aquæ frigidæ, quæ in examine maleficarum plerique judices hodie utuntur*; that is, *A Defence of the Trial by cold Water, now employ'd by most Judges in the Examination of Witches.* In this Treatise, the Author undertakes to refute those who asserted, that this trial was uncertain and forbidden; that it was tempting God; that such Judges as commanded it, committed a mortal Sin; and that the Effect was owing to the Devil, who could deceive, and cause innocent Persons to be condemn'd. *Rickius* declares,

declares, that ſeveral authentic Trials which had been made, left him no room to doubt of their being miraculous; and among others relates the following. A Woman, whoſe Huſband and Siſter had been put to death for Witchcraft, was baniſh'd; and it was farther enacted, that ſhe ſhould ſuffer death, in caſe ſhe return'd home: however, ſhe ventur'd, and was ſentenc'd to be drown'd. But a Circumſtance, ſays *Rickius*, which ſurpriz'd all the Spectators was, that the Executioner could never plunge her to the Bottom; for altho' he had tied a great Stone to her, ſhe nevertheleſs ſwam upon the Water like a Feather; ſo that he was forc'd to drive her downwards with a Pole; and to keep her thus plung'd in the Water till ſhe was ſuffocated—This made the humane *Rickius* ſay, that ſhe ought rather to have been burnt.—Rickius *was as much a Conjurer, as this poor Woman was a Witch.*

Our Author, after ſeveral critical Enquiries, goes on to the ſeventh Book, in which we are entertain'd with the *critical Hiſtory of the Origin and Progreſs of the* WAND, *or* Stick, *among all Nations*—This Wand was imploy'd for the diſcovering of Springs, Mines, the Boundaries of Fields, Murderers, Thieves, *&c.* and by it is generally underſtood a crooked Stick, which being held in both Hands, turns round over Springs, Metals, and whatever elſe may be ſought after. Formerly it was always taken from the Hazel or Almond-tree, but now any ſort of Wood is made uſe of. Some employ even a Rod of Iron, Silver, Whalebone, or whatever is ready at hand; and among others, the celebrated *James Aymar* of *Dauphiné*. The Stick was held after three ways; either with the Point up

upwards, or downwards, or horizontally; all which, and three or four other Methods, are repreſented in Copper Plates. Others lay it on the back of the Hand, and we are told, that it turns round upon it, when carried over a Spring, or Courſe of ſubterraneous Water. Others again lay a ſtrait Stick on the Palm of the Hand, or take a little ſtrait Stick (as in *Germany*) ſmooth, and without Knots, which being cut in two, a Hole is made at the End of one of the pieces, and the other being cut ſharp, is thruſt into it; after which, this Stick is held between the tips of the two Fingers; and 'tis aſſur'd, that when a Perſon paſſes over a Mine, the Stick will twirl round between his Fingers. Many People in *France* employ only a ſtrait Stick. This they hold by one end, and preſent the other towards thoſe Places where they think there are Metals. *Now for the Marvellous*— As they draw nearer to the Mine, the Stick is attracted to it, and would fly out of their Hands in caſe they did not hold it very faſt; nay, they themſelves are drove towards the Place.

A young Man who liv'd between *Mons* and *Bruſſels*, us'd to thruſt a Stick into the Earth, and in caſe there were Metals under it, the Wand would tremble the inſtant he touch'd it with his Hand. Laſtly, ſome make uſe of four crooked Sticks, and think that in caſe there ſhould be three or four Treaſures in a Place where one was ſought, the Sticks would point different ways.

Formerly this Conjuration with the Wand was attended with many ſuperſtitious Ceremonies: They uſed to repeat the Pſalm *De profundis*—— *Credo videre bona Domini in terra viventium*——

Several myſterious Figures us'd to be made on theſe Wands. Some cut Croſſes on them; and there are four Sticks in *Paris*, which are pretty ancient, on which the Words *Baltazar*, *Gaſpar* and *Melchior* are written. Theſe, according to vulgar Tradition, are the Names of the three wiſe Men, who made their Offerings to Chriſt; and we may preſume, that by this their Aſſiſtance was invok'd.

Our Author, after giving various Reaſons for and againſt the Virtue of the Wand, and relating an Experiment, in which himſelf, and the famous M. *de la Hyre* bore a part, *viz.* of a Boy of twelve Years of age, who pretended to diſcover Springs, *&c.* by a magical Stick, which, however, fail'd in the Attempt; concludes the Chapter with theſe Words: The reſult of all this is, that there is not a little Illuſion in the Signs which are given by the Wand; I, nevertheleſs, cannot deny but that it really turns, without Art or Fraud, in the Hands of ſome Perſons; and that it has diſcover'd ſeveral hidden things.

Father *Le Brun*, in giving us an Account of ſuch things as the Wand diſcovers in *France*, relates the following Story of *James Aymar*. Towards the end of the Year 1689, the Farmer of the religious Ladies of St. *Cecilia*, was ſurpriz'd to find that all the Oxen and Cows which had graz'd in a certain Meadow, died. Twenty-three of theſe were carried off in a few days, altho' this was the beſt Paſture thereabouts. Aſtoniſh'd at this Accident, and deſirous of finding out the Cauſe of it, he conſider'd, that it poſſibly might be the Effect of Witchcraft; and that as the Wand diſcover'd ſo many things, it might alſo find out this. As *Aymar* was look'd upon to be

be one of the ableſt Conjurers, he was ſent for; who employing his Wand, it turn'd in every Part of the Meadow, but ſtopt every where about it, except in a little Path that went from it. Upon this *Aymar* deſir'd, that the Parſon of the Pariſh might come and perform his Exorciſms, in order to find whether it were a piece of Witchcraft or not. The Parſon came, attended with the chief Men of the Pariſh; and in his *Pontificalibus* repeated the Prayers uſed on theſe Occaſions. *Aymar* then took up his Wand, which now ceas'd to turn in the Meadow: however, it turn'd in the Path abovemention'd; and the Motion continued as they went up it, till they came to a Hut, inhabited by a Fellow of no Character; who, inform'd of what had paſt, left the Place, and was never heard of afterwards, the Magiſtrates not making any enquiry after him.— *Such as are deſirous of ſeeing a Refutation of* Aymar's *Magic, will find it in* Bayle's *Dictionary.*

The Author afterwards declares the Uſes to which the magical Wand is apply'd in *Germany*, *Flanders*, *Sweden*, *Hungary*, *England*, *Italy*, *Spain*, and *Egypt*. Enquires whether the Wand was of uſe in ancient Superſtitions, and tell us many aſtoniſhing Effects produced by Wands. Relates the Practice of the *Scythians*, *Perſians*, *Medes*, *Alani*, *Illyrians*, *Sclavonians*, *Germans*, and ſeveral other Nations, in divining with this Inſtrument. Takes notice of the crooked Stick, which the old *Romans* employ'd in Divination; and in what manner it was taught by the *Chaldeans*, who made uſe of a Wand for that purpoſe. Examines the Origin of ſeveral Practices which are now made with the Wand, and how it came to be thought proper for diſcovering

Springs, Metals, the Boundaries of Fields, Murderers, Thieves, *&c.* and whether it has been long employ'd for the finding out of Springs and Metals.—These, and a multitude of other curious Particulars are treated of in this second Volume, of which we cannot give any farther account for want of room; and therefore must postpone our account of the third and last Volume of this learned Work, till our next Journal.

ARTICLE XXXI.

Histoire Ancienne des *Egyptiens*, des *Carthaginois*, des *Assyriens*, *&c.*

That is,

The Ancient History of the Egyptians, Carthaginians, Assyrians, Babylonians, Medes, Persians, Macedonians *and* Greeks. *By M.* Rollin, *&c. The third Volume 8vo. containing 772 Pages.* Paris 1731.

Being a Continuation of Article 24. N° 17.

N. B. *That* VOL. II. not *having been altogether finished in the former Journal, we continue it here; beginning at the fifth Book,* p. 479. R.

OUR Author, after having in the former Volume, and in the first Part of this second, treated the History of the *Egyptians*, *Assyrians*, *Babylonians*, and *Medes*; comes in the fifth Book, according to the general Plan he had laid down to himself, to treat in few Words

Words of the different States and Republicks of *Greece*.

Of all Countries known to us from ancient Hiſtory, there is none ſo famous as *Greece*, or that have furniſhed the World with ſo many precious Monuments; whether we conſider it in relation to the Glory of its Arms, the Wiſdom of its Laws, or the high Degree of Perfection and Politeneſs, to which it advanced the Arts and Sciences: In all theſe reſpects it may be conſidered to have a juſt Title of being called the General School of all other Nations. The *Greek* Hiſtory does not only furniſh us with many conſummate Generals to be our Models in military Affairs, but alſo with the moſt famous Legiſlators, finiſh'd Politicians, and Magiſtrates, that ſeem'd born with Qualities to govern; and with Men, who have excell'd (even all that came after them) in every Art and Science: Their Philoſophers have puſh'd their Searches after Natural Knowledge to a very great height, and left us ſuch refined Maxims of Morality, as may make even Chriſtians to bluſh, that they cannot, with all the Advantages of a ſupernatural Light, excel them.

As the Virtue and wiſe Conduct of thoſe great Maſters, whom we read of in this Hiſtory, may ſerve as Models to imitate in many Parts of Life; ſo alſo their Faults, Imperfections, and Vices are no leſs fitted to inſtruct: that Cenſure, Shame, and Infamy, which always accompany criminal, brutal, and bad Actions, being as proper to inſpire Horror and Abhorrence of them, as the Glory and Applauſe that attend brave and good Actions are adapted to inſpire a Love of Virtue.

This Hiſtory furniſheth numerous Examples of both kinds, which our Author is always careful to paint to us in ſuch Colours, as are moſt proper to make them both uſeful and agreeable at the ſame time: Such as are deſigned for publick Employments, will here meet with the moſt refined Politicks of the ableſt Stateſmen the World could ever boaſt of; The Civilian may here likewiſe trace the Source and Origin of moſt of the fundamental Laws that are now in uſe, in theſe weſtern Parts of the World; here alſo the young Officer may with pleaſure review the moſt celebrated Actions of the greateſt Generals narrated, or rather painted to the Life before his Eyes, by Hiſtorians, who themſelves were no leſs conſummate Maſters in the Art of War, and bore a great Share in conducting the Actions which they account for; ſuch were *Thucydides*, *Xenophon*, *Polybius*, &c. Theſe great Men, who ſtill ſtand in the firſt Rank of Hiſtorians, both for their conſummate Knowledge of publick Affairs, and the Politeneſs, Exactneſs, and Veracity of their Narration, range and marſhal their Armies, fight their Battles, and conduct their Sieges, in ſuch Propriety of Terms, and with ſo lively and ſtrong a Colouring, that the Reader, by an agreeable Sort of Deluſion, muſt imagine himſelf preſent in the very Action. Thus our young Heroes, who read this Hiſtory, may be properly ſaid to be conducted, and, as it were, led by the Hand thorough all the moſt important Parts (not of the mere Theory) but of what is far more uſeful, the Practice of the Art of War.

It is hoped therefore, that neither the Length of this Introduction, nor the following Account

of

of Mr. *Rollin*'s Book, wherein he hath collected under one Point of View, all that hath been writ of any Moment and Importance, by different Authors, concerning the moſt ſhining Parts of the Hiſtory of theſe warlike, wiſe, and polite Nations, will be diſagreeable to the Publick.

Our Author, as was formerly ſaid, proceeds in the following Part of his Work, according to the general Plan he had laid down to himſelf in the Beginning, to give us the Hiſtory of *Greece*, join'd with that of the *Perſians*, and other People, with whom they were at War. This fifth Book, which is deſigned only as an Introduction to the ſubſequent Volumes, is divided into nine Articles; the firſt of which is, a ſhort Geographical Deſcription of the Country, wherein is mark'd the general Diviſions of it, the principal Cities in every Diviſion, and what each of them are remarkable for. He alſo, in the ſame manner, takes notice of the chief Iſlands round that Coaſt; and concludes, that the *Greeks* had Colonies in each of them, as they alſo had in *Sicily*; that Part of *Italy*, call'd *Calabria*; in *Aſia Minor*, and a great many other Parts of the World.

ARTICLE II. Comprehends a general Diſtribution of the *Greek* Hiſtory into four Ages, each of which are characterized and diſtinguiſh'd by a like Number of different *Epochas*, which, taken all together, include the ſpace of 2154 Years.

The firſt of theſe Ages includes a Period of 1000 Years, from the Foundation of the Kingdom of *Sicyonia*, *A. M.* 1820, to the Siege of *Troy*, *A. M.* 2820.

The second from the taking of *Troy*, *A. M.* 2820, to the Time of *Darius*, the Son of *Hystaspes*, *A. M.* 3483, includes a Period of 663 Years.

The third from the Beginning of the Reign of *Darius*, *A. M.* 3483, (which is the Time wherein the *Persian* History begins to be blended with that of *Greece*) to the Death of *Alexander* the Great, *A. M.* 3681, comprehends 198 Years: the most glorious and important Period of the *Grecian* History.

The fourth and last Age consisteth of 293 Years, from the Death of *Alexander* the Great, till they fell entirely under the Power and Weight of the *Roman* Arms, *A. M.* 3974. This Period may be properly term'd, the Decline of the *Greek* Empire. As the two first, (of which we know very little that may be relied on) may be justly called the fabulous Period of their History; which therefore our Author contents himself to treat of very briefly in the remaining Articles of this Book.

ARTICLE III. Is wholly taken up in tracing the Origine, and in making some general Reflections on the savage Rudeness and unpolish'd Life of the first Inhabitants of *Greece*. To which are join'd some Conjectures, on the Manner of their first Settlement into Societies and Republicks.

Mr. *Rollin* seems to be very much convinc'd, from the Similitude he finds betwixt the Name *Javan*, or *Jon*, and that of the *Jonians*, that *Javan* the Son of *Japhet*, and Grandson of *Noah*, was the Father of all that People, afterwards known under the Name of *Greeks*; tho' this Name has remain'd proper to one only Nation amongst

mongſt them: For, ſays he, the *Hebrews*, *Chaldeans*, *Arabs*, and all their other Neighbours, gave the whole Body of the *Greek* Nation no other Compellation but that of *Ionians*. *Daniel*, in his famous Prophecy of *Alexander* the Great, calleth him King of *Javan*. Ch. 8. 21.

This *Javan* had four Sons, *Eliza*, *Tarſus*, *Cetthim*, and *Dodanim*, from whom Mr. *Rollin* in like manner derives the Origine of the other particular Nations of *Greece*, *viz.* from *Eliza*, which he imagines to be the ſame with *Ellas*, he derives the [a] Ἕλληνες, a Name which afterwards became common to the whole Nation; as that of [b] Ἑλλας did to the Country. And from *Cetthim*, he derives the *Macedonians*, being therein authorized by a Paſſage in the firſt Chapter of the firſt Book of *Macchabees*; where it is ſaid, that *Alexander*, the Son of *Philip*, a *Macedonian*, went forth of the Land of *Chettiim*, and ſlew *Darius*, King of the *Perſians*, &c. And in the fifth Verſe of the eighth Chapter, ſpeaking of the Victory of the *Romans* over *Philip* and *Perſeus*, the laſt Kings of *Macedon*, they are called Kings of the *Citimes*. But the uncertainty, of theſe Conjectures, may be eaſily evinced; the Generality of their own Authors being of quite another Opinion. Vide *Plin.* Lib. 4. Cap. 7. *Strabo.* Lib. 8. *Pauſan.* Lib. 7.

ARTICLE IV. In this Article is given a more particular Detail of the Origine and Settlement of the ſmall Kingdoms and States, of which *Greece* was compoſed in thoſe firſt Ages.

That

A.M.1915. That of *Sicyonia* is accounted the moſt ancient, and is believed to have ſubſiſted 1313, before the firſt *Olympiad*, and continued 1000 Years.

2148. That of *Argos* began 1080 Years before the firſt *Olympiad*.

The next is the Kingdom of *Mycene*, of which *Perſeus* was the firſt King.

2448. *Athens* founded by *Cecrops* of *Egyptian* Original, who alſo eſtabliſhed the *Areopagus*, and divided *Attica* into twelve Cantons.

2549. *Thebes*, founded by *Cadmus*, the *Phenician*, after he had poſſeſſed himſelf of the Country, afterwards call'd *Beotia*.

A.M.2488 *Sparta* or *Lacedemon*: it is thought, that *Lelex*, firſt King of *Laconia*, began his Reign about 1516 Years before the *Chriſtian Æra*. *Tyndar*, Father of the famous *Helene*, who gave occaſion to the *Trojan* War, was the ninth King of this Country.

2628. The Kingdom of *Corinth*, begun by *Siſyphus*, Son of *Æolus*, which, before his Time, had been ſubject to the *Argians* and *Mycenians*.

3191. *Macedonia*, founded by *Carunus*, one of the Deſcendants of *Hercules*.

ARTICLE V. Taketh notice of the various Revolutions which *Greece* underwent, after the Return of the *Heraclides* into the *Peloponeſe*; and of their ſeveral Tranſmigrations and Settlements in *Aſia Minor*, after they had been forced out of *Greece*.

The *Acheans*, deſcended of *Æolus*, paſt into *Aſia Minor*, and there founded *Smyrna*, and eleven other Cities.

The *Acheans* of *Mycene*, under the Conduct of *Nile* and *Androcles* (two Sons of *Codrus*) took

took poſſeſſion of that part of *Aſia Minor*, that is ſituated betwixt *Caria* and *Lydia*; where they built twelve Cities; *Epheſus*, *Clazomene*, and *Samos*, are of that number. In the end of this Article is given a ſhort Account of the different Dialects of the *Greek* Language, and of the Places where each of them moſt prevailed.

ARTICLE VI. Our Author, in treating of the Government of *Greece*, ſays, that an univerſal Republican Spirit had taken place and prevailed all over the Face of the Country; but varied according to the ſeveral Characters and Genius of each People, in as many different manners as there were Cities: And that notwithſtanding this great Variety in the Government, Laws, and Cuſtoms of ſo many little States, yet they all together formed one united Body; whoſe collective Force made the formidable Power of *Perſia* to tremble, even in its moſt flouriſhing Condition.

ARTICLE VII. Here are deſcribed the Life and Actions of *Lycurgus*, and an Account given of the Government, Diſcipline and Laws, which he eſtabliſhed in *Lacedemon*; than which there is nothing more extraordinary, or better atteſted, to be met with in all prophane Hiſtory. When *Lycurgus* firſt entered upon the Government of this State, it labour'd under many Diſadvantages; he found it involved in the greateſt Diſorder and Confuſion, the Royal Authority and that of the Laws deſpiſed and trampled upon, and the ungovernable Audaciouſneſs of the People daily encreaſing: It was amidſt all theſe Difficulties that

that he conceived the noble Design of reforming and new-modelling entirely the Government of *Sparta*. The better to effectuate this, he undertook several Voyages, first into the Island of *Crete*, whose severe and rigorous Laws were then very famous; from thence he passed into *Asia*, where the Laws were more gentle and easy; and from *Asia* into *Egypt*, at that time accounted the Source and Habitation of Science and Wisdom. Out of all those different Laws and Forms of Government, *Lycurgus* pick'd out what he thought best and most perfect, and by ballancing, comparing, and tempering them one with another, he composed that Body of Laws, and that Form of Government, which have ever since been Matter of Surprize and Wonder to the rest of Mankind.

Being return'd to *Lacedemon*, he first of all gain'd over to his side the leading Men of the Republick, and after he had communicated his Design to them, he rushed into the most publick Place, accompany'd by an armed Force, the more to surprize and awe such as might possibly oppose him; and there published his Laws, and that Form of Government that he purposed to establish, which may very aptly be reduced to three principal Heads, or Establishments: The most considerable of which was the Establishment of a Senate, of twenty eight Persons, invested with a Power equal to that of their Kings, which before that time had been too absolute. And whereas their Government was formerly very unsteady and precarious, sometimes tending towards Tyranny, by the Violence of their Kings; at other times inclining to Democracy, by the too great Licentiousness and Inconstancy of a mutinous People;

People; this Senate ſerved as a Counterpoiſe to both, kept the Government in an *Æquilibrium*, and gave the Conſtitution a firm, eſtabliſhed, and durable Foundation. The Senate ſkreen'd the Royal Prerogative from the Encroachments of the People; and ſecured the People from the tyrannical Uſurpations of their Kings, if at any time they attempted to extend that Prerogative beyond its juſt Limits.

But *Lycurgus*'s Succeſſors, finding the Power of the Senate too extenſive, *Theopompus* (a hundred and thirty Years after *Lycurgus*) oppoſed to it five other Magiſtrates, annually choſen from the Body of the People, not unlike in their Office and Power to the *Tribunes* of the People of *Rome*: Theſe were arm'd with very great Authority, even of impriſoning, (if there was occaſion for it,) the Kings themſelves; which they actually exerted in the Caſe of *Pauſanias*. Thus by the wiſe Proviſion and Management of *Lycurgus*, the Government of *Sparta* was ſettled upon the ſureſt, beſt, and moſt reaſonable Foundation.

The King was arm'd with all the Power neceſſary for making his Government eaſy, his People happy, and for ſupporting the Dignity of his Crown. The Nobles had a great ſhare in the Government, and the People were not altogether excluded from it. Under this Form of Government, *Lacedemon* maintained itſelf in an uniform Obſervation of its Laws, and a conſtant Terror to all its Enemies, for the ſpace of 700 Years.

I have dwelt the longer upon this Part of the Article, both becauſe of the Similitude that is to be obſerv'd in the *Spartan* Government with our own happy Conſtitution, as to what relates

to

to the Balance of Power; as alſo to do juſtice to the Candour of our Author, who ſo bravely ventured to put theſe Truths in the moſt glaring Light, tho' living under a Government the moſt tyrannical and abſolute.

Lycurgus in the next place, in order to take away all Diſtinction from among his People, except what was founded upon Virtue alone, made an equal Diſtribution of all the Lands and Riches in his Kingdom. The firſt he eaſily executed; but he met with much greater difficulty in bringing about the ſecond: till at length he contrived a Method to eradicate entirely, and ſap the very Foundation of Avarice, and an immoderate Deſire of Riches, even out of the very Hearts of his People: Firſt, by forbidding the uſe of Gold, and introducing Iron Coin in the place of it; the Value of which he made ſo low, that twenty five Pounds *Sterling* was as much as two Oxen could draw in a Carriage: And ſecondly, by eſtabliſhing ſumptuary Laws, whereby he obliged all his Subjects to eat in common, and of the ſame Meats; nor were any, not even the King himſelf, diſpenſed from, or allowed to evade the Obſervance of this Law. They commonly eat in publick Halls, and were ranged fifteen at each Table. The Parents were obliged to bring their Children there alſo, as to a School of Wiſdom and Temperance; where they neither heard, nor ſaw any thing but what tended to their Improvement: and tho' the Converſation turn'd for the moſt part on grave and ſerious Subjects, yet ſometimes it was more enlivened and ſeaſoned with the moſt refined and polite Strokes of Wit and Raillery; but never had the leaſt Tincture of any thing that was low, unmannerly, or ſhocking.

Lycurgus

Lycurgus did not think it proper to commit his Laws to Writing, being perſuaded, that the moſt effectual Way to make a People virtuous and happy, was to make the Practice of the Laws habitual, and conſequently eaſy to them. For this reaſon he believed, that nothing more deſerv'd the Care of the Legiſlature, than the Education of Children; for Youth educated with care, and who have Sentiments of Virtue, Honour, and Obedience to the Laws, early inculcated upon them, become in time their own Law.

The Education of the young *Spartans* was not therefore left to their Parents, but was, by *Lycurgus*'s Appointment, made the Care of the Publick; and as the *Lacedemonians* were a warlike Nation, ſo the Education of their Youth tended chiefly to fit them for Feats of Arms. As ſoon as they were born, the Ancients of each Tribe viewed their Bodies, and if they found them ſtrong and well-form'd, they provided for their Nouriſhment, by aſſigning them a Portion of Land; if otherwiſe, they were expos'd and condemned to periſh. Their Exerciſes of all kinds were ſuch, as contributed to render them patient, obedient, hardened and inured to Fatigue, couragious, and ſuch as inſpired them with a Love of Virtue.

Our Author, in the remaining Part of this Article, ſpends ſome general Reflexions on the Faults and Imperfections of *Lycurgus*'s Laws; and afterwards, in a few Words, diſplays the many Excellencies of them. It is no ſmall Commendation, both of his Laws and Form of Government, that *Plato*, *Diogenes*, *Zeno*, and in general all the ancient Sages, who have undertaken to offer Rules for the Eſtabliſhment

of

of a Commonwealth, have choſe his for a Model, tho' it be alſo liable to many Imperfections. The Law which authorized the expoſing of Infants, the general Contempt of the politer Arts and Sciences, their Cruelty to their Slaves, by putting it in the power of every private Perſon to murder and deſtroy them at pleaſure; in fine, their *Stoical* Neglect of Decency, and the Diſregard they had of the Modeſty of Women, are ſuch Blemiſhes as cannot well be excuſed.

ARTICLE VIII. Mr. *Rollin*, in this Article gives us an account of the various Revolutions and Changes that happened in the Government of *Athens*; he acquaints us that firſt of all they had Kings inveſted with no other Power than to command their Armies in the Time of War; ſo that in effect, they were only Generals of their Armies, much like the old *Saxon* Kings.

Medon and *Nile*, the two Sons of *Codrus*, diſputing with one another about the Crown, were both excluded by the *Athenians*, the Regal Power entirely aboliſhed, and a new Magiſtrate or perpetnal Governor, under the Name of *Archon*, choſe in its place, which they afterwards changed to continue only for ten Years; but thinking even that Time too long, they ordered them at length to be annually elected.

But afterwards finding, that a Magiſtrate inveſted with ſo little Power, and of ſo ſhort a Continuance, had not ſufficient Authority to curb the Diſorders, Factions, and other Miſchiefs, that were occaſioned by the Abuſe that turbulent Spirits made of too much Liberty; they again had recourſe to the kingly Power, as the beſt Remedy for a diſtemper'd State,

State, and choſe *Draco*, a Perſon of known Wiſdom and Probity among them, for their King; who no ſooner was ſettled at the Helm of Affairs, than he publiſhed a Syſtem of very ſevere and rigorous Laws; which, becauſe of their extreme Rigour, (puniſhing with Death the ſmalleſt as well as the greateſt Crimes) were ſaid to be written with Blood. But theſe had the ſame fate, which moſt things that are too violent have; for the ill-judged Severity of them made their Execution to be very much neglected, and at length entirely laid aſide.

Solon, who was afterwards choſen their Legiſlator, being a Perſon of extraordinary Merit, and Sweetneſs of Temper, went on with more Caution in correcting and amending the Diſeaſes of the Common-Wealth; he chang'd their Laws, and new faſhion'd their Government, but ſeldom attempted any thing till he had perſuaded the Citizens of the Reaſonableneſs and Advantage of his Laws, and the Changes that he brought about in their Conſtitution: Sometimes indeed he made uſe of the Authority and Power he was inveſted with, but never except when it was viſibly join'd with Reaſon and Juſtice. Being once ask'd, if the Body of Laws, which he gave the *Athenians* were the beſt and moſt perfect, Yes, ſays he, they are the beſt that the *Athenians* are capable of receiving. The firſt thing he did, was to ſet at liberty from their Slavery, all ſuch as had ſold themſelves for Debt, and at the ſame time, publiſh'd an Edict, whereby he cancelled and annull'd the Debts themſelves; but ſome of his Friends, who knew of this Reſolution before the Edict was publiſhed, taking advantage of

it, had borrowed great Sums of Money, where with they purchaſed Land, which, amongſt the *Athenians*, no Debt could affect: This Deed of his Friends, tho' utterly unknown to him, rais'd the Indignation of the Generality of the People, which fell upon *Solon*, as if he had been in concert with them. He repealed or moderated all the Laws of *Draco*, except thoſe againſt Murder; he divided the People into four Claſſes, according to the Eſtimate of their yearly Revenue. To the Rich, he committed all the publick Offices; and in ſome ſort to make reparation to the Poor, for their Excluſion from publick Employments, he gave them the Privilege of voting in all the Aſſemblies and Deliberations of the People; which, at firſt, appeared to be but of little moment, came, however, in the end to be of very great Importance, as it made them entirely Maſters of all publick Affairs, and gave them a ſtrong Influence in all Proceſſes and Judgments of Magiſtrates; moſt of them being brought in the laſt Reſort by Appeal before the People: Which made *Anacharſis*, the *Scythian* Philoſopher, ſay to *Solon*, I wonder you have left to the Wiſe the Right of deliberating only, and that you have put the Right of deciding in the hands of Fools.

He re-eſtabliſhed and added to the Number of the *Areopagus*, which was the Sovereign Court of Juſtice amongſt the *Athenians*, and perhaps one of the moſt auguſt that ever was in the World; whoſe Reputation was ſo great, that even the *Romans* themſelves appeal'd to it, in Caſes that appear'd too difficult for themſelves to decide.

Moreover,

Moreover, to give a check to the Abuſe, that was made of the too great Power which he had left the People, he created another Senate, conſiſting of four hundred; *viz.* one hundred out of each of the four Tribes, to whoſe Judgment the People commonly paid a very great deference.

Tho' *Solon* well perceived the Inconveniencies of a popular Government; yet knowing the Genius of the *Athenians*, he judged it in vain to wreſt the Sovereign Power out of the hands of the People; well knowing, that if they allow'd themſelves to be diveſted of it at one time, they would, on ſome other Occaſion, re-aſſume it by force.

It was permitted by *Solon's* Laws to any who ſaw another oppreſs'd or inſulted, to eſpouſe his Quarrel, and proſecute the Offender.

By another Law he declared infamous, and condemn'd to perpetual Baniſhment, all ſuch as in the civil Commotions of the State did not ſide with one or other of the Parties.

He aboliſhed the Cuſtom of giving Portions in Marriage with their Daughters, and made many uſeful Laws for the Encouragement of Induſtry, and the Improvement of the Arts and Sciences.

Piſiſtrates, by his Cunning and Addreſs, found means to poſſeſs himſelf of the Government of *Athens*, two Years before *Solon's* Death; his Son and Succeſſor, *Hippias*, being expelled *Athens* by the Party of the *Alcmeonides*, and being diſappointed of means of reſtoring himſelf any other Way, he retir'd to *Artaphernes*, the King of *Perſia's* Governor, at *Sardis*, and endeavour'd to engage him to turn his Arms againſt the *Athenians*.

Artaphernes commanded the *Athenians* to re-eſtabliſh him upon the Throne, which they abſolutely refuſed; and this gave occaſion to the firſt beginning of the War, which the *Perſians* made againſt the *Greeks*; the Detail whereof makes the Subject of the next Volume.

The ninth and laſt ARTICLE is wholly taken up in giving an Account of all the Men famous for Learning and Wiſdom, that lived in thoſe firſt Ages of *Greece*.

He begins with the Poets, as being the moſt ancient, and places *Homer* as the moſt celebrated, at the head of them. Our Author ſeems to give *Smyrna*, preferable to all the other Cities that contended for it, the Honour of his Birth.

What is moſt ſurprizing in this great Poet is, that he being the firſt who (of all that are known to us) apply'd himſelf to a kind of Poetry, the moſt ſublime and difficult of any, ſhould have carried it all of a ſudden to ſo high a Degree of Perfection, that none of thoſe who came after him, have ever been able to come up to it. *Velleius Paterculus*, Lib. 1. Cap. 5. ſpeaking of *Homer*, paſſes the ſame Judgment upon him.

The next in order is *Heſiod*; of whom it is ſaid, that, of the three Poems aſcribed to him, the firſt, which is called the WORKS and the DAYS, ſerved as a Model to *Virgil*, in compoſing his *Georgicks*; and the laſt called the BUCKLER of *HERCULES*, is ſuſpected not to be *Heſiod*'s.

The reſt in this Catalogne are, *Archilochus*, Inventor of *Iambick* Verſes; *Hipponax*, of *Epheſus*; *Steſichorus*, of *Himera*, famous in the *Lyrick* kind. *Alcman*, of *Lacedemon*; *Alceus* and

and *Sapho*, both of *Mitylene*, a City of *Lesbos*. Our Author ſays of *Sapho*, that it were to be wiſhed, the Purity and Chaſtity of this Lady's Manners had been anſwerable to the Beauty of her Genius, and that ſhe had not diſhonour'd her Sex, by her Vices and Laſciviouſneſs.

Mr. *Rollin* treats next of the Philoſophers, and Men famous for their Wiſdom; where he takes notice of the moſt remarkable things in their Lives, as he had done before in treating of the Poets.

The firſt of theſe is *Thales* the *Mileſian*, who laid the firſt Foundation of Philoſophy in *Greece*, and was Author of the *Ionick* Sect; he it was who firſt mark'd the preciſe Time of that famous Solar Eclipſe, which happened in the Reign of *Aſtyages*, King of *Media*. This Philoſopher uſed to thank God for three things, *viz.* That he had made him a reaſonable Creature, and not a Brute: A Man, and not a Woman: A *Greek*, and not a *Barbarian*.

Next to him, are, *Solon*, who hath been already ſpoke of; *Chilon*, the *Lacedemonian*; *Pittacus*, King of *Mitylene*, ; *Bias*, of *Prien*; *Cleobulus*, of *Lindos*, in the Iſle of *Rhodes*; *Periander*, King of *Corinth*; *Anacharſis*, the *Scythian*, who, in his Conference with *Solon*, compares the Laws to ſo many Cobwebs, which reſtrain and intangle ſmall Inſects, but the great ones break through them. *Æſop*, the *Phrygian*, as famous for the Deformity of his Body, as the Beauty of his Genius.

This is the Subſtance of what Mr. *Rollin* hath ſaid on this Period of *Greek* Hiſtory.

ARTICLE XXXII.

The preſent State of LEARNING.

ROME.

CArdinal *Quirini*, who has been lately entruſted with the Care of the Vatican Library, and is no leſs eminent for his Learning than for his high Station in the Church, deſigns to procure a new Edition of *St. Ephrem*'s Works, which will equal, if not out-do, the beſt Editions of the other Fathers put out by the Benedictins and others. And his Eminency being willing to acquaint the Learned with his Deſign, and to deſire their Aſſiſtance, has order'd Signor *Giovanni Maria Salvioni*, Printer to his Holineſs, to publiſh the following Account of that Edition.

JOANNES MARIA SALVIONI,

Typographus Vaticanus,

Sacrarum Litterarum Studioſis.

QUoniam noſtra hac ætate veterum Patrum Opera diligentiſſimis & ornatiſſimis Editionibus in publicum bonum ſingulis ferme diebus emittuntur, dolendum profecto eſt, Sanctum Ephræm in tenebris adhuc quodammodo & ſqualore jacere. Magnum (inquam) illud Orientalis Eccleſiæ lumen, quem Sanctus Baſilius eruditionis cauſa in primis ſuſpexit, quem Sanctus Gregorius Nyſſenus inſigni oratione exornavit, quem Sanctus Hieronymus poſt

poſt lectionem Scripturarum in Eccleſiis publice legi conſueviſſe teſtatur, quem Theodoretus Cyri Epiſcopus virum admirabilem & ſcriptorum inter Syros excellentiſſimum appellat, quem denique Syria orbis Doctorem & Prophetam paſſim deprædicat. Quapropter rem admodum utilem, & Sanctæ Eccleſiæ Bibliothecarii, quo fungitur, officio vere dignam aggredi in animum induxit Eminentiſſimus Cardinalis ANGELUS MARIA QUIRINUS, dum novam Sancti Ephræm Editionem adornandam ſuſcepit, advocatis in ſubſidium doctis viris, quibus præeſt, Vaticanæ Bibliothecæ ſervitio addictis: & quidem cum eo operis ſplendore & cultu, qui ejuſdem Bibliothecæ, necnon Typographiæ dignitatem minime deceant. Papyri nitorem, quem admodum & magnitudinem folium hoc ipſum repræſentat. Exhibet itidem Latinorum Characterum ſpecimen; quoad Græcos vero, Cardinalis Bibliothecarius peritum artificem nactus, novas cædi formulas imperavit, elegantiſſimis illis haud diſſimiles, quibus Robertus Stephanus, nemini in arte libros cudendi ſecundus, Regios Lutetiæ typos illuſtravit.

Quale quantumque operæ pretium futurum ſit novæ hujus Editionis, paucis aperiam. Univerſum Opus in quatuor Tomos diſtinguetur. Priores duo textum Græcum ex Bodleianis Codicibus viginti jam ante annos Oxonii editum, & Latinam verſionem Romæ à Gerardo Voſſio ſub finem ſæculi decimi ſexti vulgatam complectentur: quo fit, ut juxta eruditorum hominum deſiderium S. Ephræm non amplius à ſemetipſo divulſus partim Romanis, partim Anglicis typis lucem ſuam debeat, ſed integer apud ſedem Apoſtolicam prodiens Latinorum

ac Græcorum oculos insimul oblectet ac erudiat, ea specie venustus, quam hisce temporibus reliqui veteres Patres præ se ferunt. Ad calcem autem utriusque Tomi aderunt ad Oxonienſem textum (quamvis valde locupletem) supplementa bene multa, quæ Vaticani Codices suppeditabunt; itidemque Latina versio ad examen sæpius revocabitur, servato tamen, qui illi debetur, honore: nam perperam omnino nonnulli Vossium interpretem, ceu plagiarium, traduxerunt, perinde ac Ambrosii Camaldulenſis laboribus profecerit, maligne, ut ipsi aiunt, suppresso ejusdem nomine, quod tamen adeo Vossius non suppressit, ut illius clarissimi viri, simulque decem & novem Sermonum Sancti Ephræm versionis ab eo elaboratæ mentionem fecerit honorificentissimis verbis in Epistola nuncupatoria ad Clementem VIII. Tomus tertius plura S. Ephræm Opera nondum edita continebit, quin formis ex celeberrimo Typographiæ Medicæ penu depromptis ipsum textum Syriacum proferet, quem ab eruditis, fontes ipsos sitientibus, aliquando inspici vix ulla spes erat, adeo ut quidam ex ipsis affirmaverit, nobis non licere esse tam beatis, ut illo perfruamur. In Quarto Tomo aderunt Dissertationes, & Adnotationes ad rem Ecclesiasticam illustrandam opportunæ, ac præsertim ad Catholicæ Fidei Dogmata adversus tam veteres, quam nuperos sectarios ex Traditione Ecclesiæ Syriacæ, cujus tuba & oraculum Sanctus Ephræm, confirmanda. Hæc postrema pars, quæ *Panoplia* inscribetur, peculiare illud pensum est, quod calamo suo tractandum Eminentissimus Quirinus suscepit.

Itaque sacrarum litterarum Studiosos etiam atque etiam obtestamur, ut in Bibliothecis, seu privatis,

tis, ſeu publicis, quæ apud ipſos ſunt, manuſcripta Exemplaria Sancti Ephræm diligenti manu verſantes, ſi quis Sermo, aut cujuſvis generis Tractatus in illis occurrerit, vel in Romana, vel in Oxonienſi Editione deſideratus, accurate adnotent, ac certiores nos reddant, ut collatione facta cum Codicibus Vaticanis (quorum profecto mira adeo nos copia circumdat, ut ſoli Græci ad ſeptuageſimum circiter aſcendant, cum decem tantummodo enumeret Auguſtiſſima Vindobonenſis, ut affirmat Lambecius *Commentar.* t. I. p. 118.) ſi forte nova illa in iiſdem minime comperiantur, ea ſumptibus noſtris deſcribi, ac Romam tranſmitti curemus, qua ratione magno quidem Litterariæ, quin totius Chriſtianæ Reip. beneficio loculentiſſima, ut ſperamus, prodibit Editio; qualem Clerus Gallicanus in Comitiis generalibus de more congregatus vehementer olim exoptaverat, doctoque viro provinciam mandaverat teſte Combefiſio in *Biblioth. Concionat.* at irritis votis & conatu, ut tanti operis gloria eis ſervaretur, quibus Vaticanorum Scriniorum theſauri libere paterent.

Illi autem pro certo ſibi polliceantur, magnam ſe quidem ab omnis ſacræ Antiquitatis cultoribus gratiam inituros, ſed ſingularem & maximam ab Eminentiſſimo ipſo Bibliothecario, qui à Sanctiſſimo CLEMENTE XII. conſpicuo illo munere decoratus, nihil ſibi magis cordi eſſe profitetur, quam ut ſuo ſtudio, vigilantia, & induſtria Apoſtolica Bibliotheca toto terrarum orbe celeberrima eo, quo decet, fulgore eniteat; refloreſcatque Vaticana Typographia, quam Urbanus VIII. *Divino conſilio à Sixto V. P. M. inſtitutam ad Sanctorum Patrum Opera reſtituenda, Catholicamque Religionem tota terra-*

terrarum orbe propagandam ſculpta ad ejus porta m Inſcriptione declaravit.....

PADOUA.

The two following Books have been lately printed here: *Hiſtoria Apoſtolica ex antiquis Monumentis collecta, & ad uſum Seminarii Patavini accommodata ab Antonio Sandini J. U. D. & in eodem Seminario Hiſtoriæ Eccleſiaſticæ, & Geographiæ Lectore.* In 8vo.

Explicatio Gentilium Fabularum & Superſtitionum, quarum in ſacris Scripturis fit mentio; vario hinc inde ſenſu, præter literalem, ut allegorico, morali, anagogico &c. exornata per R. P. Caſparum Hartzheim, Societatis Jeſu Sacerdotem. In 8vo.

WOLFFENBUTTEL.

Dr. *Bruckmann* has given us a new Edition of the late Mr. *Jacob Leupold*'s *Prodromus Bibliothecæ Metallicæ*, &c. with ſeveral Additions and Emendations. In 8*vo*. It is a Catalogue of Books and Diſſertations relating to Metals, Minerals, Foſſils, *&c.* Three Years ago he publiſh'd *Bibliotheca Numiſmatica*; and he promiſes *Bibliotheca Hydrographica*, which will contain an Account of the Books treating of Mineral Waters, *&c.*

NUREMBERG.

D. D. Georgii Erneſti Stahlii S. R. M. Boruſſ. Conſil. Aulici & Archiatri primarii Fundamenta Chymiæ dogmatico-rationalis, & experimentalis; quæ planam ac plenam viam ad Theoriam & Praxin Artis hujus tam Vulgatioris quam Sublimioris per ſolida ratiocinia & dextras enchiriſes ſternunt. In 4to. Dr. *Stahl* has publiſh'd ſeveral other Books relating to Chymiſtry, an Account

Account of which may be ſeen in Dr. *Goetzius's Hiſtoria Scriptorum Stahlii & Stahlianorum.*

PARIS.

The Royal Academy of Sciences has publiſh'd the following Paper concerning the Prize propoſed by them for the Year 1734.

" THE late Mr. *Rouillé de Meſlay*, ancient Counſellor in the Parliament of " *Paris*, having formed the noble Deſign of " contributing to the Advancement of the " Sciences, and to the Advantage which the " Publick would reap from thence, bequeathed to the Royal Academy of Sciences a Fund " for two Prizes to be given to thoſe, who, in " the Judgment of that Body, ſhould produce " the beſt Performance upon two different " Subjects, which he pointed out in his Will, " and of which he gave Inſtances.

" The Subjects, or Themes for one of theſe " Prizes, regard the general Syſtem of the " World, and phyſical Aſtronomy.

" This Prize was deſigned by the Donor " to conſiſt of 2000 Livres, and to be given " once a Year; but the Deficiency of the " Revenue has occaſioned its being given but " once in two Years, in order to make it more " conſiderable, and will amount to 2500 " Livres.

" The Subjects, or Themes for the other Prize, muſt treat of Trade and Navigation.

" This alſo is given but once in two Years, and conſiſts of 2000 Livres.

" The Learned of all Nations are invited to write upon the Subjects propoſed, and

" even

" even the Foreign Members of the Academy:
" But it has been agreed upon to exclude ſuch
" Members of the Academy, as are Natives
" of the Kingdom, from pretending to the
" Prizes.

" Thoſe who deſign to write upon the a-
" foreſaid Subjects, are deſired to do it either
" in *French* or *Latin*, but without any Obli-
" gation: They may write in what Language
" they pleaſe, and the Academy will get their
" Letters tranſlated.

" 'Tis requeſted that their Papers may be
" very legible, eſpecially when there are Al-
" gebraical Calculations.

" They are not to put their Names to what
" they write, but only a Sentence or Device.
" And they are deſired to incloſe in their Pa-
" per, a ſeparate Note, ſealed up by them,
" wherein, beſides the ſame Sentence, will be
" written their Name, Quality, and Place
" of Abode, or Direction; and this Note
" ſhall not be opened by the Academy, un-
" leſs their Piece has gained the Prize.

" Thoſe who deſign to put in for the Prize,
" are to direct their Letters, *To the Secretary*
" *of the Academy of Sciences at Paris*; or get
" them deliver'd into his hands. In this laſt
" Caſe, the Secretary will at the ſame time
" give the Perſon who ſo delivers it, his Re-
" ceipt for the ſame, whereon ſhall be written
" the Sentence in the Piece, and its Number
" according to the Order of Time in which
" it comes to hand.

" If there is a Receipt of the Secretary for
" the Piece that has gained the Prize, the
" Treaſurer of the Academy ſhall deliver the

" Sum

" Sum of the Prize to the Perſon that produces " the Receipt, without any other Formality.

" If there be no Receipt of the Secretary, " the Treaſurer ſhall not pay the Prize to any " but the Author himſelf, who ſhall make " himſelf known, or to the Perſon that pro- " duces his Letter of Attorney.

" The Subject propoſed for the Prize in the " Year 1732, was, *What is the phyſical Cauſe* " *of the Inclination of the Planes of the Orbits* " *of the Planets, with relation to the Plane of* " *the Æquator of the Sun's Revolution about its* " *Axis; and whence comes it, that the Inclina-* " *tions of thoſe Orbits are different from each* " *other?*

" Tho' among the Pieces ſent in Compe- " tition for this Prize, there are ſome which " appear to have been written by Men of " great Learning, and contain ſeveral curious " Diſcoveries; yet, as none of them ſeemed " to be clear enough, or to come home to " the Point in queſtion, they thought they " ought not to adjudge the Prize.

" So important a Point of Phyſical Aſtro- " nomy well deſerving to be ſifted to the bot- " tom, the Academy thought they ought to " propoſe the ſame Subject again for the " Year 1734; when the Prize ſhall be double, " to wit, 5000 Livres, according to M. *de* " *Meſlay*'s Will.

" The Authors of the Pieces which were " ſent for 1732, may make ſuch Alterations " therein, or put them into what new Form " they pleaſe; but they muſt ſignify that they " are the Pieces to which they gave ſuch and " ſuch Sentences or Devices, and they muſt " write them all entirely over again.

" If

" If they make no Alteration in them, they " have nothing to ſay, or to make known; " but their Pieces ſhall be put in again among " the others.

" Much more ſhall the Pieces which are " abſolutely New be received.

" But neither New nor Old will be received " any longer than until the 1ſt of *September*, " N. S. 1733.

" The Academy will proclaim the Piece " that has gained the Prize, at their general " Meeting after *Eaſter*, 1734."

Racines Hébraïques ſans Points-Voyelles, ou Dictionaire Hébraïque par Racines, où ſont expliqués, ſuivant les anciens & nouveaux Interpretes, tous les Mots Hebreux & Caldaïques du Texte Original des Livres Saints. In 8vo. The Author has prefix'd a curious Diſſertation, wherein he proves that the *Points-Vowels* were invented by the *Maſſorites*.

Chaubert is printing a ſecond Volume of his *Recueil de Pieces d'Hiſtoire & de Litterature.*

Father *Montfaucon* has put out the fourth Volume of *Monumens de la Monarchie Françoiſe, depuis Charles VIII. juſqu' à François I. incluſivement.*

Explication du Livre de la Geneſe, où ſelon la Methode des Peres, on s'attache à découvrir les Myſteres de Jeſus-Chriſt, & les Regles des Mœurs renfermées dans la lettre même de l'Ecriture. 6 Vols. 12mo. The ſame Author has publiſhed *Explication du Livre de Job*, &c. 4 Vols. 12mo.

Diſcours ſur la Peinture, prononcés dans les Conferences de l'Academie Royale de Peinture & de Sculpture. Par M. Charles Coypel, premier Peintre

Peintre de Monſeigneur le Duc d'Orleans. In 4to. p. 34.

L'Invention de la Poudre: Poëme diviſé en trois Chants. Dedié à S. A. S. Monſeigneur le Duc du Maine. Par M. D. R. In 8vo.

Perkin faux Duc d'York, ſous Henri VII. Roi d'Angleterre. Nouvelle Hiſtorique. Par le Sieur la Paix de Lizancour. In 12mo.

Les Epitres Heroïques d'Ovide, traduites en François, par Mademoiſelle L'Heritier. In 12mo.

Roger Bontems en belle humeur, donnant aux triſtes & aux affligez le moyen de chaſſer leurs ennuis & aux joyeux le ſecret de vivre toujours contens. Nouvelle Edition conſiderablement augmentée. 2 Vols. 12mo.

Avantures Choiſies, contenant, l'Amour innocent perſecuté; l'Eſprit folet, ou le Sylphe amoureux; le Coeur volant, ou l'Amant etourdi; & la belle Avanturiere. In 12mo.

Traité complet de Chirurgie, par M. Guillaume Mauqueſt de la Motte. In 12mo. 4 Vols.

Reflections inſtructives & morales ſur l'Apocalypſe. Par M. l'Abbé Genreau, Curé de Notre-Dame de Dijon. In 12mo.

Cours des Sciences ſur des Principes nouveaux & ſimples, pour former le Langage, l'Eſprit, & le Cœur dans l'Uſage ordinaire de la Vie. Par le P. Buffier, de la Compagnie de Jeſus. In folio. This Volume contains *Buffier*'s French Grammar, and ſeveral other Tracts which he had publiſhed.

Etudes Militaires. Premiere Partie, qui comprend le plan general de tout l'Ouvrage, & l'exercice de l'Infanterie, avec des figures. Dedié au Roi, par M. Bottée, Capitaine au Regiment de la Fere. In 12mo.

In-

Instructions Chretiennes sur les Souffrances, par M. l'Abbé *** In 12mo.

Scanderberg, ou Avantures du Prince d'Albanie. In 12mo. 2 Vols.

Memorial de Paris & de ses environs, à l'Usage des Voyageurs: par M. l'Abbé Antonini. In 12mo.

Lettres Heroïques, Historiques, & Interessantes sur differens sujets. In 12mo.

Les Elemens ou premieres Instructions de la Jeunesse, par Etienne de Blegny, expert Juré Ecrivain pour les Verifications des Ecritures contestées. In 8vo.

Mr. *Rollin* has given us the fourth Volume of his *Histoire Ancienne des Egyptiens*, &c. The fifth Volume is ready for the Press, and we hope the Author will complete that valuable Work.

Le Spectacle de la Nature, ou Entretiens sur les particularités de l'Histoire naturelle qui ont paru les plus propres à rendre les jeunes gens curieux, & à leur former l'esprit. In 12mo. This Book is recommended by Mr. *Rollin* in the Advertisement of his fourth Volume.

Les Veritables Actes des Martyrs, recueillis, revus, & corrigés sur plusieurs anciens Manuscrits, sous le titre d' Acta primorum Martyrum sincera & selecta. Par le R. P. D. Thierry Ruinart, Benedictin de la Congregation de Saint Maur: *& traduits en François par Monsieur Drouet de Maupertuis. Nouvelle Edition.* In 12mo. 2 Vols.

Discours sur les Vies des Saints de l'Ancien Testament. In 12mo. 6 Vols.

Codex Medicamentarius, seu Pharmacopœia Parisiensis. Ex Mandato Facultatis Medicinæ Parisiensis in lucem edita. M. Hyacintho Theodoro Baron, Decano. *In 4to.*

M.

M. Ludovici-Joannis Lethieullier, in Univerſitate Pariſienſi Facultatis ſaluberrimæ Doctoris-Regentis, Regis Conſiliarii, & in majori Conſilio Medici Ordinarii, Obſervationes Medico-Practicæ. *In* 12*mo.*

Les Sultanes de Guzarate, ou les ſonges des hommes eveillez. Contes Mogols, par M. G. 3 Vols. in 12mo. The ſame Author has publiſhed *Contes Tartares* and *Contes Chinois.*

Relation hiſtorique de l'Ethiopie occidentale, contenant la Deſcription des Royaumes de Congo, Angolle, & Matamba. Traduite de l'Italien, par le R. P. Labat. 5 Vols. 12mo. This Account was originally written in *Italian* by a Capuchin Fryar, call'd *Giovanni Antonio Cavazzi*, a *Modeneſe.*

Oeuvres de Maitre François Rabelais, publiées ſous le titre de Faits & Dits du Geant Gargantua & de ſon fils Pantagruel, &c. Nouvelle Edition augmentée de Nouvelles Remarques. 6 Vols. 8vo.

Cavelier is printing Dr. *Boerhaave*'s *Elementa Chemiæ*, in 2 Vols. 4*to.*

Les Avantures du Prince Jakaya, ou le Triomphe de l'Amour ſur l'Ambition : Anecdotes Secretes de la Cour Othomane. 2 Vols. In 12mo.

La Soirée du Labyrinthe, debauche d'eſprit, ſuivie du Portefeuille Galant. Par Monſieur ***. In 12mo.

LEIDEN.

Langerak intends to print by Subſcription *Jacobi Gothofredi Juriſconſulti & Profeſſoris Juris celeberrimi, primùm in Acad. Genev. dein Urbis Senatoris, &c. Opera Juridica minora, ad Antiquitates præſertim Juris, ſub Imperatoribus Gentilibus & Chriſtianis ſpectantia, ſive, Libelli, Tractatus,*

Tractatus, Orationes, & Opuscula rariora & præstantiora, quibus continentur selectæ, non modo in Jure, sed omni Antiquitate Romana & Græca, Jus Antiquum illustrante, materiæ. Omnia ab innumeris mendis purgata; cum Vita & Icone Auctoris & Indice copiosissimo. In folio.

This valuable Collection will contain about 240 Sheets, and the Price to Subscribers is 10 Florins and 10 Stivers. Some few Copies will be printed in large Paper, and the Subscribers shall pay for them 14 Florins. This Volume may be look'd upon as a Supplement or fifth Volume to the *Thesaurus Juris Romani*, which is printing at *Utrecht*. Dr. *Tenter*, a learned Civilian, has undertaken to revise and correct that Edition, to prefix before it the Life of the Author, and to make a complete Index to the whole.

AMSTERDAM.

Messieurs *Wetstein* and *Smith* have printed *Les Metamorphoses d'Ovide, en Latin & en François, avec des Remarques & des Explications historiques, par Mr. l'Abbé Banier, de l'Academie Royale des Inscriptions, & Belles Lettres: & 131 Figures en Taille-douce, gravées par B. Picart, & par d'autres habiles Maîtres.* In folio. 2 Vols. They have also printed it in *Latin* and *English*, and *Latin* and *Dutch*, with the same Figures, *&c.*

The same Booksellers have published the Specimen of a new Dictionary relating to Physick, Anatomy, *&c. Lexicon Medicum, in quo totius Artis Medicæ termini in Theoria & Praxi Medica, Anatome, Chirurgia, Pharmacia, Chemia, Botanica, &c. definiuntur, ac juxta Physices & Mechanices demonstrata Principia exponuntur, ex optimorum,*

rum, omnium Gentium, inter antiquos & recentiores Practicorum, Anatomicorum, Chirurgorum, Chemicorum, Mechanicorum, Pharmaceutices, Rei Herbariæ ac Naturalis, &c. Scriptorum Obſervatis & Operibus, ubique fidiſſimè citatis. Quibus interſeritur difficiliorum in Philoſophia Naturali rerum Expoſitio, quatenùs earum intelligentia bonæ Artis Medicæ Theoriæ inſervit. Datur & Græcorum Vocabulorum diverſa Significatio, Etymon, &c. Latinorumque, Græca, Anglica, Belgica, Gallica, Germanica, Italica, &c. Interpretatio. Indicantur etiam Medicamentorum omnium Simplicium & Compoſitorum à Veteribus & Neotericis maximè cognitorum Vires, Uſus, Doſes, &c. Nec non Partium omnium Corporis Humani optimæ Figuræ in maximorum Artis Principum Tabulis Anatomicis delineatæ. Habetur ultimo præcipuorum Signorum ſeu Characterum apud Medicos & Chemicos occurrentium, Explicatio. Cum figuris æneis, & accuratis Indicibus. Auctoribus Theodoro Tronchin, & Ludovico de Neufville, M. DD. This Dictionary will ſoon be put to the Preſs, and will make up two Volumes in 4to.

Memoires Hiſtoriques & Critiques ſur divers Points de l'Hiſtoire de France, & pluſieurs autres Sujets curieux : par François Eudes de Mezerai. With a curious Preface by Mr. *Camuſat.* 2 Vol. In 8vo.

Changuion is printing a new Edition of *Eſſais de Theodicée*, by Mr. *Leibniz*; to which will be prefix'd the Life of Mr. *Leibniz*, containing a full Account of his Writings and Diſputes, by Mr. *Camuſat.* 2 Vols. 12mo.

Mr. *Vlaming* has publiſhed a new Edition of the Poems of *Michael de l'Hoſpital*, Chancelor of *France*, which contains ſome Pieces never

before printed. *Michaelis Hoſpitalii, Galliarum Cancellarii, Carmina. Editio à prioribus diverſa & auctior.* In 8vo.

HAGUE.

Seleucidarum Imperium, ſive Hiſtoria Regum Syriæ, ad fidem Numiſmatum accommodata, per J. Foy-Vaillant Bellov. D. Med. & Regis Antiq. Editio ſecunda, nitidior & emendatior. In folio.

AN

AN Alphabetical Index TO THE THIRD VOLUME.

A.

Abu'l-Feda, Excerpts from his universal History. 1

Actors, the finest when Dramatic Pieces were the worst. 426

Aguillera, (the Jesuit) his Effrontery. 173

Air, 367. Properties, Fluidity, Gravity, Elasticity, Contents, 368. Air in Water. 369

Al-Aded, the *Khâlif*, the last of the *Fatemite* Race in *Egypt*. 13

Alcahest, or universal Menstruum. 383

Alciatus, a Mistake of his. 394

Alcohol what. 363

Alemanni, Account of them. 283

Aleppo, reduc'd by *Saladine*. 16

Alexandria, besieg'd by the *Christians*, who retire after a bloody Assault, upon the News of *Saladine*'s Approach. 14

Al-Malec Al-Adel, Brother of *Saladine*, settled in the Regency of *Egypt*, 16. Afterwards makes a considerable Figure in the War. Begins with the *Franks* and *Christians*. *ib.*

Amalasuntha, Daughter to *Theodoric*. Her great Wisdom and Virtue, 278, 279. The Ingratitude of *Theodatus* to her, and her Sufferings. 280

Ambrose (Saint) his Decision with regard to the Continence of Priests. 348

Charretier (*Alain*) his satyrical Expressions relating to the Celibacy of the Priests. 344

Americans, fifteen Millions destroyed by the *Spaniards*. 156

Americus Vespucius, his Arrogance. 151

Amulets, what, and their Uſes. 482
Anacreon's Odes and Fragments, *Greek* and *Latin*, with Notes by *J. Cornelius de Pauw*. 387
Anacreon, *Italian* Tranſlation of his firſt Ode. 390
Anaſtaſius Bibliothecarius, ſome Account of him. 188
His Lives of the *Roman* Pontiffs. *ibid.*
Animals defined. Their Principles. 355
Antients, had ſome Notion of *America*. 131
Antiſcripturiſts, their Arguments confuted. 55
Antoninus Pius, his Wall in *Scotland*. Its Limits, Inſcriptions, Materials, Courſe. 507. Exploratory Turrets, its Works. 508
Ariſtotle, the Aim or Deſign of Tragedy, according to him. 428
Arnulphus Mediolanenſis, his Hiſtory, 341. Subject of it. *ibid.*
Arſuf (Battle of) *Saladine* defeated in it. 219
Arthur's Oven in *Scotland*, an antique Work. 508
Arts and Sciences took their Riſe, and made a great progreſs in the *Eaſt*. 460
Aſado'ddin, becomes Sovereign of *Egypt*. 12
Aſarhaddon takes *Babylon*. 442
Aſcalon demoliſh'd by *Saladine*'s Order, 220. *Embaſſies* between him and *Saladine*'s Brother, *Al-Malec Al-Adel*. 222, to 226
Aſſyrian Empire, its Duration. 436
Aſtrology (Judicial) ridicul'd. 461
Aſtronomy, vigorouſly purſu'd by the *Chineſe*, 522, 529. Remarks on their Aſtronomy in general, 528
Aſtronomy of the *Indians*, general Remarks on it, 529, 530. They think the Moon is farther diſtant from the Earth than the Sun, 531. Their general Syſtem of the World, and their Syſtem of the Earth ridiculous. 531
Aſtyages. 446
Athens, its Government. 584
Auxiliaries (*Roman*) that came over into *Britain*. 498

Aymar

Aymar (*James*) of *Dauphiné*, a famous Wand-Conjurer. A Trial performed by him, 570, 571

B.

Babylon, a Deſcription of it. 438, 439
Bahâoddin, his Life of *Saladine*, 1, 103, 215. Suppoſed to be the *Mufti*, 5. His Stile, ſimple, copious and unaffected. 5
Banditti (*Arabian*) continually plundering the *Chriſtians*. 221
Bear's Hair, a ſuppos'd Preſervative from Diſeaſes. 483
Beaſts (wild) Multitudes employ'd in the *Roman* Sports. 402
Belizarius, his Conqueſts. 279, 280
Blind (Man born ſo) cured by *Chriſt*; objected to and anſwered. 78
Blunder (whimſical one) in the *Chineſe* Language, committed by a *European*. 161
Bodies, their Mixture collect Heat, illuſtrated in ſeveral chemical Liquors. 364
Boerhaave (*Herm.*) his Elements of Chemiſtry. Extract I. 245. II. 348.
Borromeo (St. *Charles*) a Miracle wrought in his favour. 472
Boys; a *Chriſtian* and a *Moſlemite* Boy try the Event of a Battle. 107
Britannia Romana, or the *Roman Antiquities of Britain*. In three Books. By *John Horſley*, M. A. &c. 485. The Author applauded. 486
Brun (*le*) his critical Hiſtory of the ſuperſtitious Practices, which have ſeduc'd the Vulgar, and puzzled the Learned, Extract I. 461, and ſeq. Extract II. 555 to 572
Buccaneers and Freebooters, their Riſe. Etymology of the Word Buccaneer. They turn Pirates. Government. 287

C.

Caligula, a mock Encounter of his Soldiers. 495
Cambyſes, his Expedition into *Egypt*. Takes *Peluſium* by Stratagem. Takes *Memphis*. War againſt the *Ethiopians*, &c. 452. Unſucceſsful, 453. Abandon'd to brutal Rage. Dies. 453
Camps (*Roman.*) 512
Canon of the Scripture, has been tranſmitted to us entire. 60
Canton, the noble Proſpect it exhibits. 533
Caonabo, an *American* Prince, laid in Chains by the *Spaniards*, after a very artful Manner, 147. His great Reſolution. 148
Carpzovius (*John Benedict*) his *Chriſtian* Conjecture touching *Urim* and *Thummim*, 317. The Work cenſured, 317, 318. Preface, *ibid.* Condemned, 320. The Author juſtly laughed at. 325
Caſſivellaun, King of the *Trinobantes*, *Julius Cæſar* wars againſt him. 491
Ceremonies (Popiſh) borrowed from the Heathens. 398
Characters in the *French* Tragedy cenſur'd. 433
Charms or *Preſervatives* of Cities and Provinces. 482
Chemiſtry (Elements of) By *Herm. Boerhaave*, in 2 Vol. with Cuts, Extract I. 245. Occaſion of its Publication and Deſign, 246. The Method applauded. Style cenſur'd, 247. Examples of Defects in it. Too conciſe, 248. Sometimes conciſe and prolix at the ſame time, 249. The excellent Author runs thro' all the Species of Eloquence, 250. Raiſes low Ideas by the Pomp of Deſcription, 252. Great Elogium of his Inſtitutions and Aphoriſms, and of this Work, 253. Dedication and Preface, 255. Plates ill done. HISTORY of Chemiſtry. Its Name, 256. Origin, where Chemiſtry firſt roſe, 257. Alchemy, or the making Gold out of baſer Metals, 258. Principal Alchemiſts, 259. Univerſal Medicine, 259. Medicinal Chemiſtry, 8. The Author ſhould

ſhould have carried his Purſuits to *India*, *China*, &c. 262. Seems to adopt idle Stories. 263
Chemiſtry, Extract II. 348. Chemiſtry what, 349. Its Object, *ibid.* Its Actions or Operations, 356. If its Principles are genuine. Its Effects, 357. Uſes in Phyſicks, in Medicine, in the mechanical Arts, in natural Magic, 358. In Cookery, in the Art of Wines, in Brewing, in Alchemy, 359. Inſtruments of Chemiſtry, Fire, Criterion of it. Rarefaction, 360. Animadverſions on the Work. 385, 386
Chineſe Study, explaining the *Chineſe* Grammar and Literature, &c. 157
Chineſe Language, its Antiquity and Origin, 159. Of two kinds. That of the Vulgar, and of the Literati, 160. Its Pronunciation quite different from thoſe of *Europe*. Difficulty of underſtanding it, *ibid.* Accents, if not duly obſerved, make a ſtrange Confuſion in it, 162. Genius of its Grammar. 162
Chineſe, pretty inaccurate in their aſtronomical Obſervations. 525
Chittim, what Place it ſignified. 331
Chriſt, his driving the Buyers and Sellers out of the Temple. Objections to it, and their Anſwer. 70
Chriſt, his healing the Woman of her Iſſue of Blood. Objected to, and anſwered. 73
Chriſt, his curing the Woman of her Spirit of Infirmity. Objected to, and anſwered. 74
Chriſt, his prophetical Converſation with the *Samaritan* Woman. Objections made to it, and anſwered. 75
Chriſt, his healing the impotent Man at the Pool of *Bethesda*. Two Objections to it anſwer'd 77
Chriſt's ſuppoſed Promiſe to the Monks of *Monte Caſſino*, 546. Story of a Lay-brother there. *ib.*
Chriſt's Kingdom. Some Reflections on it, 548, &c.
Chriſtian Religion (Defence of) from the ſeveral Objections of modern Antiſcripturiſts. By Mr. *Stackhouſe*. 55

Chriſtians,

Chriſtians, march into *Egypt*, engag'd in ſeveral obſtinate Battles, and oblig'd to leave it. 11
Chriſtian Army; a great Part of it cut to pieces by *Saladine*, under the Walls of *Ptolemais*. 108
Chriſtian Religion, not apt to excite Tumults, 550, *&c.*
Cleone, a whimſical Practice of its Inhabitants. 481
Le Clerc (*John*) his Verſion of the Hagiographia. 26
Le Clerc (*John*) ſome Account of his Life, born in *Geneva*, *March* 19, 1657. His Father firſt practiſed Phyſic; afterwards *Greek* Profeſſor of that Academy. Had a Genius for Poetry, 37. Studies very hard under his Uncle *James Gallatin*, 28, 39. Well furniſh'd with Languages, Philoſophy and Divinity, which laſt he ſtudied under *Turrettin*, *Tronchin*, &c. Goes to *France* in 1676, at his return home is admitted into holy Orders, 39. Goes in 1690 to *Saumur*. Publiſhes an anonymous Piece there. Comes to *England* in 1682. Learns the *Engliſh* Tongue, 40. Preaches in ſeveral *French* Churches in *London*. *London* not agreeing with him, removes to *Holland*. Returns to *Geneva*. Comes to *Amſterdam*, for Conſcience-ſake; preaches there for ſome time, 41. Afterwards applies himſelf wholly to teaching of Philoſophy, *Hebrew*, *&c.* and writing Books. The Works publiſh'd by him, are, *Davidis & Stephani Clerici Quæſtiones ſacræ*: or, ſacred Queſtions, by *David* and *Stephen le Clerc* (his Father and Uncle) in 1684... The ſecond Part of *Entretiens ſur diverſes matieres de Théologie... Sentimens de quelques Théologiens de Hollande ſur l'Hiſtoire Critique du Vieux Teſtament, compoſée par R. Simon*, in 1685. *The Vindication of this Work*, in 1686... *Bibliotheque Univerſelle* (a literary Journal) the ſame Year... A *Latin* Tranſlation of the laſt Books of *Stanley*'s philoſophical Hiſtory, 1690. And a great number of other original Works.
Clergy (*Italian*) laugh at Foreigners for their Superſtition

perſtition in viſiting the ſuppoſed Tombs of the Apoſtles. 335

Columbus (*Chriſtopher*) ſome Account of him, and of his Diſcovery of *America*, 130, to 135. Diſgrace, 149. Sentenced to die, and put in Chains. 150

Comedies (modern) in the regular Way, when revived in *Italy*. 424

Comnenus (*Michael*) over-reach'd in a *Tryal* of red-hot Iron. 565

Confidants, in *French* Tragedy, uſeleſs and impertinent. 431

Confucius, when and where born. His Childhood. Studies, 167. Marriage, Son, Poſts, Reformation he wrought, 169. Reſigns his Employments, 169. Diſciples, Principles, great Modeſty, 170. His Doctrine laid aſide. Death. Whether the Ceremonies paid him are religious or civil. 172, 173

Corea, Situation of its Capital. 537

Corneille (*Peter*) the Reformer and Inventor of the *French* Tragedy. 430

Crae, Fortreſs in *Arabia Petræa*, beſieg'd by *Saladine*, who is forced to retreat. Beſieges it a ſecond time, and quits it, 17. Again inveſted, but without much Succeſs. 20

Crœſus, King of *Lydia*, his Love of the polite Arts, 446. Conqueſts, His famous Converſation with *Solon*. 447

Cuba, taken by the *Spaniards*. 152

Cyaxares, his Conqueſts, Defeat, other Victories. 445, 466

Cyrus, his Education. Conqueſt, 448. Victory over the *Babylonians*, takes *Crœſus* Priſoner, wins *Sardis*, beſieges *Babylon*, 449. Takes it, and kills the King. The Citadel ſurrender'd, 450. His Regulations in that City. Offers a Sacrifice with extraordinary Magnificence, 451. Bounds of his Empire. Death. 452

D.

Damascus, seiz'd on by *Saladine*, 14. Enters it with great Acclamations. 20
Dead Persons (three) rais'd by *Christ*. This Miracle objected to and answered. 81
Dei Gratia (the Words) when first used by Princes and Great Men. 266
Dejoces, King of the *Medes*, the Regularity of his Government. 444
Demoniacks cured by *Christ*, and the Devils sent into the Swine. Objections to this, and the Answer. 71
Despair, some Reflexions on it. 551
Devils, are Authors of several surprizing Effects. 475
Dimyat, a Sea-port of *Egypt*, besieg'd by the *Christians*, and defended by *Saladine*, who obliges them to quit it, with great loss. 13
Dispensation (Christian) the Date and Efficacy of it. Objection to this, and the Answers. 89
Dog, call'd *Berezillo*. Account of his extraordinary Feats. 151
Dogs of the *Romans*. 402
Dramas (sacred) represented in Churches. 429
Dramas, exhibited with great Simplicity by the Ancients. 431
Duels, Recourse had to them for discovering the Justice of a Cause; and such Persons as were forsworn, 563. Story of *Gundeberga* to that purpose. *ibid.*
Dunapasis, an antique Work. 509

E.

Earth, Characters. Virgin-Earth. Procurable from all Bodies, *viz.* from Rain, Water, Vegetables, 374. From Animals, Fossils, *&c.* 375
Easterns cultivated Architecture, Music, Physic, 460. Astronomy, *&c.* 461. Their Religion, 461. Worship the Sun, Moon, Fire, Water, *&c.* 461
Ecclesiastes (Book of) *le Clerc*'s Commentary on it. 32
Edward (the Confessor) the first *English* Monarch who

who touch'd for the Evil, 560. The first Miracle of that kind performed by him. *ibid.*
Edward the Third, most famous for curing the Evil. The Multitude of Cures wrought by him. 561
Egypt, prey'd upon by domestic Tyrants. *Saladine* marches into it. 10
Evidence of Miracles and Prophecies together. 61
Daniel, Reflections on the Author of that Book, and his Prophecy. 64
Evil (King's) Touching for it of great Antiquity, &c. 559. *Robert*, King of *France*, first touched for it. *ibid.*
Existence, some Reflections on it. 543, &c.
Expression, in *French* Tragedies, censured. 434

F.

Fathers of the Church. On such as favour'd Allegory, and their Authority. 69
Fig-tree (barren) cursed by *Christ*. Objected against, and answer'd. 75
Fire defined. Its Properties and those of Fuel. Rarefies Bodies. Is present every where. Equality, 361. Attrition collects Fire. Expansion... Elementary and Culinary Fire, 362. Increase of Fire, 363, 364. Fire the same in all Bodies, 365. Its Purity, Effect in Chemistry, Direction, Degrees. 366
Fire, Theological Disputes decided whimsically by it. 565
Fleets, that of the *Franks* and *Egyptian* engage. 111
Fortification, Ancients understood the fundamental Rules of it as well as the Moderns. 459
Fossils what, 349. Their Kinds, *ibid.* Principles. 354
France (King of) comes to the Siege of *Ptolemais*. His Character. 115
Frank, a Captive brought to *Saladine*. The Sultan's great Humanity to him. 9
Franks, extraordinary Intrepidity of one, at the Siege of *Ptolemais*. 121

French Colony in *Hiſpaniola*, Account of it. The Inhabitants prodigiouſly courteous to Strangers, and eſpecially to ſuch as are poor, but well born. 295

Furnace, its Conditions. 384

G.

Gamaliel, who he was, 318. His Doctrine compared with that of the Scripture. 319

Gaubil (Father) a great Genius. 523

Geographical Obſervations in *China*. Their Uſe. 526

Germans (King of) ſaid to march towards the *Holy-Land* to recover *Jeruſalem*, and that he died by the Way. *Saladine* defeats his Forces. 112

Gods who preſided over Highways. 395

Gods (Popiſh) borrow'd from the *Pagans*. 397

Greece, no Country more famous in Hiſtory, and upon what account, 573. The great Advantages that accrue from the Study of its Hiſtory. 574

Greece, a Republican Spirit prevailed univerſally in it. 579

Groping Chair of the Popes. Epigram on that Subject. 200

H.

Hadrian's Wall in *Britain*, and the Works belonging to it. 501

Hagiographia, viz. the Book of *Job*, *David's* Pſalms, *Solomon's* Proverbs, &c. tranſlated by *John le Clerc*. 26

Harlequin Habit, uſed by the Antients. 421

Hatuey, a King of *Cuba*, his ſharp Anſwer to a *Spaniſh* Friar. 153

Helmont, (*J. Baptiſt Van*) ſome Account of him. 261

Henry (Prince) a Native of *Hiſpaniola* condemned to the Mines; gets out of them, and beats the *Spaniards*. 155

Henry II. of *England*. Form of the Oath he took, to clear himſelf from all Suſpicion of *Thomas à Becket's* Death. 191, 192

Henry (Count) ſends an Embaſſy to *Saladine*, who ſcarce forbears ſtriking him. 232

Highways (of the Care and Guardianſhip of) by *Ever. Otto*, 391. Diviſion of the Work, 332. The Ancients took great care of 'em. Exemplified in various Nations, 399. General Deſcription of thoſe of the *Romans*, 400. Diſtances mark'd. Columns, Stone-Steps, &c. 401

Hiſpaniola, or *San Domingo*, the Hiſtory of it from the Manuſcript Memoirs of Father *le Piers*; compil'd by Father *P. Franc. Xavier de Charlevoix*. 126, 286

Situation, Produce, Inhabitants, 127. Government, Laws, 128. Religion. Prediction of a foreign Nation that was to conquer them, 129, 130. Diſcovery of the Inland Parts of it. 134

Hiſtory (*Greek*) *Rollin*'s general Diſtribution of it. 575, 576

Hittin (Battle of) between the Chriſtian Army and th at of *Saladine*, 21. Rages at firſt with uncommon Fury, and doubtful Succeſs. Towards the Evening the Chriſtians have the Diſadvantage. Are defeated the next Day, 22. And make a diſhonourable Submiſſion. King of *Jeruſalem*, *Godfrey* his Brother, Prince *Reynold* Lord of *Shawbek*, &c. taken Priſoners. 23

Hoc eſt corpus meum. Barbarouſly pronounc'd by the *Indians*. 161

Holy War, the great Figure *Saladine* made in it, 4. Imagined Heaven called him to it. 13

Horror, too much in the *Italian* Tragedies. 429

Hubert (Saint) Miracles wrought by his ſacred Stole - - - - 556. Nine Days Devotion in honour of him; very whimſical. *ibid.* and 557

Hubert (Saint) Knights of, 557. Their pretended Cures, 558. The Chevalier *George Hubert*, an illuſtrious Quack. *ibid.*

Hunting; a very extraordinary Manner of exerciſing this Sport in *Hiſpaniola*. 155

INDEX.

I.

Jacques (Father) a good Mathematician. 523
Jaffa, beſieg'd with great Vigour by *Saladine*, and as vigorouſly defended, but taken. 236
James II. (King) of *England*. A pretended Miracle wrought at his Tomb. 479
Javan, the Son of *Japhet*, and Grandſon of *Noah*. The *Greeks* deſcended from him. 576, 577
Ice. 375
Jenghiz Khân, ſome Particulars of his Hiſtory, 538, &c.
Jeruſalem (King of) *Saladine* marches againſt him with his whole Strength, 20. Taken Priſoner by *Saladine*, who hands a refreſhing Liquor cool'd with Ice to him, as a Mark that his Life would be ſpared. 23
Jeruſalem (City of) beſieged by *Saladine*, well qualified for a ſtout Defence. Batter'd by him. The Beſieged ſue for Terms; are ſuffered to march out upon paying a Capitation, 24. The Chriſtian Name and Myſteries trampled upon. 25
Jeruſalem (King of) ſet at liberty by *Saladine*, upon certain Conditions. Breaks his Word with the latter, 106. The King and *Saladine* skirmiſh. 107
Images of Saints, the great Abuſe of them, 398
Incendiary, Fatal End of one, according to *Gregory* of *Tours*. 562, 563
Inquiſitor, great Character of one. (*Bernardus Guidonis*) 191
Joan (Pope) 193. Enquiry whether there ever were ſuch a Perſon, with Arguments Pro and Con. 194 to 197
Job (Book of) a Dramatic Piece, according to *Le Clerc*; and writ by one poſterior to *David* and *Solomon*. 29
Iſacius, the *Greek* Emperor of *Conſtantinople*; a curious Letter of his to *Saladine*. 113
Italy, its antient Names, 327, 328, 329. Doubtful who were its firſt Inhabitants. 333

Italians,

Italians, Encomium and Cenſure of that People, 334. The Laity have no Religion at all, and the Clergy are Libertines and profligate Wretches, 335. Cenſur'd by *Julius Scaliger*, 336. Verſes of *Sectannus*, (Monſignor *Sergardi*) againſt his Countrymen. 337

Itch (the) an antient Goddeſs. 396

Julius Cæſar, his Expedition to *Britain*, 489. Account of his Deſcent in it, 490. His ſecond Deſcent, 490. Time of his firſt and ſecond Debarkation, very accurately ſettled by the Author, 492. The *Place* as curiouſly diſcover'd, 492, 493. Succeſs of *Cæſar*'s Expedition. 493, 494

Juſtice, exerciſed with great Impartiality in *Perſia*. 456

Juſtinian, the Emperor, his Life by *Ludewig*, 265. His Extraction, 268. Studies. Works compoſed by him, 270. Embraces a military Life, 271. The new Code compil'd, 274. The Digeſts or Pandects. The Inſtitutes, 275. *Novellæ Inſtitutiones*, 276. His Wars againſt the *Perſians*, 277. With the *Vandals* and *Goths*, 278. The many other Nations he warred againſt. 283

K.

Kawkeb, beſieg'd (unſucceſsfully) by *Saladine*, 104. Afterwards taken. 105

Khalif (or *Caliph*) of *Egypt*, *Saladine* ſucceeds to that Dignity. 13

L.

Landulphus (his Hiſtory) Subject of it, 351. Has committed ſome groſs Miſtakes. 344

Learning and Virtue very much encourag'd by *Saladine*. 9

Legions (*Roman*) Account of thoſe which came into *Britain*, 496, 497 Number of Men in a Legion, 510. Number of Horſe, of Auxiliaries, and of Vexillarii in a Legion, 511. Their Employments. 512

Lent, ſome Reflexions on it. 541, *&c.*

Lexicon, Chineſe and *Latin.* 167
Loadſtone, an imaginary Property of it. 469
Lotteries, Reflexions on the *Chance* or *Hazard* in them. The Prejudice they do. 477
Love, too much in *French* Tragedies. Introduc'd to ſupply the want of Invention, and throw a Miſt before the Spectators Eyes, *&c.* 430
Ludewig, (*John*, *Peter*) his Lives of the Emperor *Juſtinian*, the Empreſs *Theodora*, and *Tribonianus*: Being an Introduction to *Juſtinian*'s Inſtitutes. 265
Lutes in Chemiſtry, what. 383, 384
Lycurgus, Diſcipline and Laws eſtabliſhed by him in *Lacedæmonia*, 579. Travels into various Countries, whoſe Laws, *&c.* he ſtudies. Returns home, and eſtabliſhes his own, 580. Makes an equal Diſtribution of all the Lands. Saps the Foundation of Avarice. His great Care of the Education of Youth, 582, 583. Imperfections in his Laws. 584

M.

Magi, their fundamental Doctrine. 462
Marſicanus (*Leo*) his Chronicles of the Monaſtery of *Monte Caſſino.* 345
Maſonry (antient.) 512
Medes (Empire of.) 443
Menſtruums defined, 375. Whence its Name, Species, Solid, Fluid, Principle, 376. Effect, Operation, Non-mechanical, Mechanical, 377. Cauſes and Means of the Actions of Menſtruums, 378, Oily Menſtruums, ſpirituous, alcaline, ſaline, 379. Saline Menſtruums ſubdivided into fixed Alcali, Species, 380. Power, volatile Alcalies, 381. Acid Menſtruums, Kinds, Neutral ſaline Menſtruums. 382
Metals, their Definition. Number. Whether Mercury be a Metal. Characters, 350. Their Tranſmutation. Principles, 351. Semi-metals, what. Their Species. 354
Metals, diſcovered by a magical Wand. 569
Miracles of *Jeſus*, and the Senſe in which they are to be taken. 67

Miyafarekin, bravely defended by a Chief, called *Lion*; beſieged, and taken by *Saladine*. 19
Montbars (Sieurs) heading the Buccaneers and Free-booters, make a dreadful Havock of the *Spaniards* in *America*. 289
Monte-Caſſino, Story of an Officer who lay ſick in it. 347
Mullerus (*Andreas*) his pretended Key to the *Chineſe* Language. 166
Muratori (*Lewis*, *Anthony*) his Account of the *Italian* Hiſtorians. Vol. III. 188. Vol. IV. 341
Muſol, very much diſtreſt by *Saladine*, 18. He falls grievouſly ſick. 19

N.

Nabopolaſſar. 442
Nations, of an unaccountable Shape, &c. 469
Natural Hiſtory, ſhou'd be frequently revis'd. 474
Nebuchadnezzar. 442
Nebuchodonoſor, 442. His great Exploits. 443
Nimrod or *Belus*, conquers *Aſſyria*. 437
Ninus, his Exploits. *ibid.*
Ninyas, luxurious and indolent. 440

O.

Omâdo'ddin of *Iſpahan*, Specimen of his larger Hiſtory of *Saladine*. 1
Orlendi (*Francis*) his ſacred and prophane World illuſtrated. Part II. Vol. I. treating of *Italy*, 326. The Author cenſured. 330
Otto (*Ever.*) his Care and Guardianſhip of Highways, 391. His Work applauded. 404
Ox carried in Proceſſion at *Marſeilles*. 483

P.

Paleſtine, an Irruption made into it by the Forces of *Saladine*. 17, 18
Paralytic at *Capernaum* cured by *Chriſt*. This Miracle objected to, and anſwered. 80
Paracelſus Bombaſt, ſome Account of him. 260, 261
Pavement (*Roman.*) 512

Pauſanias, his hiſtorical Voyage into *Greece*. *French* Tranſlation of it, with Notes, by *L'Abbé Gedoyn*, 176. Account of the Original, 177. The Author's curious and extenſive Enquiries, 178. His Country, Age in which he liv'd, 181. Other Works ſaid to be written by him. His Style, 182. Elogium of the *French* Tranſlation and Notes, 183. The Maps, 184. The various Editions of *Pauſanias*, 184, 185. He is too Minute. 186, 187

Pauw (*J. Cornelius*) his *Anacreon*. His Opinion of that Author cenſur'd. His Notes learned, 388. Over-vain, and has too great a Contempt of other Commentators. 389

Pekin, ſome Account of it. Some Particulars on Religion there. 535

Perſia, (Kings and Queens of) their Revenues. 458

Perſian Troops, their Arms, 458. Exact Diſcipline, Encampments. 459

Perſians, ſome Cuſtoms of theirs, 447, 448. The excellent Education beſtowed on their Princes, 455. Their military Government. 458

Peter (Saint) his Statue whimſically implor'd to procure Rain. 483

Petronius, Reflection of his. 394

Philoſophical Obſervations made in *China*; their Benefit. 527

Phœnix, as deſcrib'd by *Herodotus*, 467. There never was any ſuch Bird. 468

Phraortes, his Exploits. 445

Picts Wall. 501

Pictures, of a Horſe prancing over the holy Sepulchre, engage the *Chriſtians* to undertake the Cruſade. 115

Pilgrimage to *Mecca*, and a Caravan protected by *Saladine*. 20

Poeſy of the Hebrews, (*le Clerc*'s Diſſertation on it.) The Verſification of the antient *Jews* not Metre, as in *Latin* and *Greek*; but Rhime, as in *French* and *Engliſh*. 35

Poetry,

Poetry, two Specimens of that of the *Chineſe*. 163, & ſeq.
Policy of the *Chineſe*, ſome Account of it. 538
Politicks, which the *Romans* employ'd againſt the *Britons*. 513
Pretenturæ, or Fences. 499
Prophecies, the right Application of ſome of thoſe which were controverted. 62
Prophecies (antient) *Chriſt* and his Apoſtles could not poſſibly be miſtaken in their Application of any. 67
Prophetic Expreſſions in Scripture, often taken in a literal, when they ſhould be nuderſtood in a figurative or hyperbolical Senſe. 34
Prophets (Scripture) very much addicted to Hyperboles. 33
Proverbs of *Solomon*, not invented, but collected by him. 31
Pſalms (Book of) not all compoſed by *David*, but by various Authors, and at different times. 30
Ptolemais, ſtorm'd and plundered, 24. Beſieged by the Chriſtians, fierce and obſtinate Battles fought under its Walls, 107, and 112. The Beſiegers warmly attack'd, 120, 121. The Beſieged offer Terms, but are rejected, 122. Reſolution of the Beſiegers, 123. Their deſperate Condition, 124. The City taken, and *Saladine* gives himſelf up to Tears upon that account. 125
Puteola, Situation of it. 536

R.

Racine cenſur'd. Applauded. 434
Rebellion, cruſh'd by *Saladine*. 20
Reliques, Account of ſome in *Italy*. The Diſh in which *Chriſt* eat the Paſchal Lamb. A Spunge dipt in our Saviour's Blood, &c. 338. A Piece of the Manger. *Chriſt*'s Coat, Shirt, 339. Some of the Virgin *Mary*'s Milk and Hair, &c. 240
Reliques of St. *Udalric*, prove a Preſervative againſt Rats. 484
Reſurrection of *Chriſt*, objected to and anſwered. 83

Revelation, the Neceſſity of it, and Inſufficiency of Reaſon. Objections rais'd and anſwered. 86

Reynold (Prince) gives *Saladine* a ſignal Overthrow, 15. Taken Priſoner by *Saladine*, who offers him the *Mahometan* Faith, which is rejected. The Sultan cuts him on the Shoulder with his Scimitar. Prince *Reynold* killed by the Standers by. 23

Riccoboni (*Lewis*) his Hiſtory of the *Italian* Stage, 419. Diſguſted at the bad Taſte of his Countrymen, goes to *France*. 427

Richard I. of *England*, his Character, 115. Conquers *Cyprus*, 116. Arrives before *Ptolemais*, 116. Forces the Commander of a large Ship to ſink her. A large one of his own burnt, 117. Sends a Herald to *Saladine*, 118. Puſhes the Siege of *Ptolemais* with great Vigour, 119. Is taken very ill, *ibid.* Sends a Meſſage or Embaſſy to *Saladine*'s Brother, 120. His inhuman Butchery at *Ptolemais*, 217, 218. Marches for *Aſcalon*, 218. His Interview with *Saladine*'s Brother, 219. His Siſter propoſed to marry *Saadine*'s Brother, 226. Surprizes the *Egyptian* Army and Caravan, 229. His Embaſſy to *Saladine*, 233. The Sultan's Anſwer, 234. A moſt warlike and politic Enemy, 235. Treats with *Saladine* about *Jaffa* and *Aſcalon*, 237. *Saladine*'s heroic Anſwer, 238. *Richard* like to be ſurprized by *Saladine*, who is forced to draw off, 239. A Peace for three Years concluded between the *Franks* and *Moſlems*, 240. Sails for *England*. 242

Rickius, a Magiſtrate of the City of *Bonn*, his ſilly Treatiſe in defence of the Trial by cold Water, 567, 568. Story of a Woman who underwent it. 568

Rings, bleſs'd by the *Engliſh* Monarchs, were Preſervatives againſt the Cramp, &c. 562

Rollin, his antient Hiſtory of the *Egyptians*, *Carthaginians*, &c. Concluſion of the Extract of Vol. II. 572, &c. Antient Hiſtory of the *Egyptians*, *Carthaginians*, *Aſſyrians*, *Babylonians*,

nians, *Medes*, *Perſians*, *Macedonians*, and *Greeks*, Vol. II. 436

S.

Sabeans, their Worſhip. 463
Sagona (Madame) heads an Inſurrection, firſt be gan by the Women in the *French* Colony of *Hiſpaniola*. Her great Valour and Intrepidity. 290
Salah'addin (or *Saladine*) the Sultan, his Life and Actions from *Arabian* Manuſcripts. 1, 103
Salmacis, that Fiction in *Ovid* explain'd. 467
Salmanaſar. 441
Salts defin'd, their Kinds. 353
Sannio of the Antients, the ſame as the modern *Harlequin*, 421. *Carlo Dati* and *Menage* of a contrary Opinion. 422
Saracus. 442
Sardanapalus, his unaccountable Effeminacy, &c. Death. 440, 441
Satrapæ, *Perſian* Officers. 457
Savonarolo (*Jerom*) the *Trial* of Fire proves fatal to him. 566
Saurin (*James*) his new Collection of Sermons on the Hiſtory of our Lord's Paſſion, and other Subjects relating thereto. Dedicated to the Queen of *Great Britain*. 541, & ſeq.
Scala (*Flaminio*) a famous Farce-player. 424
Sciences revive in *Italy*. *ibid.*
Schultens (*Albert*) his *Latin* Verſion of the Hiſtory of *Saladine*, from the *Arabic*. 1
Scotland, ſome Antiquities in it. 508
Seifo'ddin, Lord of *Muſol* or *Aſſyria*, defeated by *Saladine*. 14
Semiramis, 438. Her Progreſs thro' her Dominions, Wars, Defeat, 439, 440. Firſt took care of Highways. 399
Sennacherib beſieges *Jeruſalem*, 441. Defeated. 442
Sentiments in the *French* Tragedies, often unnatural. 434
Severus's Wall in *Britain*, and the Works belonging to it. 302
Shawar, the Sultan or Viſier of *Egypt*. The Chriſtians

ſtians join with him, 11. His Head demanded, and delivered. 12
Shawbeck ſurrender'd, after having made a very warm Defence. 106
Sidon taken. 24
Simeon Stylites, the Column he lived on forty Years. 476
Simplicius (Saint) his Chaſtity and that of his Wife tried by Fire. 564
Smerdis, or *Artaxerxes*, killed by Conſpirators. 454
Smith (*John*) a *Cambridge* Divine, his Diſſertation concerning Prophecy and the Prophets. 35
Souciet (Father) his mathematical, aſtronomical, geographical, chronological, and philoſophical Obſervations; extracted from antient *Chineſe* Books, &c. by the Jeſuits, 3 Fol. 4to. 521
Song of Songs, *Le Clerc* inclin'd to think it an Epithalamium. 32
Sophonisba, a Tragedy, by *Triſſino*, very much applauded. 429
Spain (*New*) Reſolution of the Natives upon the firſt landing of the *Spaniards*. 153
Spaniſh Colony in *Hiſpaniola*, an Account of it, 292. The Inhabitants poor and lazy, 293. Devout and religious, and yet addicted to all manner of Vice, 293. Their great Hoſpitality. 294
Speech of *Saladine* to his Soldiers. 109
Speech (*Saladine's*) in *Jeruſalem*, to his Princes and Captains. 230
Spell, a Man dies upon the diſſolving of one. 478
Stackhouſe, his Defence of the Chriſtian Religion from the ſeveral Objections of modern Antiſcripturiſts, &c. 55
Stage, (*Italian*) its Hiſtory, by *Lewis Riccoboni*, 419. Falls to decay. 425
Stage, the ſpeaking different Dialects on it, when firſt introduc'd. 426
Stations per Lineam Valli, a Kind of Fortreſſes, 499, 500
Statue of *Hercules*, its Mouth and Chin much worn with Kiſſing. 395

Stirrups,

Stirrups, first mention'd by St. *Jerom*. 401
Stones, defin'd, their Kinds. 353
Sulphurs, what, their Kinds. *ibid.*
Sultan Saladine, the Purity of his Faith. His Fervency in Prayer, Generosity and Charity. Strict Observation of the Fast of *Ramadan*. Pilgrimage, Veneration for the *Koran* or *Al-koran*, 5. Impartial Administration of Justice, surprizing Munificence, 7. Instances of his uncommon Affability, 8. His great Humanity to the Christian Pilgrims, 241. His excellent Advice to one of his Sons, 242. His Return to *Damascus*, falls sick there of a violent Fever. His great Temper and Resignation. Grows delirious, and dies, 243. His Burial. Reflections on his Character. 244.
Sun, its Office, Reflexion. 362
Superstition, Talents requir'd in Writers on that Subject. 465

T.

Talismans, what, and their Uses. 481
Tax-gatherers of Antiquity, rapacious Wretches. 403
Teja, King of the *Goths*. 282
Templers and *Hospitalers* taken Prisoners by *Saladine*, and doom'd to die. 23
Testament (New) a Musket-Ball that went through part of one. 473
Theatrical Entertainments of the *Romans*, of three Kinds, *viz.* Tragedies, Comedies, and Farces. 420
Theodora, Wife to *Justinian*, where born. Exceeding poor, supposed to be a Strumpet by some, 272. Vastly beautiful. A great Genius. Learned. 273
Thieves, discover'd by a Stone ground to Powder, &c. 473
Tiberias, fir'd, plunder'd, and made a Scene of Blood by *Saladine*. 21
Titles, or pompous Names, bestowed on Sultan *Saladine*. 3

Totila, King of the *Goths*, his Conqueſts, 281. Death. 282
Towers (Wooden) burnt by a Blackſmith of *Damaſcus*. 110
Towers (Watch) in *Britain*. 503
Tragedies (regular) when reviv'd among the *Italians*. 424
Tragedies (*French*) the immediate Offspring of Romance, 430. The Plots too often perplex'd. 433
Tragic Poets (*Greek*) the Aim and Deſign of their Writings. 428
Tragic Poets (*Roman*) writ merely for Writing-ſake. *ibid.*
Tranſfiguration of *Chriſt* on the Mount. Objections to this, and their Anſwer. 72
Travellers antiently practis'd ſeveral ſuperſtitious Ceremonies, 392. Ominous Days. 363
Travels, Relations of them very ſuſpicious. 471
Treaty between *Saladine* and the *Franks*, 216, 217
Tribonianus, the famous Lawyer, his Employments, 273. The greateſt Man of his Age. Accuſed of Atheiſm and Avarice. 274
Tripoli (Count of) a Leader in the King of *Jeruſalem*'s Army; flies inglorioufly from the Battle to *Tyre*, where he dies. 22
Tyre beſieg'd, but not taken, 24. Again beſieg'd by *Saladine*, but without Succeſs. 104
Tyre (Marquis of) his Treaty with *Saladine*, 225, *&c.* Aſſaſſinated, at the Inſtigation of King *Richard*. 228

V.

Vandals, ſome Account of them in the Note. 278
Vanderbeck, ſome idle Whimſies of his. 468
Vegetables, defin'd, 354. Their Principles. 355
Venereal Diſeaſe, firſt brought from *Hiſpaniola*, 127. Into *Europe*. 128
Veſſels, and Utenſils for Chemiſtry. 383
Unities (Dramatic,) 431. Some Moderns interfere with them in a moſt unaccountable Manner. 432

INDEX.

Urim and *Thummim*, a new Conjecture concerning them, 320. By whom made, 321. Of Saphire, of *Parian* Marble, or of Alabaſter. Whimſical Reaſons why they were compoſed of one of theſe, 322. Of a quadrangular Form, kept in the Breaſt-plate, or rather a Purſe, 324. Made by God himſelf, 325. Manner how the High-Prieſt pronounced oracular Anſwers to the Queries of the People, by the *Urim* and *Thummim*. 325

W.

Walls (*Roman*) in *Britain*, 301, 302. Courſe of the Wall, 503. Dimenſions. Materials. Deſign of it, 504. Inſcriptions on it, 505. Preſent State of them. 506

Wand (Magical) for what employ'd. Its Subſtance, 568. In what Manner held, 569. Superſtitious Ceremonies with which it was accompanied, 569, 570. The *Signs* given by it are illuſive, *ibid.* It was employ'd by ſeveral Nations. 571

Water turn'd into Wine by *Chriſt*. Objections to this Miracle, and the Anſwer. 79

Water, its Characters, Contents, Properties, 371. Species, Thawing, Uſe, 372. If convertible to Earth. 373

Water (boiling) a religious Controverſy decided by it. 564

Water (cold) uſed for the Trial of Wizards, *&c.* Manner how the Trial was performed, 566, 567. Condemn'd. *ibid.*

Wizard, bewitches a young Gentleman. 479

Woman of great Beauty (a Chriſtian) fights deſperately before *Ptolemais*. 121

Women, when firſt introduced on the Stage. 425

Writers (Evangelical) their Truth and Authority, 56. Their Divine Inſpiration. 58

Writers, Views of moſt. 470

Writing a fine Hand, in vaſt Eſteem among the *Chineſe*. 163

Z.

Zoroaſter. 463

THE END.

ERRATA.

Page 40. *Line* 8. *for Greek* Churches, *r. French* Churc[illegible] called *Les Grecques*. *p.* 421. *l.* 19. *for* raz'd, *r.* ſhav'd. *p.* 438. *l.* 25. *for* hanging, *r.* penſile. *p.* 448. *l.* 22. *for* Spirit, *r.* Wit, *or* Genius. *p.* 460. *l.* 29. *for* Medicine, *r.* Phyſic.